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CENTRAL ASIA.

PART VII.—SECTION 1.

GOVERNMENT PUNJAB

A GAZETTEER OF

KASHMÍR

AND THE ADJACENT DISTRICTS OF

KISHTWÁR, BADRAWÁR, JAMÚ, NAOSHERA, PÚNCH, AND THE VALLEY OF THE KISHEN GANGA.

COMPILED
(FOR POLITICAL AND MILITARY REFERENCE)
BY

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PREFATORY NOTICE.

The information contained in this Gazetteer is derived from notes made by the compiler in Kashmír and the neighbouring districts during the years 1870, 1871, and 1872, and from the following authorities :—

1. Allgood, Lieutenant G. Cashmere Routes (MS.)
2. Cunningham, Alexander, Brevet Major, Bengal Engineers. Ladák, with notices of the surrounding countries.
3. Cunningham, Joseph Davey, late Captain of Engineers in the Indian Army. A History of the Sikhs.
4. Elmslie, William Jackson. A vocabulary of the Kashmíri language.
5. Forster, George. A journey from Bengal to England, 2 vols.
6. Gilgit, Chitral, and Kashmír. Notes by Manphúl Pandit.
7. Growse, F. S. The Architecture of Kashmír, Calcutta Review, No. CVII.
8. Hervey, Mrs. Adventures of a Lady in Tartary, Thibet, China, and Kashmír, 3 vols.
9. Historical Sketch of Cashmere. "Re-printed from Indian Public Opinion."
10. Honigberger, John Martin. Thirty-five years in the East.
11. Hügel, Baron Charles. Travels in Kashmír and the Panjáb.
12. Ince, John, M. D., Bengal Medical Service. Kashmír Hand-book.
13. Journal of the Asiatic Society of Bengal, vols. xxix and xxx.
14. Knight, Captain, 48th Regiment. Diary of a Pedestrian in Kashmír and Thibet.
15. Montgomerie, Major T. G., R. E. Routes in the Western Himalayas, Kashmír, &c.
16. „ „ „ „ Memorandum on the Pergunnahs of Kashmír (MS.)
17. Moorcroft, William. Travels in the Himalayan Provinces of Hindustan and the Panjáb, vol. ii.
18. Powell, Baden H., B. C. S. Hand-book of the Economic Products of the Panjáb, vol. i.
19. „ „ „ Hand-book of the Manufactures and Arts of the Panjáb, vol. ii.
20. Prinsep, Henry T., B. C. S. Origin of the Sikh Power in the Panjáb.
21. Roberts, Major Fred., V. C., R. A. Routes in the Bengal Presidency.
22. Smyth, Major G. Carmichael. A History of the Reigning Family of Lahore.
23. Steinbach, Lieutenant-Colonel. The Panjáb.
24. Thornton, Edward. A Gazetteer of the countries adjacent to India in the North-West, 2 vols.
25. Thorp, Robert. Cashmere Mis-government.
26. Torrens, Lieutenant-Colonel, 23rd Royal Welsh Fusiliers. Travels in Ladák, Tartary, and Kashmír.
27. Vigne, G. T. Travels in Kashmír, &c., 2 vols.

The positions of the places mentioned are taken from the Great Trigonometrical Survey Map of Jamú, Kashmír, and adjacent districts by Captain T. G. Montgomerie, R. E., F. R. G. S.

The longitudes are referrible to the old value of Madras Observatory, *viz.*, 80° 17′ 21″, to which a correction of—3′ 25″·5 is applicable to reduce to the value adopted by the Admiralty and Royal Astronomical Society, or 3′ 1″·8 to reduce the result

of Taylor's observations up to 1845, or 3′ 1″·5 to reduce to the most recent determination published up to 1873.

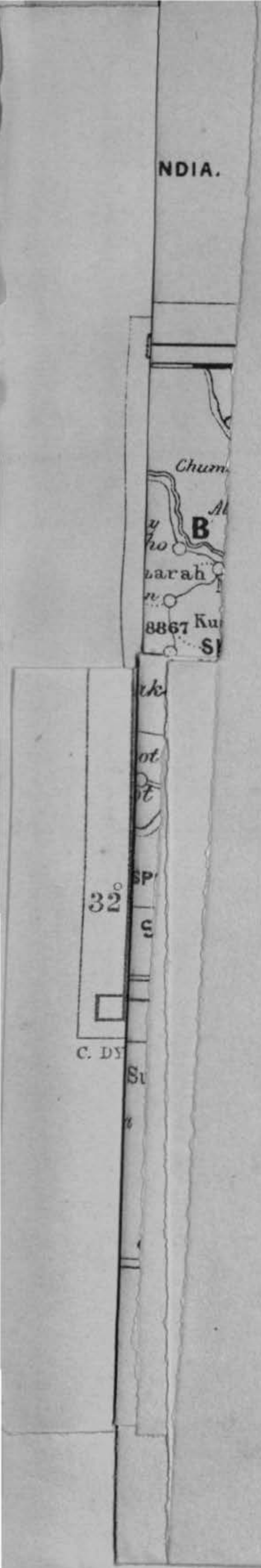
The heights are referrible to Banog Observatory taken at 7,454 feet above mean sea-level, as determined by trigonometrical leveling brought up from the sea near Calcutta, and verified by operations extending to Bombay and Karáchi.

The following system of spelling, extracted from Dr. Hunter's Guide to the Orthography of Indian Proper Names, has been adopted by the Great Trigonometrical Survey of India :—

In such names *a* has a variable sound, as in wom*a*n, rur*a*l, p*a*ltry ;

á as in t*a*rtan ;
i as in b*i*t ;
í as in rav*i*ne ;
u as in b*u*ll ;
ú as in r*u*ral ;
o as in n*o*te ;
e as *a* in s*a*y ;
au as *ou* in cl*ou*d ;
ai as *i* in r*i*de ;
g as in *g*on*g* ;
abad as ábád ;
bazar as bázár.

In many cases the orthography of the map has been followed.


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KASHMÍR.

INTRODUCTION.

Kashmír, including the valley of the Kishen Ganga river and the districts of Kishtwár, Badrawár, Jamú, Naoshera and Púnch, lies between 32° 20′ and 35° 5′ north latitude, and 73° 30′ and 76° 30′ east longitude. The elevation of the valley is about 5,200 feet above the sea.

From a strategic point of view, the valley of Kashmír seems to occupy a position of the very highest importance with reference to the safety of British India, for it may be looked upon as an entrenched camp situated on the flank of any force attempting the invasion of the empire from the west, while it lies directly on the road of an enemy advancing by the routes from Badakshán, Kashgar, and Yárkand.

The etymology of the name of this celebrated region has singularly perplexed antiquarians. Wilford derives the name from *Chasas*, a very ancient and powerful tribe, who inhabited the Himalaya and Hindú Kúsh, from the eastern limits of India to the confines of Persia. They are mentioned in the Institutes of Menu and other sacred books of the Hindus, and still hold large tracts in northern Hindustan. Baber mentions them under the name of Kas, and is of opinion that Kashmír may have taken its name from them.

According to others it is derived by the Brahmins from *Kas*, "light," and *Mira*, "sea." Humboldt states that its primeval name was Kasyapamar, signifying "the habitation of Kasyapa," a mythological personage by whose agency the valley was drained. Kasyapa or Kashaf, according to the Hindú authorities, was the grandson of Brahma, and lived as an ascetic on the mountain contiguous to the lake which originally occupied the valley. Having by his austerities great influence with the gods, he fervently prayed to Matta, the wife of Siva, that she would change the watery expanse into a garden. Siva, complying with the entreaties of Matta, struck his trident into the bottom of the lake and made an opening, by which the water passed away. The city founded in the country thus drained was called after the saint *Kasyapúr* or "Towns of Kasyapa," converted in ordinary pronunciation into Kashappur, and passing ultimately into Kashmír. Hügel calls the ascetic Kasha, and adds "that *Mar* signifies according to the Hindus a "garden," and the name *Kaschah Mar*, "Garden of Kasha," which the valley thenceforward bore, was subsequently changed into Kashmír." According

to Mahomedan traditions, the desiccation was effected by Kasheb, a Deo or Genie subject to the power of Solomon, King of Israel, at whose command he performed this work of benevolence.

Vigne states "the word Kashmír is *Kashuf Mir* (the country of Kashuf), as Kasyapa is called by the Mahomedans—so at least the Shah Sahib and other authorities in the village used to inform me." Abul Fazel, in his abridgment of the "Raja Taringini," merely states that Kushup, an ascetic, first brought the Brahmins to inhabit the country after the water had subsided.

Kashmír is called by the inhabitants of Little Tibet *Khacheyul*, and the natives are called *Khachepa*. The people of Gulghit call Kashmír "Kashír."

Kashmír, including the valley of the Kishen Ganga river and the districts of Kishtwár, Jamú, Naoshera, and Púnch, is bounded on the North by Chilas, and Astor or Hazora; on the east by Drás, Súrú, Zanskar, and the British district of Lahaul; on the south by the hill state of Chamba and the British districts of Gúrdaspúr, Siálkot, and Gújrát; and on the west by the British districts of Jhelam, Rawal Pindi, Hazára, and Khágán.

The greatest length of the Kashmír valley, from ridge to ridge, measured from south-east to north-west, which is also the direction of the drainage, is about one hundred and eighteen miles. The flat portion is about eighty-nine miles long, with an average breadth of sixteen and three-quarter miles.

The superficial extent is about four thousand five hundred miles, or little less than four-fifths of the size of Yorkshire. The total extent of the Maharajah's dominions has been estimated at 25,000 square miles.

Besides the two great divisions of Kamráj or Kamraz, and Miráj or Miráz, comprising respectively the northern and southern portions of the valley, Akbar, after taking possession of Kashmír, caused his Dewan Todamul to portion the country into parganas.

Thirty-three parganas were formed by grouping the villages together in a convenient manner for fiscal purposes.

Patan was however omitted, and when this mistake was pointed out to Todamul, he ordered the village to be made into the 34th pargana by itself, to be called the Patan pargana.

Subsequently, the Dewan desiring to make up two more parganas, so that there might be a total of thirty-six, a village was taken from one pargana and a zillah from another, and so on, all in detached portions, often many miles apart, until sufficient villages and land were marked off to form the present pargana of Saremozebala (to the south of the capital) and Saremozapaín (to the north of the capital); hence the puzzling and detached state of these two parganas.

The Sikhs, when they held possession of Kashmír, added four more parganas, which were formed by taking Machhipúra and Hamal from the Loláb and Uttar, and by taking Zainpúr and Supersumun from the Sharah or Batu pargana and others in its neighbourhood.

Banihal was formerly included among the parganas of Kashmír, and also Dachin and Kaura, districts lying on the banks of the Jhelam, west of Baramula.

Frequent changes and re-distributions of the parganas have been made; the last occurred in 1865, when Kashmír was divided into five zillahs for

administrative purposes. The following is a list of the parganas as then constituted, with their Tehsíl stations or chief places :—

KAMRA'J.

Containing two Zillahs, comprising 18 *Parganas.*

No.	Names.	Tehsíl Station or chief place.
1	Kruhin ...	Baramula.
2	Telgam ...	Sopúr } lies outside the pargana, but is the Tehsíl station.
3	Khuhi ...	" }
4	Khuihama	Bandapúra
5	Zainagir	Shuwa.
6	Hamal ...	Hadipúra.
7	Loláb ...	Lalpúr.
8	Uttar ...	Shalúra.
9	Machhipúra	Handwara.
10	Rambal ...	Shalúra } lies outside the pargana, but is the Tehsíl station.
11	Naiharai	" }
	Patan Zillah.	
12	Dansu ...	Bargam.
13	Machiháma	Sybúg.
14	Birwa or Bíru	Kusba Bíru.
15	Bangil ...	Lolpúr.
16	Porospúr	Kowsa.
17	Saremozapaín	Sombal.
18	Lar ...	Arats.

MIRA'J.

Containing three Zillahs, comprising 25 *parganas.*

No.	Names.	Tehsíl Station or chief place.
	Anatnág Zillah.	
19	Anatnág	Islamabad.
20	Shahabad	Duru or Dúr.
21	Diosur ...	Kulgam.
22	Bring ...	Hokra.
23	Kuthár	Achibal or Sahibabad.
24	Mattan ...	Mattan.
25	Khourpara	Sir.
26	Dacchinpara	Kanelwan.

MIRAJ—*continued.*

No.	Names.	Tehsíl Station or chief place.
	Shupian Zillah.	
27	Batu	Shupian.
28	Supersumun	Shupian { lies outside the pargana, but is the Tehsíl station.
29	Ardwin	Mohanpúra.
30	Showra	Littar.
31	Zainpúr	Safanagar.
32	Shukrú	Arihel.
33	Chrat	Múran.
34	Saremozebala	Bijbehara.
	Shahir-i-Khas Zillah.	
35	Wúllar	Trál.
36	Bihu	Pampúr.
37	Yech	Kralpura.
38	Nagam	Kusba Nagam.
39	Phak	Batapúra.
40	Khod Khist	Khas Shahir.
41	Atsan	Bágwánpúra.
42	Bulda	} Very small districts ; Tehsíl business transacted at Srinagar.
43	Arway	

For administrative purposes the province of Kashmír, including Mozafarabad, has lately been divided into six districts, according to the following table :—

Administrative Divisions of Kashmír.

No.	Wazárits or Districts.	Names of present Wazír Wazárits or Deputy Commissioners.	Tehsíls.	Chief Towns.	Tappas.
1	Shahir-i-Khas or Srinagar	Pandit Ramjú, adopted son of Pandit Ráj Kak of Srinagar.	1. Yech. 2. Wúlar. 3. Nagám and Aragám. 4. Phak. 5. Vihu. 6. Echun.	Srinagar. Pampúr.	
2	Anatnág.	Misar Bahdú of Jamú.	1. Bring. 2. Khaurpara and Martand. 3. Dacchinpára. 4. Sháhabád. 5. Anatnág.	Islamabad. Shahábád. Bij-Behara.	

Administrative Divisions of Kashmir,—continued.

No.	Wazárits or Districts.	Names of present Wazír Wazárits or Deputy Commissioners.	Tehsíls.	Chief Towns.	Tappas.
3	Shupian.	Janki Dass of Jamú.	1. Shupian. 2. Arwan. 3. Diosur. 4. Rámpathri.	Shupian.	
4	Patan.	Pandit Bálik Rám of Srinagar.	1. Bangil. 2. Lál Pruspúr. 3. Birwa and Máchihama. 4. Dúnsú.	Patan.	
5	Kamráj.	Mahta Sher Singh of Rajaori.	1. Hamal. 2. Krúhin. 3. Uttar and Machhipúra. 4. Khuihama, Loláb and Zainagír.	Sopúr. Baramúla.	
6	Mozafarabád	Gúlam Alli Shah of Jamú.	Mozafarabad.	Mozafarabad.	1. Kotla. 2. Gohari. 3. Dopatta. 4. Kathahi. 5. Karna.
			Chikar.	Chikar.	1. Danna. 2. Chikar. 3. Uri. 4. Búnyar.

The general aspect of the valley of Kashmír is that of a basin, bounded on every side by lofty mountains. In the middle is an extensive level alluvial tract, intersected by the Jhelam and its numerous tributaries, which flow down from the mountains and are fed by the abundant snow and rain falling in those elevated regions.

All these streams find their way by the sole channel of the Jhelam through the Baramúla pass to the plains of the Punjáb in their course to the ocean.

The Pansáls or mountain ranges which inclose Kashmír appear, with little exception, to be of igneous origin and basaltic, their usual formation being a beautiful amygdaloidal trap. Vigne found rocks of this character on the summit of almost all the passes, except that of Dras, which is three days' journey beyond the limits of the valley, and on the crest of which slate occurs. In the north-west, in the vicinity of Baramúla, the bare cliffs of schistoze rock rise perpendicularly to the height of from five hundred to a thousand feet.

There are several basaltic eminences of small elevation scattered over the bottom of the valley. Such a physical conformation cannot fail to suggest the notion that this singular region was once the crater of a vast volcano, and such was the first impression of Vigne on viewing, from a commanding eminence, the valley in its whole extent.

"There are," he observes, 'many elevated points of view from which this extraordinary hollow gave me at first sight an idea of its having been originally formed by the falling in of an exhausted volcanic region. It seems, however, at one time, to have formed the bottom of the ocean, as there are in many places great beds of limestone, containing organic remains, principally marine.'

Gypsum occurs in the north-west of this region. Primary formations appear of very rare occurrence; erratic blocks of granite are scattered over the slopes of the Haramuk mountain on the north-east, and in the Baramúla pass, but this formation has nowhere been observed *in situ*. Veins of quartz, however, so usually accompanying schistoze formation, have been observed of large dimensions.

The subterraneous disturbance, of the past activity of which the results have been just briefly traced, continues to the present time. In June 1828 the city of Kashmír was shaken by an earthquake which destroyed about twelve hundred houses and one thousand persons. The earth in several places opened and discharged fetid warm water from the clefts, and masses of rock rolled from the mountains amidst repeated explosions. For above two months every day from one hundred to two hundred shocks were felt, each accompanied by an explosion. Deleterious gasses appear to have been extricated on that occasion, as the cholera then broke out and caused very dreadful fatality. Abul Fazel, describing the country above two centuries before, mentions the frequency of earthquakes. In his time the houses were framed of timber as a precaution against destruction by the shocks, and the same precaution is still observed.

Some years ago, at Sohoyum, near the north-western extremity of the valley, the ground became so hot that the sand was fused, and appearances seemed to indicate that a volcanic eruption was about to take place. Moorcroft observes—"Indications of volcanic action are not unfrequent; hot springs are numerous; at particular seasons the ground at various places is sensibly hotter than the atmostphere, and earthquakes are of common occurrence."

Vigne supposes that the great calcareous deposits have been raised to their present position from the bed of the ocean by the upheaving of volcanic masses from beneath. Pebbly conglomerate, sandstone, and clay in many places extensively overspread the mountain slopes. Besides the low alluvial tract extending along the banks of the Jhelam and forming the greater part of the arable soil of the valley, there are several extensive table-lands of slight elevation, stretching from the mountains various distances into the plains.

The flat ground consists of an upper and lower level: the former separated from the latter by cliffs of clay. These table-lands, which are some two or three hundred feet in height, are called *wudars* by the Kashmíris; the corresponding word in Persian is *karewah*. The upper or table-land is often found standing in isolated masses, several miles in length and breadth, but is generally connected with the foot of the hills. Most of the upper

level was formerly irrigated, but is now generally fallow and dry. The lower level is subject to inundation, and indeed the portion between the city and great lake still forms one vast marsh but vaguely separated from the lake itself. The slopes of the hills between the flat ground and the limit of forest are a mixture of cultivation, good grazing grounds, and forests of cedars, pines, firs, &c., the forests preponderating.

Vigne estimates the plains in the valley of Kashmír, including the *wudars*, to contain at a rough calculation about 650 square miles, and that on the mountains around them there is an extent of at least 150 square miles of pasturage. He thus describes the *wúdars* or *karewahs*. Their surface is verdant and generally smooth as a bowling-green, but they are divided and deeply furrowed by mountain streams. He considers the appearance which they present strong proof of the truth of the tradition that the whole valley was once occupied by a lake. The flat surfaces of the *wudars*, whose cliffs are from 150 to 200 feet above the lowest part of the valley, are attributable to their having for ages remained at the bottom of a still lake, perhaps at least 300 feet above its present level, at the bottom of that valley. Some who have viewed the scenery of the valley consider that they have found corroboration of the tradition that it was once occupied by a lake in a succession of horizontal stages observable on the sides of the mountains, and which apparently have been beaches formed successively by the waters of the lake in the course of subsidence.

The soil of the lowest part of the valley appears to have been deposited from a salt lake, as the water obtained from wells dug there is brackish, and none perfectly fresh can be had, except from the river, which is of course supplied principally from the snows and rains falling on the mountains. The great opening at the north-western extremity called by the Kashmíris Basmagúl, by which at present the aggregate waters of Kashmír escape to the lower country, has probably been coeval with the original upheaving of this region, as, though an earthquake might have caused a fissure sufficiently large to drain the supposed lake, it is more difficult to suppose such an event to have removed the enormous mass of matter requisite for filling up the space of the present valley of Baramúla. Such is the view taken by Vigne, who considers the Baramúla opening to have been from the first filled with submarine shingle and a soft conglomerate, through which the Jhelam has worked its way, assisted in some degree by openings resulting from earthquakes.

"So far," observes Rennell, "am I from doubting the tradition respecting the existence of the lake that covered Kashmír, that appearances alone would serve to convince me, without either the tradition or the history." This lake, according to Kashmírian tradition, bore the name of Satisaras, or "the lake of the chaste woman," as it was considered peculiarly to belong to Uma, the wife of Mahadev, one of whose names is Sati, in the character of a chaste woman. Baron Von Hügel, however, is quite incredulous respecting the existence of the lake. He observes, "there is not in the valley the slightest appearance of its having been drained."

The valley of Kashmír is an irregular oblong, and is inclosed on all sides by very lofty mountains, which in some places include large glaciers between their spurs, and are covered with snow for nearly eight months in the year. The highest ascertained peaks in the Pansál range are Múlí, 14,952 feet, and

Ahertatopa, 13,042 feet; and in the north of Kashmír, Haramúk, 16,015 feet. Captain Montgomerie, R. E., in his account of the survey, states "on the Pir Panjal peaks the electricity was so troublesome, even when there was no storm, that it was found necessary to carry a portable lightning conductor for the protection of the theodolite. Though beyond the limits of Kashmír, the great snowy mountain Nanga Parbat, or Dayarmur, in Lat. 35° 14′ 21″ and Long. 74° 37′ 52″, 26,629 feet above the sea, forms, in its isolation from all peaks of anything like equal altitude, a noble object, in whatever aspect it is viewed. The inclosing range bears different names in different parts; the snowy Pansál on the east, the Futi Pansál and Pansál of Banihal on the south, the Pir Panjál on the west, the Drawar mountains on the north, and Haramúk and Sonamarg mountains on the north-east.

Hügel states that the mountains which inclose Kashmír form a regular oval of snowy summits; only south-west of the town and for a fifth part of the circumference is the oval interrupted and continued by a lower range.

The soft and beautiful scenery of the valley is on the southern side, where the mountains slope gently to the lower part; on the northern side the scenery is wild and sublime, as there the mountains rise, in rugged precipices of stupendous height, down the bare sides of which the numerous streams rush in prolonged cataracts.

On the summits reigns a terrific silence, and the name Raan "the waste" which the natives have given it is admirably just.

The eminences throughout the valley, except those connected with the great enclosing range, are few and inconsiderable. The Hari Parbat rises 250 feet above the city Lake.

The Takht-i-Sulaimán, at no great distance from it, rises to the height of 1,038 feet from the same level, the hill of Shupian or Láhan Tar at the south-eastern extremity of the valley to 350 feet.

The hill of Aha Tung bounds the southern face of the Manas Bal lake, and is remarkable owing to its isolated position and abrupt rise from the level of the surrounding country of 1,000 feet. There is no other eminence of any importance in the valley.

Vigne remarks that the general character of the southern slopes of the Himalaya is that they are comparatively bare of trees, although covered with long grass, and that the northern side of Kashmír, although so far from the plains and divided from them by four or five intervening ranges, is, in accordance with this rule, nearly free from jungle, although covered with long grass and verdure, whilst the southern side on the contrary is nearly one mass of forest. He adds, "the reasons for this given to me by the Kashmíris were in the first place that no trees would grow where the bank was open to the hot winds from India, and further that no jungle will grow where the ground is not exposed to the rays of the morning sun." It is certainly true that the fruits of the southern side of the valley are always the best. The reasons thus given are more plausible than satisfactory, but the fact of there being in many places so little forest on the southern abutment of the lower Himalaya, and still less on those of Kashmír, is simply owing to their receiving the rays of the sun less vertically than the long slopes on the opposite side of the valley. The same reason applies to the production of better fruit on the southern side than on the northern. The general direction of the Pir Panjal range is from north-west to south-east, the highest part is basaltic, consisting of amygdaloidal trap which

has upheaved, transition rocks appearing on its borders. Quartz, slate, and other primary formations are observable on the northern or Kashmír side. The name of Pir Panjal or the Pirs mountain has been given, from one of its summits having been the residence of a Pir or Mahomedan Saint, who gave benedictions to those who crossed the pass and also supplied them with refreshments.

Various enumerations of the passes leading into the valley of Kashmír have been made by different authorities. Abul Fazl mentions 26 and Vigne 20; but to an active mountaineer the number is practically unlimited. The following is a list of those which are most traversed :—

Situation.	Name.	Elevation in feet.	From whence.
North ...	Rajdiangan ...	11.800	Gúrais, Tilail, Skardo.
South ...	Marbal ...	11,570	Kishtwár, Chamba.
" ...	Banihal ...	9,200	Jamú, Sialkot.
" ...	Pir Panjál ...	11,400	Bhimber, Rajaori, Gújrát.
East ...	Margan ..	11,600	Marú Wardwan, Súrú.
" ...	Zoji-la ...	11,300	Drás, Ladák.
West ...	Tosha Maidan ...	?	Púnch, Jhelam.
" ...	Firozpúr ...	12,560	" "
" ..	Baramúla ...	...	Marri, Abbot abad, Púnch.
" ...	Nattishannar ...	10,200?	Karnao, Mozafarabad, Abbotabad.

The *margs* or mountain-downs, which are numerous on the tops of the range of hills immediately below the Pir Punjál and also upon the northern slopes of those mountains which enclose the north-eastern side of the valley, are a peculiar feature of the country: covered with rich pasturage, they afford sustenance during the summer months to large herds of ponies, cattle, sheep, and goats. The principal of these *margs* are Gulmarg, above Baramúla, to the eastward of Srinagar; Killan, about a thousand feet above Gulmarg; and Sonamarg in the Sind valley.

The most considerable of the minor valleys are the Loláb to the north, the Sind valley to the north-east, and the Nowbúg and Marú Wardwan valleys to the south-east.

Rivers.—The principal river of Kashmír is the Jhelam, which in its course nearly intersects the valley. Formed by the junction of three streams, the Arpat, the Bring, and the Sándaran, which rise at the south-east end of the valley, it receives in its course numerous tributaries; among those which join it by the right bank are the Lidar from the north-east near Islamabad, and the Sind from the east opposite Shadipúr, and after emerging from the Wular lake the Pohru, which flows into it in the neighbourhood of Sopúr. By its left bank it is joined by the combined waters of the Veshau and Rembiara near Murháma, by the Ramchú at Karkarpúr, and by the Dúdh Ganga at Srinagar.

The Kishen Ganga or river of Krishna, which has its sources on the edges of the Deosai plains and in the Tilail valley, is a very considerable stream; it flows in a north-north-westerly direction, and skirts the north-western extremity of Kashmír, joining the Jhelam just below the town of Mozafarabad.

The Marú Wardwan river drains the valley of that name; it takes it rise from the Saga glacier on the pass leading into Súrú at the north-eastern extremity of the valley, and flows southward, joining the Chenáb or Chandra Bhaga above Kishtwár. This latter river traverses Kishtwár and Badrawár, flowing into the plains some miles to the west of Jamú.

Of these rivers the Jhelam alone is navigable from the neighbourhood of Islamabad to Baramúla, a distance of about 60 miles. The boats used in Kashmír are of various kinds, *viz.*, the bahats, dúnga, shikára, khúch, tsátawar, and larináo; of these, only the three first are commonly met with. They are all constructed of deodar wood, and are mostly built at Srinagar; but some few at Sopúr, Baramúla, and at Naidkai, a village in the morass, which extends between Patan and the Wular lake.

The bahats is the largest description of boat, and is employed exclusively in the transport of grain and merchandise; some of these barges are of great size, and their draught is considerable, so much so that for about four months in winter there is not sufficient water in the river to float them. They have sloping mat-roofs running down the centre.

The dúnga is the ordinary passenger boat of Kashmír; it is a long flat-bottomed craft, usually about 56 feet in length and 6 feet in width, drawing about 2 feet. It is covered for more than half its length by an awning of matting, supported upon a light wooden roof about 5½ feet high, to the sides of which separate pieces are attached to be let down at pleasure, either to secure privacy or shelter from sun or rain. The crew usually consists of four persons, men and women, who with their families live all the year round in the hinder part of the boat. Down-stream it is propelled by short heart-shaped paddles, while up-stream it is drawn along the bank by a long towing-line. The rate of hire for a boat and crew of four persons is 18 British rupees a month, or by agreement for the journey.

The shikára or wherry is of the same shape as the dúnga, but smaller, being usually only about 36 feet long, 3½ wide, and 1 foot deep.

It is chiefly used in and about Srinagar. The crew generally consists of six men, who propel the boat by small heart-shaped paddles; the rate of hire is the same as that of the dúnga. The khúch is a very large boat without a roof or awning, and is used for the carriage of goods. The tsátawar is the smallest, lightest, and swiftest of all the boats used on the Kashmír lakes. It is so light and small that it is not at all endangered by the prevalent wind-storms, which are often very violent on the Wúlar and other lakes. It is managed by one or two boatmen.

The larináo is a state-barge in which the boatmen are seated both before and behind the canopied portion occupied by the passenger.

The boats on the Kashmír lakes and rivers have no sails. The cost of these boats at Srinagar is said to be, for bahats 500 to 800 rupees, for dúngas 150 to 200 rupees, and shikáras 50 to 100 rupees, British currency; the two former descriptions are said to last only about 17 years, and the latter about 8 years; this seems hardly probable, having regard to the durable quality of the wood of which they are made.

The Government levies a tax on all new boats, and also on all sales of second-hand boats. In the time of Akbar the number of registered boats exceeded, it is said, 8,900.

The Jhelam is spanned by 13 bridges in its course through the valley of Kashmír; they are of peculiar construction and are called *kadals;* a

description of them will be found elsewhere. Smaller bridges of a single span, known elsewhere in the hills as *sanghas*, are met with in Kashmír, where they are likewise called kadals; they are usually formed in the following manner:—on either side of the stream abutments of rubble masonry, laced with cross-beams of timber, are built up, and into these are inserted stout poles, one over the other, in successively projecting tiers, the interstices between the latter being filled up with cross-beams.

The projecting poles increase in size as they approach the upper platform, and have a slight incline upwards, their shore ends being firmly braced into the stone work. Between the uppermost row of timbers, two or three long and very strong connecting trees are placed, and scantlings are laid over them for the pathway; sometimes a railing is added for greater security. These bridges are frequently of considerable span, and, if well built, last from thirty to forty years.

Next in importance come the rope suspension bridges, which are often of great length; of these there are two descriptions, called respectively *Chíka* and *Jhola*, and the latter, when the ropes are made of withes, seems frequently to be called *zampa*, from a Kashmíri word signifying "to move or yield."

The *chíka* bridge consists simply of six or eight stout ropes close together, stretched between rude piers on either bank of the torrent; on these a ring of timber, formed of a section of a tree about two feet long and a foot in diameter, slides, and is hauled backwards and forwards by a rope attached to it and connected with the suspension ropes at intervals of about 20 feet by stout cane rings; to the slide a loop of ropes is secured through which the legs of the traveller are inserted, and he clasps his hands in front of him round the ropes to retain himself in a sitting position; it looks dangerous, but is in practice a perfectly safe, though tedious, operation; baggage is carried across in the same manner, each package being lashed to the loop and hauled across separately, and in like manner sheep and goats and sometimes cows are conveyed across rivers and torrents. A *jhola* bridge is formed of a stout rope of five or six distinct strands, stretched between pier and securely fastened on either side of the river; this forms the footway, and about three feet above it on either side is a guy-rope, which is grasped by the passenger to enable him to retain his footing on the bridge; these guy-ropes are kept in their places by being attached at intervals to the ends of forked branches like the merry-thought of a chicken.

Some of these bridges swing a good deal with the weight of the traveller and are trying to the nerves of those unaccustomed to them. The ropes of which they are constructed are made either of hemp, or willow or birch twigs, and are renewed annually, or as often as occasion may require.

Two other descriptions of bridges met with in Kashmír remain to be mentioned: the *tangari*, which is formed of two side timbers placed a little way apart and covered with brushwood kept in its place by large stones, and the *kánal* bridge, which is simply the trunk of a tree or a plank thrown across a stream; they are necessarily of limited dimensions, and are only practicable for foot passengers.

Canals.—Srinagar is intersected by a labyrinth of canals, which when properly taken care of and filled with running water no doubt contribute to the salubrity and cleanliness of the city.

To avoid the necessity of crossing the dangerous Wular lake, through which flows the main stream of the Jhelam, a navigable canal was constructed in very early times to connect Sopúr with Srinagar.

This canal, which is now called the Norú, leaves the left bank of the river immediately below Shadipúr and runs southward, dividing into two branches, the smaller of which continues straight on through the marshes to Patan and Pálhallan, while the other turns to the right and finally enters the southern portion of the Wular lake.

When the water is high enough, this, which is the shorter route, is always selected by the boatmen when passing between Srinagar and Baramúla.

Irrigation channels are numerous; of these the Shahkúl canal in the Khourpára pargana, and the Naindi and Ninnar canals, near Islamabad, are among the most important.

Lakes.—In his description of the lakes of Kashmír, Vigne explains that the word *Dal* is applied to a lake in the plains. *Sar* is the term for a morass; and *Nág* (literally "a serpent") is used as a name for the mountain lakes or fountains, whose depth and clearness entitle them to be considered as fitting abodes of some one of the innumerable divinities of the Hindú pantheon.

The lakes of Kashmír are numerous, and may be divided into those in the valley itself and those upon the mountains surrounding it; of the former the following are the principal:—the Dal or "city lake," which is situated on the north-east of Srinagar, and connected with the Jhelam by a canal called the Tsont-i-kul, or "apple-tree canal," which enters it opposite the palace.

The Anchar is situated to the north of Srinagar; it is connected with the Dal by means of the Nállì Már, and it flows into the Sind river near Shádipúr.

The Manasbal is situated near the right bank of the Jhelam, with which it is connected by a canal which enters it about four hundred yards below the village of Súmbul.

The Wular is the largest of all the lakes, and is situated to the east of Sopúr; the Jhelam flows through it.

Among the mountain lakes the following are the most important:—the Konsa Nág, situated on the top of the Pir Punjál range, above the village of Sedoh; the Shísha Nág, situated above the head of the Lidar Valley, on the road to the cave of Amrnáth; and Gungabal Nág and Sarbal Nág, situated on the top of Haramúk, which overlooks the north-eastern shore of the Wular.

Climate.—The climate of Kashmír varies according to the situation. Upon the tops of the surrounding mountains it is extremely rigorous, while in the valley it is temperate, and intermediate between that of England and the plains of India. The seasons, as in England, are all well marked and occur about the same time as they do there. Of the higher portions of the valley the climate from the beginning of May to the end of October is mild and very salubrious, and is almost as invigorating to the European constitution as that of England. In consequence of the great elevation of Kashmír, the cold of winter is considerable, being on an average much more severe than in any part of the British Isles, and this in a latitude lower than that of Sicily.

The following table shows the average temperature at Srinagar for two years during the principal months in which visitors occupy the valley :—

Average temperature at Srinagar during the seasons of 1864 *and* 1865.

Months.	Morning.	Noon.		Evening.
		In Shade.	In Sun.	
From 15th June	66·80	75·80	......	66·12
July	69·35	89·36	107·73	72·14
August	69·32	84·27	104·16	73·72
September	59·29	78·40	102·07	63·92
To 24th October	42·12	68·72	94·54	52·56

The following abstract of meteorological observations is extracted from Major Cunningham's Ladák and surrounding countries :—

Month.	District.	Temperature.			Extremes.	
		Min.	Mx.	Mean.	Min.	Max.
May ...	Kashmír ...	53·14	64·3	57·4	48·	70·

There are no periodical rains as in Hindustan ; and although the annual rainfall upon the mountains must be very great, yet in the valley itself the quantity does not probably exceed eighteen or twenty inches during the year.

About the end of March and beginning of April, there are frequent and sudden storms in the valley, accompanied with hail and rain, and spring showers are frequent during the latter month and also that of May.

Moorcroft remarks that " the end of March and beginning of April are distinguished by the popular term of ' dirty spring' or ' mud season,' and these appellations in regard to the mire of the surface and the rapid succession of gusts of wind and hail with short gleams of sunshine are well deserved." During the April, which Moorcroft passed in Kashmír, there were only three days of sunshine, and in the following May scarcely a day passed without a shower.

In the months of June and September also heavy rain is not unfrequent, and there are occasional showers in July and August.

The hottest months in the valley are July and August, and the temperature in the shade at noon varies from 90° to 95°, or even 98° at Srinagar (29th July 1865) ; the air is occasionally close and oppressive, especially for a day or two before rain, which is often accompanied with thunder and lightning.

Thunder-storms are frequent during the summer months, but they are usually not severe; dust-storms are exceedingly rare. Earthquakes are tolerably frequent during the summer months, but the shocks are usually very slight; sometimes, however, they are very severe, and create great alarm; people forsake their houses and remain in the open air for hours or even days until the danger is over. Kashmír has this great advantage respecting climate, that any depression of temperature can be obtained by a journey of a few hours in ascent of the mountains. Night frosts set in as early as the middle of November, and by the end of that month the trees are stripped of their leaves and all animal vegetation is cut off, a thick haze overspreads the whole valley, and the lakes and rivers send up clouds of vapour. Every movement of men or beasts raises great quantities of dust, and the haze becomes so great that even at midday and under a cloudless sky no object can be seen at a mile's distance.

This murky state of the air extends for about 200 feet above the level of the valley, and those who ascend beyond that height see the snowy mountains of a dazzling whiteness and the sun shining clearly in a cloudless sky, while the low country lies hidden in dim obscurity. The first fall of snow restores the clearness of the air. This fall upon the mountains usually occurs about the beginning of November, but it is slight and soon melted by the sun; the heavy fall begins about the middle of December, and the snow lies to the average depth of two feet until the middle of April. The coldest months are December and January, when the average morning temperature in the valley is a little below freezing point; ice invariably covers the surface of the lakes to a considerable distance from the banks, and about once in seven or eight years the Jhelam itself is said to be frozen over at Srinagar.

The air of Kashmír is in general remarkable for stillness. Moorcroft, after a prolonged residence in the very arid climate of middle Tibet, on entering Kashmír found reason, from the contrast, to complain of the humidity of the atmosphere, and considered it more favourable to vegetable than to animal life. Hügel, on the contrary, considers the air dry, and supports his opinion by reference to the facts that mosses and lichens are rare, and that a decayed tree is not to be found throughout the valley. This dryness of the air he attributes to the lightness of the soil, which quickly absorbs the rain and melted snow, though the volume of water derived from these sources is sometimes so considerable as to cause the Jhelam to rise 30 feet.

The following meteorological observations and description of the climate of Kashmír are taken from the writings of the well-known traveller Schlagenweit :—

Srinagar in Kashmír.

North Lat. 34° 4′ 6.″ East Long. 74° 48′ 5.″ Elev. 5,146.

1856. Mean of the months.

January	40	July	73
February	45	August	71
March	50	September	63
April	56	October	57
May	60	November	54
June	70	December	42

Mean of the seasons and of the year.

Dec. to Feb.	Mar to May.	June to Aug.	Sept. to Nov.	Year.
42·3	55·3	71·3	58·0	56·8

For comparison in reference to sanitary purposes, some words and figures may be added about Southern Europe and the African Coast of the Mediterranean. As I cannot enter here into all the varieties of climate, I have selected three stations only, differing in latitude and longitude, to show the temperature.

Southern Europe and Northern Coast of Africa.

GEOGRAPHICAL CO-ORDINATES.

	N. Lat.	E. Long.	Elev.
Montpellier	43° 36′	3° 53′	106 feet.
Rome	41° 54′	12° 25′	170 „
Algiers	36° 47′	3° 3′	L. A. L. S.

Mean of the months, seasons, and year.

	Montpellier.	Rome.	Algiers.		Montpellier.	Rome.	Algiers.
January	42·1	45·0	52·9	July ...	78·4	75·9	75·2
February ...	44·8	47·3	54·7	August ...	77·0	75·7	75·4
March ...	48·9	51·6	56·1	September ...	70·3	70·0	73·2
April ...	57·4	57·9	59·0	October ...	61·9	64·9	68·6
May ...	64·4	65·3	66·0	November ...	50·5	53·4	61·9
June ...	72·5	71·2	71·6	December ...	45·9	47·8	55·4
Seasons.				Seasons.			
Dec. to Feb. ...	44·3	46·7	54·0	June to Aug. ...	76·0	74·3	74·1
March to May ...	56·9	58·3	60·4	Sept. to Nov. ...	60·9	62·8	67·9
				Year ...	59·5	60·5	64·1

Nice and Mentone (the latter recently favoured so much by medical advisers, as being the less rough of the two), Madeira, as mild and moist, Pau in France, Palermo in Sicily, might be added as the stations most frequented in winter.

Kashmír is less hot throughout, and in winter only two degrees cooler, than the south of France.

The charms of the spring of Kashmír have become widely spread already by Indian poetry; summer, even up to the middle of June, is still fresh all night, the mornings being as low as 60° to 63° Fahr.; the mean of the day is 70° to 75° Fahr.; only about 6 weeks of July and August, a period sufficient for the maturation of delicious fruit and most precious crops, have an average temperature equal to that of the southern parts of France. Thunder-storms in summer are not unfrequent, though their force is broken by the surrounding chains and peaks; they are of longer duration than those in Europe, but weak when compared with what are seen in the tropical regions; and the rains, with interruptions of five to six days, are equally refreshing and beneficial to the crops.

The sun is powerful here, as was to be expected in latitudes from 33° to 35°; and in the days of interruption of the summer rains and thunderstorms it is felt the more. Houses, tents not the least, rocks, as well as the surface of the ground, then get thoroughly warmed through, and from the middle of the day even trees allow one to feel it, their shade being frequently little protection.

extracted :—chips of chil wood are placed in an earthen vessel, which is closed with clay and placed over a slow fire for twelve hours; the oil drips through a hole in the cover into a vessel placed to receive it.

In rheumatism the oil extracted from kunjad (sesamun orientale) is used as a liniment with which to rub the body.

In addition to the diseases which have been mentioned, phthisis, elephantiasis, syphilis, and scrofula are common, but other affections of the skin and calculus of the bladder are comparatively rare.

Mineral productions.—As might be expected from the rare occurrence of primary formations in Kashmír, its mineralogy is not rich, and it does not appear to be the policy of the Maharajah to develope even such resources as the country possesses.

Iron-ore, however, abounds, but Vigne states that the iron of Kashmír is not considered good; and Moorcroft remarks that though iron is found in considerable quantities, that used in the fabric of gun barrels is imported from the Panjáb.

The out-turn of the iron mines would appear to be very small, as Vigne mentions that the total yield of the forges at Sof, in the Bring pargana, then, as now, the principal ironworks in the valley, was only 5,760 lbs. per month; these mines, together with those in the Kutihár pargana, now yield about 50 tons annually.

Iron is also mined near Choan, in the Shahabad valley, at Shár, near Pampúr and Arwan, in the Zainagír pargana, but the amount produced at these places is inconsiderable, and of inferior quality.

Vigne says vaguely "veins of lead copper, and, as I was informed, also of silver and even of gold, are known to exist in the long grass-covered hills in the neighbourhood of Sof, but the iron alone is worked."

According to Moorcroft, some copper mines are said to have been discovered towards Kashmír. He probably refers to the mine near the village of Harpatnar, at the northern extremity of the Kutihar pargana, where a copper mine is said to have been worked until of late years. Jacquemont found copper-ore in the Lidar valley, on the south-west side of the range which divides Kashmír from Súrú. Baron Hügel also found copper-ore, but mentions that the mines are not worked; this traveller also states that plumbago abounds in the Pir Panjál mountains; and it has lately been found of inferior quality in the Goinai nallah, on the east side of the Marú Wardwan valley, between the villages of Inshin and Marú.

Dr. Ince mentions sulphur among the minerals of Kashmír, but both Hügel and Moorcroft agree that though sulphureous springs are numerous, the mineral has nowhere been found in the valley in a solid state, and most is imported from the Panjáb; a small supply is said to be obtained from Kishtwár. Sulphide of lead (surma) is found in the Jamú hills, and samples of coal from the same locality were exhibited in the Lahore exhibition. Mr. Baden Powell states that the prospect of Kashmír coal in the Jamú territory at one time attracted considerable attention, more especially as the engineer who noticed the workings at Dandéla confidently reported the strata to be of the carboniferous series. Since then, however, the coal of Dandéla has proved to be, like the rest, of eocene origin among nummulitic limestones; but undoubtedly the coal may be of local value, a large lump now in the Lahore Museum might pass for "Wallsend," so good is its appearance. The rocks in the immediate vicinity of Dandéla

are thin carbonaceous shales and grits, with earthy ferruginous limestones; among them is "the bed or seam of coal or anthracite, varying in thickness from one inch to nearly two feet, undulating in chambers or bunches, more than in a continuous even seam." This is Mr. Calvert's description of the spot he selected from which to take his samples, and it may serve as a favorable type of all that is actually visible.

The strata, he describes, are thickly strewn with fossils of the nummulitic formation, which is characteristic of the lower tertiary period. From a close comparison of these rocks with the descriptions given in Dr. Flemming's report on the Salt Range, there can be no doubt that these coal measures are the same as what is there described as "lignite or salt range coal."

The general character of the coal is that of a hard anthracite.

Lignite also occurs at Kotli, in the Jamú territory, in a bed from 15 to 18 inches thick.

The following is an analysis of two specimens of coal from Kotli :—

No. 1.		No. 2.	
Carbon ...	90·5 per cent.	Carbon	90 per cent.
Volatile matter ...	4·0 " "	Volatile	6 " "
Ash ...	5·5 " "	Ash	4 " "

Saláját or lignite is also, it is said, found in Kashmír.

Vigne found surface coal of inferior quality at Tata Pani, about one day's march to the east of Rajaori.

The useful mineral gypsum is found at the celebrated cave of Amrnáth, but no use is made of it by the people. The fossiliferous limestone of Kashmír takes a very high polish, and Major Cunningham remarks that the splendid marble pillars of the Shalimar are the only beautiful things now remaining in that once beautiful garden. Garnets abound in Kashmír, and crystals are found at the north-eastern extremity of the Marú Wardwan valley, at the foot of the Saga glacier.

Chalk is found abundantly in different parts of the valley. Hügel is probably correct in his statement that neither gold nor silver has been found; but he adds, "neither do the streams bear down gold dust, as in the neighbouring countries;" this latter statement is disproved, as far as concerns the Shingo river, by Captain Montgomerie, R. E., who, in his account of the progress of the Kashmír survey, gives the following particulars regarding gold washing in that stream :—

"The drainage, escaping from the plains of Deosai through a not easily distinguished gorge near the Katasiri station, falls into the Dras river above Kirkitchoo. This tributary of the Dras river is called the Shigar and sometimes the Shingo river; it brings down gold with its waters, and gold washing is carried on just below the junction. The Indus itself and several of its tributaries are known to produce gold.

"The gold washing is said not to be valuable, but it does sometimes give as much as one or two small rupees a day to a man, though a most barbarous method is employed in washing the earth. This earth is taken from the detritus which, I think, now generally lies above the highest flood line. After two or three washings a black heavyish sort of sand is left, with the pieces of gold scattered here and there. As far as my own experience goes, I

should say it was not a very profitable business, for after half an hour's washing I only got five very tiny nuggets hardly worth an anna, and I had at the time the benefit of the assistance of an Australian gentleman This gentleman thought that something might be done by investing in a cradle and apparatus. He said that a substance like the black sand mentioned above had proved valuable in Australia."

Gold washing is also carried on on the banks of the Jhelam, in the neighbourhood of Tangrot, north of Jhelam, but to a very trifling extent.

Animal productions.—The animals and birds of Kashmír are much the same as those of Hindustan. Moorcroft, who was a competent judge, says that the horses are small and indifferent, but the opinion of Hügel was much more favourable. He describes them as excellent, though small, strong, lively, of great bottom, and very tractable. He states that he has known them carry a weight of 300 pounds, during the course of a day, nearly 40 miles across the elevated pass of the Pir Panjál.

The ponies to be found in Kashmír at the present day, though diminutive, are undoubtedly extremely hardy sure-footed animals, and will carry you with expedition and safety where animals of greater promise are quite unable to contend with the difficulties of the way.

The pargana of Dachinpara, on the right bank of the Lidar, is famous for its breed of ponies; but they are plentiful throughout the valley of Kashmír.

Cows and oxen are small; the buffalo (*Mánsha kaut*, buffalo bull; *Mánsha*, buffalo cow) is numerous on the hills, but is not indigenous. Goats are very numerous, and asses and mules abound.

Sheep are plentiful; those from the neighbourhood of the village of Hajan, in the Saremozapaín pargana, are said to be the finest in the valley or perhaps anywhere on the Himalayas. In fat and flavour they vie with the South-downs sheep.

With regard to the goodness of the mutton, Moorcroft remarks—"Whether this is owing to any peculiarity in their feed I shall not undertake to determine, but although it would be very possible to prepare an ample sufficiency of hay for winter fodder, the preference is given to the leaves of certain trees, as the walnut, willow, mulberry, elm, and several others, which are considered much more warming and nutritious than hay, especially for sheep.

"Small branches, after having been cut when in full leaf, are immediately so disposed within the first forks of the tree to which they belong as to be thereby retained; and although loosely piled, yet, in consequence of being entangled amongst themselves, are not detached by the wind; neither do they lose their leaves, nor are the latter in any respect injured.

"This forage is reserved for the severe part of the winter, when the cattle are driven under the trees in which the store is suspended, and the dry branches being pulled down, the leaves are eaten by them with great avidity.

"When grass is stored for winter fodder, it is twisted into thick ropes immediately after having been cut down, and in this state hung across the upper branches of trees, without other preparation, for hay; it thus keeps free from rottenness, and generally even from mouldiness, notwithstanding the great quantity of rain and snow that falls. Grass thus dried is generally given to the cattle in the morning, and leaves in the afternoon and evening;

oil-cake, made of linseed, walnut kernels, mustard seed, along with the seed of cotton, are given to fatten cattle, as are flags or the leaves of sedge."

Golab Sing is said to have introduced pigs into Kashmír, and until lately the Hindús of Srinagar were allowed by Government to keep swine, to the great disgust of the Mohamedan inhabitants. Recently, however, the city has been entirely cleared of these animals by order of the Maharaja.

The common domestic fowl and ducks are abundant, and the rearing of capons (*kheis kokar*) is common throughout the Loláb valley.

There are said to be about 2,000 camels in Kashmír, all of which belong to His Highness the Maharaja; but this number is probably exaggerated. Golab Sing is said to have introduced them into the valley.

Moorcroft remarks that the management of bees is an interesting subject in the rural economy of Kashmír. Every farmer in the district of Lar—and I have since found the practice general, throughout the whole country, in the eastern part of Kashmír—has several hives in his house; and in some houses I have counted as many as ten.

A provision for hives is made in building the house by leaving appropriate cavities in the walls. These somewhat differ in size, but agree in their general form, each being cylindrical and extending quite through the wall. This tube is lined by a plastering of clay-mortar, about an inch in thickness, and the mortar is worked up with the chaff or husk of rice, or with the down of thistles, which latter is employed also for clay-mortar in general, being the first application of this substance to the use of man I have yet witnessed.

The dimensions of a hive are, on an average, about 14 inches in diameter, and, when closed at both ends, about 20 or 22 in length.

The walls of farm-houses and cottages differ in respect to their materials, but are commonly constructed of rough stones or bricks, and of clay or lime-mortar, along with a large admixture of wood in the district just mentioned. That end of the cylinder nearest to the apartment is closed by a round platter of red pottery-ware, a little convex in the middle, but the edges are made flush with the wall by a luting of clay-mortar, and the other extremity is shut by a similar dish, having a circular hole, about a third of an inch in diameter, in its centre.

It does not appear that there is any particular rule for the height of the hives from the ground, they sometimes being confined to the walls of the lower or basement storey generally appropriated to cattle in the farm-houses of Kashmír; at others are inserted into those of the first floor, but are frequently seen in both situations in the same house, as well as in the walls of its outbuildings. So little of difference exists between the practices ordinarily pursued in Kashmír and in Europe in respect to hiving new swarms, as not to call for notice; but that adopted in the former country for preserving the old swarm when the honey is taken, well deserves imitation by the bee-master in the latter country.

The process by which this is, as I witnessed it, effected, is the following:—Having in readiness a wisp of dry rice-straw and a small quantity of burning charcoal in an earthen dish, the master of the house, with a few strokes of the point of a short sickle, disengages the inner platter of the tube, bringing into view the combs suspended from the roof of the hive and almost wholly covered with bees, none of which, however, offer to resent the aggression or to enter the room. Having placed the straw upon the

charcoal, and holding the dish close to the mouth of the hive, he blew the smoke strongly against the combs, but removed the straw the instant it took fire, to prevent it burning the bees, and quenched the flame before he employed it again.

Almost stifled by the smoke, the bees hurried through the outer door with such rapidity that the hive was cleared of its inhabitants within a few minutes, when the farmer, introducing the sickle, cut down the combs nearest to him, which were received into a dish previously slidden underneath them, and left undisturbed about one-third of the combs, which were almost close to the outer door.

He then replaced the inner platter, and brushing off hastily a few bees which clung to the combs, though apparently in a state of stupefaction, threw them out of the house. Observing many other bees lying motionless on the floor of the hive, I inquired whether they were dead or only stupified, and was answered that they would recover; however, I was not wholly satisfied that this recovery would take place; but preparations for continuing my journey at a very early hour on the following morning unluckily prevented me from ascertaining the fact. But neither the fate of these nor of those left senseless in the hive excited any interest in the owner, as enough remained to carry on the business of the hive, into which the expelled bees returned, as soon as its cavity was freed from smoke, without stinging a single individual. The whole business was completed within ten minutes, and it was asserted that not above one-hundredth part of the community is destroyed by this method. The farmers here are well acquainted with the existence of the queen-bee; but give themselves little trouble about the internal economy of the hive. Accounts differed as to the weight of the annual yield of a hive, and to the relative proportion of honey and of wax; and that now taken afforded no evidence on these points, as its combs had been removed in part only two months before. Altogether, however, it seemed to me that the produce was less than the ordinary yield of a good swarm in England, making allowance also for the portion left for the winter support of the bees. The honey was light-coloured, and of a taste as pure and sweet as that of Narbonne.

It possessed less of the cloying quality generally attending this substance than any other I recollect to have met with, and I could not learn that the farmers had any suspicion of their honey ever being intoxicating or poisonous, as has been noticed is the case, occasionally, with that made by the Bhoura of Garwahl. The peasantry of Kashmír are unacquainted with the employment of honey as the basis of a fermented liquor, but eat it raw or mixed with various articles of common food, whilst the most wealthy substitute it for sugar in preserving fruits.

It is customary to take the hive every year, and the end of September or beginning of October is found the best season for this operation, a little time still remaining for the bees to add to the portion left for their support during five months. This amounts to about a third of the whole produce, and would appear to suffice, as swarms seldom die, and the Kashmírians substitute no other material as food. It is stated that an old swarm yields more honey than a young one, and that families seldom die except of old age. I was informed that it was no uncommon circumstance to preserve the same community for ten or even for fifteen years; and some instances

were quoted of a family having been retained for twenty years; but this was held to be of very rare occurrence.

In consequence of the bees being thus literally domiciliated, they acquire a mildness of conduct far more decided than those of Europe, by which the lives of many of these insects are saved annually; and the confidence gained, subduing their natural irascibility, may generate an increase of industry, or, at least, an increase of produce, in relation to the number and to the size of the individuals of each community; and it is clear that the situation of the hive keeps many of the natural enemies of the bee at a distance. The bee of Kashmír is a little smaller than that of Europe, though a little larger than the domesticated bee of Kumaon and of Garwhal. Honey sells at about three pence, British, a pound, but wax is considerably dearer.

In Kashmír dogs are abhorred, as among other Mahomedans, and they are in general wretched animals. The mountaineers, however, keep a very fine breed for protection against wild beasts. This variety is about the size of a small Newfoundland dog, which it resembles in the head and curling tail, but is more strongly built. It has short pricked ears, is covered with long black hair, intermixed with tawny, and has, close to the skin, a short fine fur or wool, resembling that of the shawl-goat. The wild dog is found in Kashmír; it is gregarious, and large packs often infest Lár, Dachinpára, and the Wardwan. They sometimes commit great havoc amongst the cattle grazing on the mountain-downs, and when pressed by hunger it is said that they will destroy children and even grown persons. Vigne states that a native and aboriginal pointer is to be found in the mountains around Rajaori. They have not the high-breeding of the English dog, but are decidedly pointers in every sense of the word. He also noticed another breed of very small dogs somewhat resembling the fox-dog, but smaller. He saw one which stood only eight inches high over the shoulder, but was long in proportion, with a sharp nose and a bushy tail, and covered generally with long white hair. They are said to have been imported from Chamba.

Fish are abundant in the waters of Kashmír, and comprise the following varieties:—

Charri Gad.—The average weight of this fish seems to be from two to three ℔s; it is sold for 3 pice a seer. It has one dorsal and five ventral fins, a large mouth, dark-spotted back, silver belly, and a line along the side from near the eye to the tail; it has a soft scaleless skin. The Charri Gạd is caught during the months of October and November.

Sattar Gad.—The average weight of this fish is said to be half a seer, and it is sold at the same price as the charri gad, of which it seems to be a small variety. It has one dorsal and five ventral fins, silvery sides, and mottled back, with a soft scaleless skin. This fish is very plentiful and is caught at all seasons of the year.

Kront Gad.—Average weight, from ½ to ¾ of a seer; same price. It has one dorsal and five ventral fins, which are of a pink colour, a dark back, yellowish white belly, and soft skin. This fish is said to live under stones and rocks, and is caught throughout the year; it seems to be of the same species as the Charri and Sattar Gads.

Pikút or Pekri Gad.—Averages from 8 to 16 seers, and is sold at the same price. It has a large mouth and is covered with scales; colour, white; a scarce fish; in season from November to July.

Chash Gad.—Average weight, half to one seer; same price. This fish has a pointed head and small mouth, soft scaleless skin, white colour. It is caught from December until March, but is very scarce.

Harj.—Average weight, half a seer or less; same price. One dorsal and five ventral fins, small mouth, dark back, silver belly, firm scales. In season October until May.

Ramah Gad.—Average weight, a chittak; sold at 2 pice a seer; colour, dark-green. This fish is taken in the Jhelam in June; when the water becomes cold, it retires to the lakes and morasses.

Unyour.—Average weight, a chittak, sold at 2 pice a seer; colour, black; season and habits the same as the Ramah Gad.

Tet Gad.—Average weight, one chittak or less; sold at 2 pice a seer; dark colour; in season from August until October; when very small is known as the *"tet gordu."* When the river falls, this fish is caught in shallow basins and channels which are made in the sands on the bank of the stream.

Das.—Sold at a pice a seer; this fish is taken in August and September; it is doubtful if it is a separate species, being more probably a name given to any fry that comes to the net.

Ail Gad.—A small white fish sold at 2 pice per seer; it inhabits the smaller streams flowing into the Jhelam, and is carried into the river when the waters are high.

All the fish enumerated in the above list are said to be caught in their seasons throughout the entire course of the Jhelam between Islamabad and Baramúla. In the month of June, the Mahsir (*Pairim Gad* or the Panjáb fish) is taken at various places in the Jhelam below Srinagar. A small fish called the *Gúran* inhabits the streams and morasses. In the Dal lake the Sattar gad is taken with net and hook, and the Charri gad and Ail gad with hook only; all the fish inhabiting this lake are said to become of a dark-green colour, which is attributed to the mass of vegetation, grass, and weeds amid which they live.

In the Wular lake the Sattar gad and Charri gad are taken in nets and also with hook, and the Pikút gad with net only, and the Chash gad and Harj with hook. Fish are also frequently speared in the waters of this and other lakes.

In the Sind river, which also abounds with fish below Gandarbal, are found the Sattar gad, Chash gad, and Charri gad, the latter species attaining a very great size. Consequent on the low temperature of the water of this river, the fish do not take readily, except during the height of summer; the takes are then so plentiful that during the mulberry season the fishermen are not uncommonly attracted from the Jhelam to its waters. The tame fish which fill the sacred pools at Mattanjí, Vernág, and elsewhere seem to have no generic name; they are called Nág.

The month of March and the early spring is the most favourable fishing season in the Jhelam; in the winter months from December until February, when the river is at its lowest, the fish betake themselves to the Wular. Fishermen using the net (*zail hans*) form a distinct class from those getting a living by hook and line (*wail hans*). These latter use a long line said to measure more than 1,000 yards, to which the hooks are attached, at short intervals of less than a yard, and between each hook the line is weighted with a small stone or pebble.

During the months of December, January, and February, worms are used as bait, and at other seasons of the year a paste which is usually made of barley flour.

The lines are immersed throughout their entire length, being fished up with a hooked pole; in the summer months the fisherman in a small boat under-runs his line about every four hours, but in winter, when the fish are sluggish and do not bite readily, they are usually placed at night and taken up in the morning. The hooks, which are very neatly manufactured by the fishermen themselves, differ in substance and shape from those used in Europe. Iron being found to be too brittle, they are made of brass; the end of the hook is carried straight down from the barb and bent back abruptly to the shank instead of being curved. It is claimed for this shape that it renders the escape of a fish that has once taken the bait impossible.

From two to three tráks a day seems to be an average take for a successful fisherman; fish, however, are sold at eight seers to the trák.

Vigne in his notice of the fish of Kashmír remarks, "I am aware of only six different kinds, of which by far the most common is the Himalaya trout, and it varies so much in colour and appearance, according to its age, and season, and feeding ground, that the natives would seem justified in trying to make me believe that there were several species instead of one. Unlike the true trout, it rises rarely and very sluggishly at the fly. I tried fly-fishing in Kashmír until I found it an unprofitable employment. I remember that at Islamabad some fish were brought to me that in colour more resembled the real trout than any I had seen; but I believe that they were only fish of the above-mentioned species. They vary also in size from one, two, and three pounds in weight; and I was informed that there were a few in the lake far larger than any I saw. I have seen fish of a yellowish copper colour, blotched with dark spots, caught in the lake of Kashmír when out of season. The fish from the river are much better than those from the lake, but they are insipid when compared with the real European trout; this fish is also called the Sutur Gad; Gad signifies fish.

"I have seen what I believe to be the white mullet of India in the stream at Safur Nagri, on the Karywah of Zyn-i-gyr; but it is most probably found also in the Jhelam. There is also a little white fish, bluish on the back, and somewhat resembling a bleak called chatur; its length about six inches. There is another, I believe, called the Tatur Gad, in the lake and river, about five inches long. There is also a fish much resembling the American cat-fish in shape, and called the Aniur; its general colour is dusky olive, inclined to reddish at the tail; it has three ventral and two dorsal fins, the eyes are nearly on the top of the head; a horny plate, shaped like a horse-shoe, is continued between the gill to the mouth, and from it two feelers are projected at right angles, and there are also two wormlike appendages under the chin. Those I saw were very small, but it grows, I was informed, to three or four pounds' weight. Lastly, comes the Ram Gad, or fish of Ramah, which has already been mentioned as being caught at the village of Safur Nagri. The ground colour of this, I believe, new and singular fish is a reddish gold; fins reddish; its sides are covered with broad stripes of a very dark dull bottle green colour; two wormlike appendages are pendant from the horn of the upper lip; a small

sharp spur, which it can erect and use as a weapon of offence, is situated close in front of the eye, and between it and the mouth, its curve being backwards and downwards, so that a straight line, if continued from its point, would cut the centre of the tail. It grows to about three-quarters of a pound. Fish forms a great proportion of the food of the poorer classes in the valley, or at least of those living near the lakes."

Vigne further mentions that the Kishen Ganga contains a great many fish, but that he was cautioned against eating the roe, it being considered poisonous. One of his servants who disregarded the warning became alarmingly ill.

The following animals which are found in Kashmír may be classed under the heads of game and beasts of prey :—

The Barasing, *hangal* or *hauglu* is found in Loláb, Lár, the Sind valley, Gúrais, Tilail, Dachinpára, Wardwan, and throughout the Pansál range generally, except where it slopes towards the plains. It is not, however, usually met with until the middle of September, though occasionally found in the middle of August with fully developed horns. Both Hindús and Mohamedans eat the flesh of the stag. Vigne, in his description of this animal, states that its horns are used in making ornamental rims to saddles; slips of it are softened by soaking in running water for a few days and are then nailed on.

Bears are found in all parts of Kashmír, particularly in the Loláb and Nowbúg valleys, and, although far less numerous than formerly, are still very common. Though very formidable animals, they do not usually molest man unless previously attacked. Of the brown or red species, which is between six or seven feet long, there are two varieties, *viz.*, the ursus Isabelina (Kashmiriensis) which inhabits the lower ranges, and the ursus Arctus, found higher up the mountains. The black bear (ursus Tibetanus) though smaller than the brown is far more dangerous, and is usually found lower down; they are both chiefly herbivorous, but also partly carnivorous. During the fruit-season the black bear is very obnoxious to the villagers residing near the hills, and its ravages in the gardens and corn-fields, which it usually visits shortly after sunset, are often very considerable.

The fox (*luhf* or *luhv*) and jackal are common in Kashmír; the former is not the little grey species of Hindustan, but the large full-brushed Meltonian. The flying fox (*us-gagar*) abounds in Gúrais in the early part of the season.

The *Gural* or Himalaya chamois is found on the Pansál range and in Kishtwár.

Vigne remarks, as one of the most singular facts connected with the natural history of the valley, that no hares are found there. The Ibex (*Kail*) is found on the northern side of Loláb, in Lár, the Sind valley, Gurais, Tilail, Dachinpára, and the Wardwan. It is stated to be larger than the European ibex; the horns too are longer, more curved, and more tapering.

The *Khakar* or barking deer is usually found only upon the southern and western slopes of the Pansál range.

Leopards are found all round the Kashmír valley, but they chiefly infest the grazing grounds, where they sometimes commit great havoc amongst the cattle.

The ounce, snow or white leopard, has been seen in Tilail.

The *markhor* or serpent-eater is a species of gigantic goat; it is migratory, and is found all over the Pir Panjál beyond the Baramgala Pass and upon the mountains between the Jhelam and Kishen Ganga rivers, including Gúrais and Tilail.

A species of marmot called the *drúm* or *pua* is found amid the rocks at high elevation; it is as large as a fox, of a dull yellowish colour, with tawny belly, the head, back, and tail being marked with a darker stripe, distinguishable at a considerable distance. It is stated that this animal is frequently a prey to the eagle; it emits a shrill cry on the approach of danger.

The musk deer is found in birch woods in all parts of Kashmír at a certain elevation, and particularly in Lár and along the Sind valley. The otter is very common in the rivers of Kashmír, occasionally inhabiting even the old wooden piles which support the bridges close to a town. Its name throughout the mountains is *udur*. It is killed for its skin, which is highly prized, and commands a high price in the markets of Yárkand.

The porcupine is found in Kishtwár, and also probably in parts of Kashmír; the grave-digger of India, or an animal which much resembles it, is known in the valley. The common stoat or ermine is found in Kashmír, and the mongoose (*knowle*).

The *surrow* or *buz-i-kohi* (mountain goat) is found upon the Pansál in Dachinpára and the Sind valley. The *thar* (mountain goat) is found upon the Pansál range, in Banihál, and the southern portion of Wardwan and Kishtwár, where it is called the *kras*.

Wolves (*ramahún*) are numerous on the mountains of Kashmír, and often do great injury to flocks of sheep. They are not often seen in the valley. Vigne mentions the hyena, but doubts its existence; he further states that he never saw a monkey. These latter animals, however, exist in Kashmír, and may occasionally be met with in the Uttar pargana and probably in the Loláb valley; they have likewise been seen in the forests below Gulmarg, and are by no means rare in the lower portion of the Kishen Ganga valley.

There are a few reptiles in Kashmír; venomous serpents are rare, though the cobra has been met with. Vigne states that the boa-constrictor is known in Kashmír, where it is called the *Ajdá*; it is however probable that the reptile so called is merely a species of rock-snake, which are known to attain to a considerable size. He remarks "mar is the generic name for a snake, but applies particularly to a species about five feet long, much resembling in general appearance the common snake of England, and like it, I believe, harmless; I have seen it in the meadows, and also swimming in the river. The *ganas* or *aphia* (Οφις?) is said to be very poisonous; it is about a yard in length and very thick, and its appearance altogether, I was informed, was very repulsive. It is found in rocky places on the eastern side of the valley. I was told of a small poisonous snake found in Dachinpára only. This, or another kind, is sometimes termed the "gulawut" or collarer, because it is said to throw itself at a man's throat."

Dr. Elmslie gives the following description of the ganas: "it is a poisonous, round-headed, short, thick serpent found on the mountains of Kashmír. It is said to be black on the back, and yellowish on the belly. It is a foot and a half long, and ash-coloured according to some natives. Its bite is often fatal. When a person is stung on the arm or leg, a ligature is applied between the heart and the wound, which is besmeared with foam. The patient has

arrack and conserve of roses given him to eat, while music is played to cheer him up. This is the native treatment of serpent bites. The ganas is said to be numerous in the Lár pargana. Serpents are seldom seen on the southern side of the valley." The Kashmíris have also a saying that no snakes are to be found in any place from which the snowy peak of Nunga Parbat is visible. Scorpions (*puhur*) are said to be very numerous in the Dachinpára and Lár parganas. The bite is said to be fatal sometimes. The puhur is a short, earth-coloured, venomous insect, with a fine tail.

Lizards and frogs are numerous in Kashmír. Birds of prey are numerous, and there are several varieties of eagles and vultures and also of falcons and hawks.

Many kinds of game birds are found in Kashmír. The black, chikore, grey, and snow species of partridge are met with in many parts. Of pheasants the varieties found are the argus, moonal, kullich, koklas, and the snow. Dr. Elmslie also mentions a pheasant called *zar kaku*, which is found on the mountains of Kashmír, and he says that the gait of the pheasant (*didur*) is so much thought of that the natives of the valley, when praising the gait of a woman, say she walks like a pheasant.

The common kind of quail and also the jack snipe are met with. Wood cock are also found in Kashmír. Waterfowl of every species are very numerous in the winter months. They come from Yárkand and Mogalistán in order to avoid the cold of the more northern regions, and depart as soon as the spring recommences. Baldcoots and moorhens or dabchicks breed on the sedgy margins of the lakes, and some few ducks remain for the same purpose; these, with grebes, are constantly to be found during the autumn and winter. Thousands of terns (sea swallows) congregate on the broad expanse of the Wular, and may be found here and there for a considerable distance up the Jhelam. Numerous herons may be distinguished at their favourite fishing stations, and the common king-fisher is seen at every corner of the lake, breasting the sun for an instant, and then dropping into the water like a falling emerald. Many of the ducks are destroyed by eagles, who take up their residence in the neighbouring mountains for the purpose of preying upon them.

The sarus or gigantic crane is often seen in the marshes, and a small kind of pelican.

The cuckoo is called in Kashmír the *byal kuk;* byal signifies "seed," and the farmers say that its note tells them to cast seed into the ground. The bulbul or nightingale of Kashmír is a distinct species, and greatly inferior in note to the genuine one of Europe. The maina, as also hoopoe, is very common.

The parrot is not indigenous to the valley, but the golden oriol (*poshnul*) is frequently met with. There are two species of the genus "crow" to be met with in Kashmír; the one is wholly black, similar to the European variety, the other has a dirty-white neck. It is said that the white-necked crow is eaten in parts of Kashmír, the flesh being considered especially nutritious in cases of bronchitis.* Dr. Elmslie mentions a bird called *Níluj* of whose

*It is said that crows are also eaten in Lahore under the euphemism of pigeons; they are a lawful article of food for Mohamedans, and are supposed to be conducive to longevity, as it is related that when Sikandar drank of the waters of immortality, a crow which had perched on a tree near followed his example. The Kashmíris affirm that crows never die until their beaks fall off from age.

skin postins, a kind of coat, are made for the wealthy. In its tail are two feathers, which are worn by the Panjábi and Hindustani women. *Kondal* is the name given to them.

The heron, which is said to be the same species as is common in England, is considered important as yielding the feather-tufts worn in the turbans of the chieftains of rank. Each heron has two feathers, which grow downwards from the back of the head; and these, in the moulting season, are carefully collected by men who watch in the heronries for this purpose. The birds are also often netted, and after their feathers have been plucked, are set free. A fine is inflicted for killing one. The finest feathers used to cost a rupee each; and the feather-tuft, the badge of dignity, consists of from ten to twenty, fixed in a funnel-shaped stem, covered with gold wire and often richly jewelled. There are two other species of herons, but they do not bear the valued feathers.

Flies and sand-flies are numerous and troublesome, especially in August and September, and it is probable that during this season of the year in no country in the world are musquitoes found in such swarms as on the lakes of Kashmír and in their vicinity; any part of the body which may be exposed to their attacks becomes literally black with them, and it is impossible to eat without swallowing a number. The only way to obtain even partial relief is to sit between pans of burning horse-dung, the fumes of which drive them away. Throughout the year considerable vigilance is necessary to avoid the attacks of fleas and other more disagreeable insects; the preparation known as "Keating's Insect Destroyer" appears to be a most valuable prophylactic.

Population and Inhabitants.—The dominions of His Highness the Maharajah of Jamú and Kashmír have been estimated to contain a million and a half of inhabitants.

In 1835 the population of the valley of Kashmír was calculated not to exceed 200,000 persons, to which number it had, in twenty years, been reduced from 800,000 by oppression and the awful dispensations of earthquake, pestilence, and famine.

The population of the province at the present time is not exactly known, but has usually been supposed to be about 500,000, which rather exceeds the estimate formed by the Maharajah's Government on the results of a census which was taken in the city of Srinagar in 1869, which gave a total population of 135,000; the inhabitants of the rest of the valley being supposed to number something under 300,000. It is understood to be the intention of the local Government shortly to take a census of the suburban districts.

Major Montgomerie, in his notes on the survey operations in Kashmír, records that "in the country, generally, the number of inhabitants in each house, including every living soul, ranges from 10 to 30; in twenty-three different villages in which special enquiries were made the average was found to be 18. It is said that every woman has, at an average, 10 to 14 children, and the proportion of men to women is as 3 to 1; but the former are expended very rapidly, and almost invariably become prematurely old, which may be chiefly attributed to their spending at least a quarter of their existence in an amphibious state, up to their knees in water in the rice khets."

The following estimate of the population is extracted from the note-book of the late Dr. Elmslie, a gifted and accurate observer, who was medical missionary in Srinagar for six years.

Population of the valley of Kashmír, excluding the surrounding countries and the inhabitants of the mountains, 402,700.

This number is composed of—

Mussalmans	Sunis	312,700
	Shíahs	15,000
Hindūs	... ...	75,000
	Total population of Kashmír ...	402,700

Population of Srinagar.

Mussalmans	Sunis	95,400
	Shíahs	7,000
Hindús	... ...	25,000
	Total population of Srinagar ...	127,400

Population of Kashmír, excluding Srinagar.

Mussalmans	Sunis	217,300
	Shíahs	8,000
Hindús	... ...	50,000
	Total ...	275,300

Distribution of Population—*Shawl Weavers.*

Mussalmans	Sunis	28,115
	Shíahs	1,000
Hindús	... ...	315
	Total ...	29,430

Taxpayers (excluding shawl weavers and cultivators of the soil).

Mussalmans	Sunis	50,775
	Shíahs	4,000
Hindús	... ...	...
	Total ...	54,775

Clerks in the employ of His Highness's Government.

Hindús	5,572
Mussalmans	...
Total ...	5,572

Jagirdars (landholders).

Mussalmans	Sunis	2
	Shíahs	3
Hindús	... ...	40
	Total ...	45

Mulazim pesha (tenants).

Mussalmans	Sunis	252
	Shíahs	30
Hindús	... ...	7,500
	Total ...	7,782

Vigne states that the Mohamedans predominate in the city of Srinagar in the proportion of 3 to 1, and 9 to 1 in the villages. The inhabitants of the districts on the south side of the Pansál range are for the most part Hindús.

There are about 20 different tribes or clans among the Mohamedans in Kashmír. Of these, the Chak, who were the warriors of Kashmír and so bravely resisted the invasion of Akbar, are the oldest and most distinguished. Next, the Maleks, who were called Singhs, or lions; the Bandeh, and others; and there are others again whose names are those of some animals, such as the monkey, bear, and jackal tribe, and there is one rejoicing in the name of Shaitan (Satan).

The Rishis, who seem to be peculiar to Kashmír, do not marry, and in that particular resemble European monks more, probably, than any other of the Mohamedan ascetics. The Kashmíris affirm that the founder of the sect was a fakir named Khoja Awys, who lived at Kurun, a village of Yemen in Arabia, in the time of the Prophet; and they add that Mohamed would never march there, saying that the odour of God came up from Yemen, because the holy Khoja Awys lived there with his mother whom he took care of. The Rishis do not eat meat, and originally were wanderers in the jungle, living upon wild herbs, particularly one called Wopulhák. The lands and convent which belong to them were given to them originally by the Mogul Emperors, since which time it is said that no real Rishi has existed in Kashmír. Akbar, when attempting to take Kashmír, was three times defeated, it is said, by the Chak kings, in consequence of the prayers of the Rishis. Abul Fazl says that in the time of Akbar, "the most respectable people of this country are the Rishis, who, though they do not suffer themselves to be fettered with traditions, are doubtless true worshippers of God. They revile not any other sect, and ask nothing of any one. They plant the roads with fruit trees, to furnish the traveller with refreshment. They abstain from flesh, and have no intercourse with the other sex." He adds "there are nearly two thousand of this sect in Kashmír."

The Sunis, or orthodox Mohamedans, far outnumber the Shíahs, or Ráfizi (heretics) as they are opprobriously termed: of the latter, who are the followers of Ali, there are said to be only 1,000 houses, numbering about five or six thousand souls. They are found chiefly at Zadibal, about two koss to the north of Srinagar, at Nandapor and Hassanabad, near to the city lake. Though so few in number, the men of this sect form the most active, industrious, and well-to-do portion of the Mohamedan community. The finest papier-maché workers and shawl makers in Srinagar are Shíahs, and some of the wealthiest men in the city belong to that sect.

A deadly feud has ever existed between these two great divisions of the Mohamedans.

In the times of the Patans the Shíahs were not allowed to enact the feast of the Moharem. In the time of Abdullah Khan, who made himself independent of his master at Kábul, they attempted to celebrate it, but were attacked and plundered, and their houses burnt; some 150 of them (for there were very few in the city) were collected, their noses pierced, and one string passed through them all, and, thus linked together, they were made to perambulate the bázárs. Again, in the time of the governor Bama Singh, the Shíahs attempted to celebrate the Moharem, but the enraged Sunis fell upon them, killed fifteen of them, and plundered their property;

and the Persian merchants, of whom there were two or three hundred, retreated from Kashmír and have never since resided there.

On both these occasions, as in 1872, the dominant party averred that the attacks were made in retaliation for dreadful atrocities committed by the Shíahs, but in the absence of direct proof it can scarcely be credited that the small and well-to-do section of the Shíahs would wantonly arouse the slumbering animosities of their powerful and vindictive neighbours.

That time has by no means weakened the vengeful feelings of the stronger sect and the bigotry of the weaker, the occurrences of September 1872 amply testify. The disturbances then raged for more than a week, and for some time defied the efforts of the governor, who called in the aid of the troops; whole districts were reduced to smouldering heaps of ruins; and business was for some time entirely suspended, a great portion of the city being deserted. The Shíahs fled in every direction, some seeking safety on the adjacent mountains, while others remained in the city in secret lurking places. Many of the women and children of the Shíahs found an asylum from the hands of their infuriated co-religionists in the houses of the Hindú portion of the community. When order was at length restored, the ringleaders of the riot were seized and imprisoned, besides hundreds or thousands, it is said, of the poorer inhabitants.

The apprehensions appear to have been made in the most indiscriminate fashion.

Vigne states that the Hindús of Kashmír are divided into very numerous different tribes or families, such as Pandits, Rasdun, Kol, Kabuta (a dove), &c., but these are all arranged under the two great divisions of the Hindús, the Malamasis and Baruhmasis. Dr. Elmslie divides them into (1), the Brahman Hindús, whose only work is to perform the Hindú worship—in short, they are exclusively priestly, and number about 500 houses; (2) the Jótish Hindús, who study the stars for the purpose of predicting future events; they number from 100 to 150 houses; (3) the Karkun Hindús, who are writers, merchants, and farmers, but never soldiers. Relatively this is a very numerous class. The Kashmíri Pandits all wear the Brahminical thread, consisting of several fine cords. It passes from the left shoulder down to the right side.

Girdlestone, remarking on the estrangement which exists between Pandits who have been domiciled in British India, and their brethren in Kashmír, states that it is not so long, since a service akin to that performed over the dead was performed over such Kashmíri Pandits as were about to emigrate; for indeed their relatives looked upon such persons as dead thenceforward to them. The way was so long and difficult, and the means of correspondence so uncertain, that they never expected to have tidings of the absentees, much less to welcome them back into the home circle. In time, the latter fell away from the customs of their house and embraced those of the people amongst whom they had settled. Thus, it has come to pass that whilst the Kashmíri Pandits domiciled in India have accepted the severe ritual of the Indian Brahmins in matters of food and drink, their brethren in Kashmír, whom they characterise as intolerant and ignorant, do not object to meat, will take water from a Mohamedan, eat with their clothes on, and have no repugnance to cooking and taking their meals on board a boat.

Commenting on the fact that '*Bat*' frequently forms a portion of Mohamedan names, Dr. Elmslie states that "it is probably derived from the word Bata or Batah, which signifies a 'Pandit,' who is always a Hindú of course. Probably, when this word Bat is used by a person, it points to the fact that originally his family was Hindú; for we know from history that, when the Mohamedans conquered the valley of Kashmír in the fourteenth century, they compelled many of the inhabitants, who at that time were Hindús, to become Mohamedans.

A person whose father is a Kashmíri but whose mother is not, is called '*Argon*.' These hybrids between the Kashmíris and the surrounding native races are pretty numerous in Ladák, Kashgar, Yárkand, and other neighbouring cities and states.

Here and there colonies of Pathans and Sikhs have settled in the valley of Kashmír; as might be expected, the latter are the most numerous.

Vigne appears to have been much struck with the beauty of the *Watul* tribe; he says "they are, I believe, gipsies, and have all the manners and appearance of gipsies. They live in tents, or rather small huts of thatch, which are easily rebuilt when occasion requires it, and by reason of their indiscriminate use of any food, they have no caste, and are looked upon by Mussalman and Hindú with the greatest contempt. Many of their beautiful children are sold and sent as slaves to the Panjáb, and I believe that many of the prettiest of the nach or dancing girls are born of Watul parents." Dr. Elmslie says that the Watul is most degraded, and performs the most menial offices; the tribe is divided into four classes.

The farmers are nearly all Mohamedans, and in Kashmír the *Káwúj* or burner of dead bodies (Hindús) is always a Mussalman.

The shawl-weavers (Khándawáo), of whom Dr. Elmslie says there are 23,013 in the valley of Kashmír, are Mohamedans, and are the most miserable portion of the population, both physically and morally. Crowded together in small and badly ventilated workshops, earning a mere pittance, and insufficiently nourished, they suffer from chest affection, rheumatism, and scrofula. When a woman wishes her neighbour ill, she says 'May you get a shawl-maker for a husband!'

A first-rate shawl-weaver will earn from four pence to five pence of our money a day. The generality earn about three pence a day, a part of which they are compelled to take in rice. The number of these people has greatly diminished of late years. Many, following unfrequented and dangerous paths to elude the vigilance of the soldiery who guard all the common outlets of the valley, have made their escape to the Panjáb with their wives and families.

The *Gújar*, *Gopan-gúr* or cow-herds, are not Kashmíris, and are not a very numerous tribe. They are said to have come originally from Gújrat in the Punjab. In the spring time they collect large herds of cattle belonging to others and drive them away to the mountain valleys to graze. They take their wives and families with them and live in log huts in the wood and in recesses at the foot of the Panṣál range.

The *Pohul*, *Pohlu*, *Chaupún* or shepherd watches the flocks and herds of other people upon the remote mountain pasture-lands. He receives his charge about the month of May and then repairs to the mountains, spending the summer there with his family and dogs until the advent of the winter snows drives him down into the valley. He receives a small money payment

or an allowance of rice for the care of each sheep or goat during the season and its milk also; and he is required to account for each casualty in the flock, producing the skin for the owner's satisfaction; but the Kashmíri shepherd is not more honest than the rest of his countrymen, and many a lamb is sold or eaten by him, and the loss referred to the depredations of wild beasts. During the long winter the shepherd families reside in the villages, and are mostly employed in the manufacture of blankets.

The *Gulubán* or *Guluwán* takes care of horses, and has frequently the credit of stealing them; he leads a life similar to the shepherd, and receives eight trák (about 96 lbs.) of rice for the care of a horse during the grazing season. These Guluwáns are said to be the descendants of the old warlike tribe of the Chak, who were the warriors of Kashmír and so bravely resisted the invasion of Akbar. They were afterwards remarkable only for their predatory habits. They rarely intermarried with any other caste, and resided in the jungle, changing their place of abode whenever the chances of detection rendered it necessary to be on the move. In the time of the Patans, it was dangerous to travel alone. The Chak would leave a few of their number in charge of their harem, while the rest sallied forth on a marauding expedition. A person going from the city of Islamabad was in danger of being robbed on the skirts of the Wastar Wan mountain. Shahjí Marg, or the King's Hill, on the way from the city to Shupian; the vicinity of Shah Nur-u-din, Haritrat, on the way to Baramúla; and the jungle near the village of Nunur, at the débouchure of the Drás road and the Sind river, were places particularly infested by the Gulubán. The long defile leading from Dachinpára to Gund-i-Sursing on the Sind was much used by them, when they wished to avoid observation in passing from one end of the valley to the other. A long heavy club, with iron rings around it, was their principal weapon. The Sikh Governor, Kupar Ram, put two or three of them to death; but their entire suppression was one of the few measures that Shere Sing, Maharajah of the Panjáb, could claim any credit for during his tyrannical viceroyalty in Kashmír.

The open and daring outrages of the Gulubán were much complained of, and having one day received intelligence that a party of them had assembled near the plain of Damudur, only a few miles from the city, he sent thither a large force, killed some seven or eight of them on the spot, and afterwards hanged seventeen of them at one time from the Amir's bridge.

The Governor, Mihan Sing, also sent an officer and a party after them, who killed and hanged several, and so terrified the remainder that they have never made any head since. Disowning the name of Gulubán they get a livelihood as labourers, or by tending horses.

The *Dam* may be called a kindred tribe; they claim a descent from the Pandits, whom tradition has represented as being of giant strength and stature. They seem to be identical with the Damaras of the Rajah Taringini, wherein it is related that King Lalataditya lost his life in an expedition against this fierce and intractable race. They were also the murderers of King Chacra Verma. Vigne states that the Dúmbs, the informers, policemen, and night-watchmen of the villages, belong to this family.

The inhabitants of Kashmír are physically a fine race; the men are tall, strong, and well-built; their complexion is usually olive, but sometimes fair

and ruddy, especially that of the Hindús; their features are regular and well developed, and those of the Mohamedans have a decided Jewish caste resembling the Pathans.

Moorcroft remarks that the inhabitants of the city are rather slight, but amongst the peasantry, both Hindú and Mohamedan, are to be found figures of robust and muscular make, such as might have served for models of the Farnesan Hercules. As porters they excell, carrying heavy loads without fatigue over the steepest mountain paths.

Much controversy has been expended on the attractions of the women; while Vigne and Hügel bear testimony to their beauty, Jacquemont declares that the female race is remarkably ugly, "I have never seen anywhere such hideous witches as in Kashmír." Judged in comparison with those of the surrounding countries, the women of Kashmír, especially the Panditánis, the wives of the Pandits, must no doubt be described as beautiful. They are remarkably prolific, a fact which has been ascribed to a diet in which fish and meal are common ingredients; those who can afford it eat also the flesh of sheep and goats, but the staple food of the inhabitants is vegetable; rice, turnips, cabbages and radishes, lettuces, spinach, and other common vegetables are in extensive use, boiled into a sort of soup with a little salt; the leaves of the dandelion, dock, plantain, and mallow are eaten, and the catkins of the walnut are also employed as food, seasoned with a little salt, mustard, and walnut oil. The root of the lotus plant, when boiled and flavoured, is also eaten; it is called *nudroo*, is of a pale straw colour, cylindrical, and about ten inches long and an inch and a half in diameter, and is considered highly nutritious. The *singhára* or water-nut is ground to flour and made into bread, which forms the principal article of diet of those who live on the margins of the great lakes. Happily for the poverty-stricken inhabitants, nature is usually very bountiful in Kashmír, and food is cheap and abundant.

The dress of both men and women is very similar; it consists of a long garment called '*pheran*,' in shape not very unlike a nightgown with very wide sleeves. It is made of either cotton or wool according to the season. Pheran is manifestly a contraction of the Persian word "pairáhan," garment, and tradition says was introduced by the emperor Akbar, who made the Kashmíris doff their more martial habiliments in order to subdue their then warlike spirit. It is sometimes of red or blue colour. The sleeves of the women's pheran are wider than those of the men's, and the skirts are longer, descending nearly to the ankles. When it is manufactured of wool, it is called "*lóch*," when of cotton, "*póts*."

The men wear in addition a pair of very loose drawers, and their head-dress is a paggri or turban, all of white colour, which the Hindús smooth over the right temple and the Mohamedans on the left.

The women wear a skull-cap with a band of red cloth on the front of it; the Panditánis call the long narrow piece of red woollen cloth which they bind round their heads '*sarpéch*.'

The ordinary veil worn by the Kashmíri female is called "*púts*," it consists of a long piece of cotton cloth thrown over the head and allowed to hang down the back; its use is confined to the Mussalman women; the Panditánis or Hindú females wear a spotted veil, called "*tikipúts*." With the exception of the higher classes, the women do not affect to conceal their features. A long piece of cotton stuff called "*lungi*" is worn round

the waist over the pheran. A Panditáni never goes abroad without this girdle. In the winter, and when it rains heavily, the women wear the "*khras*," which are shoes or clogs made of wood with thongs of straw called "*del*." On marriage days, with other finery, they wear shoes of horse's or mule's skin, which, for such great occasions, are adorned with silk-work. The men on the mountains wear grass shoes, called "púlahor;" when procurable, rice straw is from its elasticity preferred for the construction of these shoes, but bark is frequently used.

The Hindús wear marks or sectarial decorations on the forehead. Saffron is the colouring ingredient in the mixture with which the mark is painted.

The Mohamedans generally wear charms or amulets (*táwiza*); these consist of the names of God, the name of Mohamed, the names of Mussalman saints, or verses from the Korán. The paper on which these are written is usually sewed into a piece of cloth, generally of a red colour, and then tied round the arm or attached to the wearer's dress.

The women are generally profusely ornamented with elegant earrings, nose rings, anklets, and bracelets, and their mode of dressing the hair is peculiar; it is drawn to the back of the head and finely braided; the braids are then gathered together, and being mixed with coarse woollen thread, they are worked into a very long plait, which is terminated by a thick tassel (*gandapan*) which reaches down to the loins. This peculiar arrangement of the hair is called "*wánkapan*."

The Kashmíri has been called the "Neapolitan of the East;" lively, ingenious, witty, and good-humoured, they have for ages been oppressed and insulted, and are much addicted to the never-failing vices of slaves, lying, and trickery; the truth, even for their advantage, is avoided by them, and they are inordinately devoted to amusement and pleasure.

Moorcroft, engaged against them in a course of commercial rivalry, has shewn them no mercy in delineating their moral qualities. Hügel likewise describes them as venal, dishonest, and dreadfully addicted to sexual immorality, only recording in their favour a remarkable aversion to shedding blood.

They are a bye-word among Asiatics, and in every bázár the verses are known and repeated, which assign to them a capacity for getting others into trouble, and which place them in an unenviable juxta-position with the Affghan and the Kambó, as among the three vilest races on earth. The well-known verses have been freely translated: "if ever there should become a scarcity of men, beware of having anything to do with any of the following three races: one the Affghan, the other the Kambó, the third the Kashmíri of vile descent. From the Affghan you have to expect malice, from the Kambó intrigue, whilst you will never experience aught but sorrow and anxiety from the Kashmíri." To which a witty Kashmíri replied: "the fourth that race that falsely says that vile is the Kashmíri."

Another verse says that, "when the Kashmíri will be weighed and his virtues will be found wanting, he will whine out a prayer to God to change the scales;" while these proverbs are in every mouth, "many fowls in a house will defile it, and many Kashmíris in a country will spoil it;" "if you meet a snake do not put it to death, but do not spare a Kashmíri;" "do not admit a Kashmíri to your friendship, or you will hang a hatchet over your door-way." To his other vices must be added that of ingratitude. Kaye, in his

description of the rising at Lúdhiána in 1857, records that the great colony of Kashmíri shawl-weavers, who, sheltered and protected as they never could have been elsewhere, followed their peaceful calling unmolested, and held their gains in the most perfect security, rose against us with a vehemence proportioned to the benefits they had received, and were among the foremost in "plundering the Government stores, in pillaging the premises of the American mission, in burning the churches and buildings, in destroying the printing presses, and in pointing out the residences of Government officials, or known well-wishers of Government, as objects of vengeance for the mutinous troops."

On the other side of the picture, the Kashmíris, though poor, are very charitable; in their villages any one who may have become incapacitated from old age or sickness, and who has no near relations to look after him, is supported by the community.

In the cities, especially in Srinagar, food and money are given to all of the poor who may come to ask for them, from the houses of those who are tolerably well off, on the 11th of every month, as well as on all their sacred days, and especially on the occasion of the Ī'd and throughout the Ramzán.

Those who have best considered the character of the Kashmíri have been inclined to attribute his manifold failings rather to his political condition and surroundings than to any inherent viciousness of nature; and it cannot be doubted that a people possessed of such intellectual powers, descendants of a warlike race, though now the greatest cowards in Asia, whom centuries of the worst oppression have not succeeded in utterly brutalising, must be capable of a moral regeneration.

The sling (*chápon*), the national weapon, is now rarely seen in the hands of a Kashmíri.

The houses throughout the Kashmír valley are nearly all built after the same pattern. First there is a ground floor in which are two chambers, with the small hall of the house. The second floor contains three rooms, and the floor under the roof usually consists of one long chamber, which is used as a loft for storing fire-wood, kitchen stuff, and lumber; here the household spend the summer months. That part of the house occupied by the females is called '*báts*'; kine are often housed in the ground floor.

The wood of which houses are built are *deodar* (Himalayan cedar), *káyur* (pine or fir), and *sungal* (Himalayan spruce). The woods of the poplar and plane are used by the poor, but they are far from being durable, and the latter is scarce, as no one is allowed to fell a plane tree without the permission of the Government. The materials of which the houses are built are stones for a foundation, wood for the frame work, bricks and mortar to fill up the divisions of the frame work, and earth and the liber of the birch tree, called *boj pathar*, for the roof, which is slanting. There are two kinds of bricks manufactured in Kashmír, the baked and the unbaked. The unbaked, which are most frequently used, are made of earth and dried in the sun. The baked are made of clay and burned in a furnace. The Maharajah retains the monopoly of making bricks. The baked brick is called '*pach sír*;' the unbaked brick is named '*om sír*.'

At times, instead of the fine inner bark of the boj pathar (betula tartarica), a tree which grows abundantly on the mountains of Kashmír, a reed called *tshai*, is used for roofing. Roofs of this description may be

noticed on the houses in Srinagar, Sopúr, and the adjacent villages, because they are near to the Dal, Wullar, and Anchár lakes, where the reed grows abundantly.

In some villages the houses are thatched with straw, and in Baramúla Shupian, and Tsrár the roofs are made simply of thick boards of wood, nailed firmly, on account of the very strong winds to which those places are exposed. In some of the houses there are fire-places, but generally they are built without. Fires are used only for cooking purposes, and the smoke finds its way out by the doors and windows. Wood is generally burned; sometimes cow-dung, baked into cakes with straw, is used as fuel.

In Srinagar and the other large towns the houses are frequently built two or three stories high, and are usually lighted by windows (*panjara*), formed of trellis work which takes the place of glass. Some of this work is very beautiful. When the weather becomes cold and rainy, paper of different colours is pasted over the inside of the trellis work. Here and there in the houses of the rich, small windows may be seen filled with glass. The glass is imported from the Panjáb, and mica also is used for the same purpose.

In some parts of the valley, especially in the forests near the foot of the mountains, the houses are built simply of undressed logs or timbers, laid longitudinally and dove-tailed at the corners, the interstices being plastered with mud cement. The Gújars invariably inhabit log huts with flat mud roofs, and throughout the valley of the Kishen Ganga the dwellings, with few exceptions, which are all of modern construction, are built on a similar plan.

Polygamy does not appear to be very common among the Hindús of the valley of Kashmír, and among the Mohamedans the practice is confined to the wealthier classes, who are generally found in the towns; but few of the agricultural population have the means to indulge in a plurality of wives.

As a protection against the cold in winter, the Kashmíris almost invariably carry a '*kángri*' or portable brazier. The kángri, which somewhat resembles the Italian *scaldino*, consists generally of two parts, an earthenware vessel (*kandal*) about six inches in diameter, into which is put a small quantity of lighted charcoal, and an encasement and handle of wicker work. Sometimes, however, it is destitute of the wicker work, and then it is called *manan*. As the dress of the Kashmíri is of a loose fashion, the kángri can be placed in immediate contact with the skin of the abdomen and thighs, where in many cases cancer is in process of time generated. It has been surmised that the Kashmíris learned the use of the kángri from the Italians in the retinue of the Mogul Emperors, who were in the habit of visiting Kashmír.

The Kashmíris, rich and poor, are passionately fond of tea, of which two kinds find their way into the markets of Kashmír. These are called *Suratí* and *Sabz*. The Suratí is like English tea, and reaches Kashmír from Ladák and the Panjáb. The Sabz tea, on the other hand, is the famous brick tea, which finds its way into the country through Ladák. There are various ways of preparing tea in Kashmír. Mogul Chái is made by adding to each tola of tea a masha of *phul* (soda), this is then put into a degchi or vessel, with between a quarter and half a seer of cold water; after boiling until the leaves are thoroughly moistened, a cup of water is added for each of

the company, and it is again boiled for about half an hour with the addition of about a masha of salt for each partaker; the vessel is then taken off the fire and the liquor strained through a cloth and beaten up with a stick to give it a dark colour; in the mean time half a seer of fresh milk has been boiled down until 3 chittaks remain, this is poured on the tea, which is again placed on the fire and boiled for about ten minutes, a chittak of butter being added when the preparation is at its hottest. If the tea is to be consumed in the family circle, it is served out with a wooden ladle into each of the cups, but if intended for company, it is poured out of the degchi into the tea pot (*sammawát*). The Russian tea-urn or 'semavar' is a common article of household furniture in Kashmír, the shape is said to have been imitated from a Russian model brought by some travelling merchant years ago from the north.

Tea prepared in the manner above described is drunk by the opulent classes after dinner; they also sometimes indulge in sweet tea in the early morning, it is simply prepared in the ordinary fashion in the tea pot: with the early cup of tea a sweet biscuit called '*kulchi*' is eaten.

Another mode of preparing tea is called *Shiri Chai*. The tea is placed in the tea pot with a little soda and water and boiled for half an hour. Milk, salt, and butter are then added, after which it is boiled for another half hour, when it is ready for drinking. The phul or salt used in the infusion of tea is found in the Nubra valley of Ladák, it contains the carbonate and the sulphate of soda, and a little of the chloride of sodium.

The Kashmíris are not great smokers, though both tobacco (*tamok*) and snuff (*nast*) are in general use. Most of the snuff consumed in Kashmír is imported from Peshawar; that manufactured in the valley, though much cheaper, is greatly inferior.

Some of the customs of the country are of obscure origin and meaning, but Vigne remarks that they have one which closely resembles what we call making an April fool, Le Poisson d'ávril of the French. When the new snow falls, one person will try to deceive another into holding a little in his hand, and accordingly he will present it to him (making some remark by way of a blind at the same time) concealed in a piece of cloth, on a stick, or an apple, folded in the leaves of a book, or wrapped up in a letter, &c.

If the person inadvertently takes what is thus presented to him, the other has a right to show him the snow he has thus received, and to rub it in his face, or to pelt him with it, accompanied with the remark in Kashmíri 'new snow is innocent,' and to demand also a forfeit of an entertainment or a nach or dance, or some other boon of the person he has deceived. The most extreme caution is, of course, used by every one upon that day.

In some parts of the valley it is customary to deck the graves of departed relatives and friends with flowers on some given day in June; a similar tribute has of late years been paid to the graves of the Confederate slain throughout the southern states of America.

"Jai Daya," or glory to mercy, is the mode of salutation which a Kashmíri pays to the Maharajah when he addresses him.

Hindús salute each other with 'Rama,' 'Rama;' a Kashmíri Hindú of rank says "sahib-salamat;" a Mohamedan stranger salutes a visiting Hindú with "daulat zeada" (may your wealth increase), and the answer will be "umur-duras" (may your age be long).

Vegetable productions.—The effect of the climate of Kashmír on vegetation is described by Jacquemont as wonderfully resembling that of Lombardy, and we consequently are not surprised at finding its flora bearing a strong affinity to that of Europe.

An accomplished naturalist, Dr. Royle, remarks of the character of the vegetation that there is so great an extension of the herbaceous parts, as well as of the flowers of plants, that many of them rival in luxuriance those of tropical climates.

Of trees, the *deodar* or Himalayan cedar (cedrus deodara, supposed to be identical with the cedar of Lebanon) merits the first notice. Its botanical range extends from 7,000 to 12,000 feet above the sea level, and in its most congenial locality it reaches a height of from 100 to 200 feet, and has a girth ranging from 20 to 40 feet. The deodar forests are very extensive and of great value. So durable is its timber, that some used in the construction of one of the wooden bridges over the Jhelam was found little decayed after exposure to the weather and water for above 400 years.

Vigne writes—"A deodar so large as to require fifteen men to carry it on their shoulders is worth about fifteen rupees on its arrival at the city; and a circular block of the same wood, a yard in height and thickness, is worth about a shilling. No wood but the deodar is used, I was told, in heating a bath, on account of its superior perfume."

The forests of Kashmír contain among other trees the *yár* (pinus longifolia), the most wide-spread species of pine. The resin of the pine which is called *yári kilum* is applied to wounds. There are also two other species of pine, including the *chil* (pinus excelsa), and one of fir. The common yew (taxus baccata), which is called *postil*, abounds. It is said that the bark of this tree is exported to Ladák, and that a beverage made from it is often drunk there and in Kashmír. The elm is frequently met with, and Dr. Elmslie states that there is said to be a forest of sandal wood (*tsandun*) in Wama Díví, in the Kutihár pargana, beyond Islamabad. Vigne mentions a tree called "Chob-i-Pau" in the Persian language, which he thus describes: "In general form it resembles a gigantic hazel or the ground ash, having straight branches averaging about two and a half inches in diameter, and ten or fifteen feet in height. The leaf is a small one, but somewhat resembles that of the hazel in shape. Its fruit is in clusters of small nuts. Its wood is remarkable for its hardness, and is much used by the natives when wood of that quality is required. In hardness and general appearance it much resembles box, though somewhat darker in colour. I should think that it would make an excellent lance-wood. The best kind of tent-pegs are made from it, as they do not split under the mallet; and they can be made so thin as scarcely to occupy more than half the space of those made from other wood. The Chob-i-Pau, which is, I am told, a fothergillia, is very common in the straths and mountain sides at the western end of Kashmír, but I do not remember to have seen it in the eastern. I found it in Badrawár, but nowhere to the south of Doda. The elevation at which it grows is between 5,500 and 4,400 feet, and, as far as I can judge, I should say that a circle whose opposite poles were placed upon the two last-mentioned places would embrace the entire region in which I should expect to find it."

With regard to the forests of Kashmír, it would seem highly desirable that some system of conservancy should be introduced throughout the valley

generally, and especially in those localities most frequented by Europeans, to check the indiscriminate and wasteful destruction of forest trees which now prevails.

The cypress (*sarú*) and a variety of thuja are common in gardens, but do not appear to be indigenous. The *búin* or chunár, a species of palm tree (platanus orientalis), is also considered an exotic, but is probably nowhere found more abundant or luxuriant than in Kashmír. By order of the Mogul Emperors a grove composed of chunárs and poplars was planted in every village in Kashmír, and these, now at their full growth, are among the greatest ornaments of the valley. Most of these are ascribed to the philanthropic Governor of Kashmír Ali Mirdhan Khan, who exercised his office under Shah Jehan from A. D. 1642 to 1657. Baron Hügel proves the chunár to be exotic from the fact that it has ceased to be reproductive in this soil; and Vigne, who saw a chunár tree at Thana, and believes that it is nowhere found nearer the plains of India, states that the largest specimens he ever met with were in the valley opposite to Therapia, on the Bosphorus, and at a village in Avin, under the Elborus mountains near Tehran; this latter measured 66 feet in girth. Dr. Elmslie says that he has not seen a chunár tree in Kashmír with a greater girth than thirty-seven feet. The wood is said to be good for building purposes, but there is a prohibition against cutting it. It is used in the manufacture of papier-maché boxes. It is rather soft, but well suited for furniture, doors, and turnery. Its bark is sometimes subject to a morbid hyphertropy, which has many, if not all, the properties of cork.

The propagation of the chunár tree is said to be a matter of considerable difficulty; planting barley round the young cuttings is supposed to accelerate their growth.

Poplars (*phras*) and lime trees attain great size and luxuriance; of the former there are two species in the valley, one of which is called the Kashmír poplar, the other the Kábul poplar.

The mountain glades produce a species of wild chestnut tree (*hánakdún*), which attains a size in general far exceeding that of the European variety.

On the authority of Falconer it is stated that few, if any, oaks descend on the northern side of the Pansál range into the valley.

Two varieties of willow (salix alba) grow in the valley: the musk willow, *muska vír*, and the *bota vír*. The twigs are used in basket-making, and the Hindús of the valley clean their teeth with them; they also chew them to sweeten their breath and improve the digestion.

The native hakims regard a pediluvium of the leaves as very efficacious in cholera. Branches of the willow are cut and the leaves stored up as fodder for oxen, sheep, and goats in the winter time. The weeping willow does not grow in Kashmír, but is said to be found on the Rattan Pír, to the south of the Pansál range.

The maple and the red and white hawthorn (cratægus oxyacantha) are common; the Kashmíri name for the latter shrub is *ríng;* bears are said to be fond of the berries.

The *bhojpatr* or birch (betula Tartarica), and alder, approach the limit of perpetual congelation.

The birch is more hardy than the alder, and extends to a greater elevation. The bark is easily detached without injury to the tree, and is largely used by the natives of the valley for spreading over the roofs of houses,

and, separated into thin sheets or leaves, as paper for packing goods in; it keeps out the damp most thoroughly. Moorcroft states that the sanjit, a species of elœagnus, is plentiful in Kashmír; its fruit by distillation yields a beverage which the Chinese hold to be not inferior to that of the grape.

Junipers (*yettu*) and rhododendrons (*tázak-tsun*) grow on the mountains at the height of 11,000 feet, and furnish the only fuel procurable at that elevation.

There is also a species of daphne and several of barberry; one of these last bears clusters of blue berries, the size of a small plum, and of a sweet and pleasant taste.

The *brimij* (celtis Caucasia), a species of nettle tree, abounds in the cemeteries and near ziarats and shrines, but is not found in the forests.

Roses, both wild and cultivated, grow in vast profusion; the two great varieties in Kashmír are the *lal guláb* or the red rose, and the *urawal* or yellow rose; besides these, *pákhur* or honey-suckle, (lonicera quinquelocularis), heartsease, sweet pea, syringa, jasmine, ivy, pinks, and a species of smylax, are met with, also two varieties of marigold, the *shashbarg japhiri*, and the *makhmal japhiri*, which is small and fragrant. Of wild plants, rhubarb, thyme, various kinds of chrysanthema, and primula, saxifrage, lilies, narcissus, crocus, iris are found, and a host of annuals. Rhubarb is variously called *pambatsalan*, *pambash*, *rewand*, and *rewand chini*; the stalk is called *pambahák*; both Hindús and Mohamedans eat stalk and blade with fondness. Rhubarb grows abundantly on the mountains. Montgomerie says that below Haramuk to the north-west some of the finest specimens are met with, the stalks being two feet long and of a goodly thickness, the leaves of which might serve for an umbrella; he adds, there are two kinds, one a deep crimson and very acid, the other a pale green, the leaves looking as if they had been steeped in gum water.

The dried root is found in the bázár; it is used as a purgative, and when pounded, and mixed with oil, as an application to ulcers. It is said that wild thyme made into balls with salt is given to milch cows and goats to increase and enrich their milk.

There are at least four species of the *sosan* or iris (iris nepalensis) to be found in Kashmír; the yellow, the white, the red, and the blue.

The graveyards of Kashmír are covered with the blue and the white iris. The flowers are in their glory in the months of April and May, beautifying and rendering fragrant the abodes of the departed.

The root of the red species is bruised, mixed with honey, and given in cases of amenorrhœa. An infusion of this same root, mixed with olive oil, is dropped into the ear for noises in the ear. A purple dye known as *sosani* is said to be extracted from the root. Ferns are scantily produced, but fungi and mushrooms (*hedur*) abundantly, and the edible sorts are gathered in great quantity, and largely eaten both by Hindús and Mohamedans, who cook them with ghi and condiments.

The people in the districts preserve them by drying, and large quantities are said to be annually exported to the Panjáb. Lieutenant Lowther in his notes on the products of Kashmír writes :—" I saw fungi of all sizes and hues daily collected and devoured by old women, which in Europe would have entailed death to the eater. Either the soil of this favoured valley, or the stomachs of these hungry beldames, must be of an uncommon order.

On the green slopes which are constantly grazed on by sheep and horned cattle, I gathered quantities of superior mushrooms, and observed numerous champignons (a French dainty) in the thickets on the hills. Morels or truffles are produced, which are dried and sold in the chief markets." The writer goes on to mention a morel which sells at 2 annas per seer, and is called *kanaguch* or *kanagich*; it imparts a rich mushroom-like flavour to soups and gravies.

Amongst other useful plants occur the alisma plantago, formerly regarded as a specific against hydrophobia; the carthamus tinctorius; and a tall, strong reed called *pets*, which grows in the lakes, and is made into excellent matting.

Kuts or wild indigo (indigofera heterantha) abounds, but the climate is said to be too rigorous to permit of the secretion of the colouring matter.

Kot (Ancklandia costus) grows abundantly on the mountains of Kashmír at a minimum elevation of 7,000 feet above the sea. The plant has a leaf something like a small cabbage, and a large parsnip-like root which is powerfully aromatic. It belongs to the cynaracephalæ, a sub-order of the Asteraceæ, of the family compositæ. It is a perennial plant which matures in September, the stem and leaves dying yearly down to the root stock. It is supposed to be the same as the ancient costus. The Native Government monopolizes it, and compels each Kashmíri living near to the habitats of this root to collect about 200 lbs. of it; each plant is said to yield about ten seers. It is all brought to Srinagar, whence it is exported to the Panjáb. It thereafter finds its way to Bombay, and after that to China, where it is said the Chinese burn it in their temples for its fragrant odour. There are said to be four varieties; (1) *kot*; (2) *drankhar*; (3) *poshkar*; (4) *kor*.

The plant is used in Kashmír as an application to ulcers, a hair-wash, a remedy in cholera, a preservative of cloth against the ravages of moths and other vermin, a fumigatory, and by the native hakims as an expectorant; it is also said to be used to purify water in wells.

Mistletoe (viscum album) called *wahal* or *ahalu* is commonly found in Kashmír on walnut trees, and sometimes it is said on the apricot, but never, it is believed, on apple trees.

The crocus is extensively cultivated upon the plains around Pampúr; from the stigmata of the flowers (crocus Sativus) saffron (*kong*) is obtained. Dr. Elmslie writes: "last year 1,380 tráks of saffron were produced, and of this quantity 690 tráks were taken by the Government. When the season is dry and warm, as many as 2,000 tráks are produced. From six to eight annas, or from nine pence to a shilling, is given for a tola weight or 180 grains of saffron." Saffron is used as a frequent condiment and medicine. The Mohamedans of the valley are generally unable to buy it. The mark on the forehead of a Hindú Pandit is partially formed of saffron. The soil on which the saffron is grown is said to be composed of a light ferruginous clay, and to have been dug up near the Jhelam and conveyed at great labour to the fields. The bulbs are planted out in June, and the stigmata collected in October. Some 1,600 ℔s. of saffron are exported yearly from Kashmír to Ladák.

The following notes on the cultivation are from native information; the high table-land on which the saffron is grown is called Sonakrund "(the golden basket)," the cultivation extends along the right bank of the Jhelam, between the villages of Latapúr and Samepúr.

The beds are about five feet square, and are raised towards the centre; between each parterre is a narrow channel about a foot wide; these channels are formed with a plough, but the beds are hoed up with a small phowrah, weighing about two seers, called a *zon*. Early in June the first hoeing and ploughing takes place and the bulbs are planted out; the beds are again hoed in September. Early in October the plant flowers, and the picking commences about seven days afterwards. A dry soil and climate are necessary to a good crop, but rain early in the season is not of much consequence; should, however, rain fall when the saffron is in flower, its quality is greatly depreciated.

The flowers are picked and consigned to sacks which the cultivator carries to the tax collector, who (without opening the bags) selects half as the Government share. The cultivator is required to remove what remains to him to the left bank of the river, and Customs officials are stationed along the bank to enforce this regulation. The flowers are then dried in the sun, and the leaves separated from the stigmata. The merchants buy the saffron from the cultivator, but if he fails to find a purchaser, or wishes to keep it for his own consumption, he has to get permission to remove it again to the right bank of the river.

Each sack of flowers is calculated to weigh 24 seers, and yields on an average 12 chittaks of saffron and 10 of leaves; the rest is called '*bakkas*,' and is of little or no value. A seer weight of saffron is usually worth 20 rupees, and a trák (6 seers) of leaves about a rupee.

The outturn of saffron in 1871 is said to have been 200 *kharwárs* (28,800 tbs.), of which the Government share was one-half.

In from eight to twelve years the land is exhausted, and those who can afford it allow an interval of eight years to elapse before again cultivating saffron; in the mean time the land is available for barley and other dry crops.

It is said that Colonel Mea Sing attempted the cultivation of saffron on the Damdur Wudar, in the Yech pargana, and near Martand; though the soil and climate in those places much resemble the neighbourhood of Pampúr, the experiment for some reason or other failed. It is, however, successfully cultivated in the neighbourhood of Kishtwár.

Saffron is extensively used by the Kashmíris as a condiment, for which purpose it is mixed with water and pounded, and eaten with fish and meat, to which it imparts a pungent flavour.

The very strong scent which the saffron-flower possesses is thus referred to by the Emperor Jehangír in his "Journal:" "I accompanied my father to this spot during the season of flowers. In some places the beds of saffron-flowers extend to a kos. Their appearance is best at a distance, and when they are plucked they emit a strong smell. My attendants were all seized with a headache, and though I was myself at the time intoxicated with liquor, I felt also my head affected. I inquired of the brutal Kashmíris who were employed in plucking them, what was their condition, and they replied that they never had a headache in their lifetime."

Hügel, a sound and well informed botanist, who, however, made but a short stay in the valley in the depth of winter, considers Kashmír superior to all other countries in the abundance and excellence of its fruits; Vigne on the contrary esteemed them inferior to those of Little Thibet and Kandhar. Among those which attain maturity are the apple (*tsúnt*), pear (*tang*), quince (*bamtsúnt*), peach (*tsunun*), apricot (*tsera*), plum (*olchi*), almond

(*badám*), pomegranate (*dán*), mulberry (*túl*), walnut (*dún*), hazel-nut (*pistachio*), and melon (*khurbúz*).

Abundance of fruit grows wild in Kashmír, the strawberry (*ingrach*), raspberry (*chanch*), and currant are met with, and many thousands of acres skirting the foot of the hills are covered with apple and pear trees and vines in full bearing; they are also cultivated, as are apricots, peaches, cherries (*gilas*) and plums. Apples and pears ripen in the valley early in September and are garnered about the middle of that month. Nature is so bountiful that a large proportion of the crop falls to the ground, and is either eaten by the cattle or rots uncared for.

What remains is collected early in September; the men climb the trees and shake the branches; the fruit which falls to the ground is then gathered into heaps, and, if not quite ripe, is spread for a day or two in the sun until it reaches maturity. The fruit is then cut up into halves or quarters, and the pieces threaded on long strings, which are hung to the rafters of the dwellings; if, however, the crop is large, it is consigned to capacious *kiltas* or baskets; in this case great care must be taken that the fruit is thoroughly dried before it is put away, otherwise fermentation ensues and it decays. If carefully dried, it is said that apples can be preserved for a year; but pears do not usually keep good for more than about two months. The variety of apple known as the *ambir tsúnt* is the most esteemed, and the *nák* pear has the preference, both for eating and preserving.

Dried fruit forms an important article of food in Kashmír during the winter; as it is considered a heating diet it is always eaten at the morning meal; and, for the same reason, whatever remains on the disappearance of the winter snows and the advent of spring is given to the cattle.

It is commonly prepared by being pounded and mixed with walnuts and the seeds of the amaranth (*ganhár*); it is also frequently boiled with milk or butter-milk (*gurus*).

Dried apples are called *tsúnthut* and dried pears *tanghut*.

The following list comprises the different varieties of apples most commonly produced, arranged according to their quality :—

Ambir-tsúnt.—Best description; ripens late in the autumn; yields the largest crop.

Kudu seri-tsúnt.

Suffer khund tsúnt.—Earliest variety.

Sil trál tsúnt.

Nabid trál tsúnt.

Tsúk tsúnt.

Tetshukur and *Ballapúr.*—Worst descriptions.

The following varieties of pears grow in the valley :—

Goshi Búg.—The earliest variety and best for eating.

Nák.—Latest, and best for keeping.

Koter null.—An early sort; a good eating pear.

Har nák.—Inferior description.

Dr. Elmslie mentions a species of pear with a thick skin called *tanj*, of which there are the following varieties: *tsok tanj*, *moder tanj*, *khar tanj*, *sihra tanj*. The country people cook the tanj in warm water.

Apple trees and pear trees are raised from cuttings.

The manufacture of cyder and perry was attempted under Government direction in 1864, but it failed, owing chiefly to the bad quality of the casks.

There are two varieties of quince produced in Kashmír, *tsok bamtsúnt* and *modur bamtsúnt*, the sour quince and the sweet quince. This fruit ripens in the month of October and is of superior quality; the tree is propagated from cuttings.

There are likewise two varieties of peach, *modur tsunun*, the sweet peach, and *tyut tsunun*, the sour peach.

Large quantities of dried apricots are imported into Kashmír from Ladák, and the following different varieties are produced in the valley: *bota tsera, tsoki tsera, modari tsera, tetha tsera, khas tsera gordol.*

Three species of pomegranate grow in Kashmír, *tsok dán, modur dán*, and *jigari dán.*

This fruit ripens in September; it is of inferior quality.

The mulberry grows very abundantly in Kashmír, and the people eat largely of the fruit, of which they are very fond.

There are at least seven varieties of mulberry tree in the valley, *viz., bota túl*, the Ladák mulberry; *shah túl*, the fruit of which is large, and deliciously flavoured; *chhata túl; bedana túl; tsari túl; krihun túl*, which is said not to be edible; and *thaj túl*, which latter species is said to be fruitless.

Strawberries are particularly plentiful in the western portion of the Gúrais valley, and it is said that a beverage is prepared from the roots of the plant, which are collected for the purpose in October.

According to Cayley, 15 maunds of currants were imported into Leh from Kashmír in 1867.

The walnut tree flourishes in a remarkable manner in Kashmír. The nuts ripen about the middle of September, the trees are then beaten, and the fall of the nut to the ground detaches the outer rind. The trees yield from four to six thousand nuts annually; some few as many as ten thousand, or even more.

The Government share is nominally half the crop, but the villagers assert that after the numerous officials interested in the collection of the Government dues have been satisfied, only about a quarter of the crop remains to the cultivator.

The Government share, which is estimated while the fruit is on the trees, is either paid in cash or in the oil which is extracted from the nuts.

Walnut oil is extensively used for all culinary purposes and is highly esteemed by the natives, but strangers to the valley cannot indulge in it with impunity. For illuminating purposes it is mixed with linseed (*alsi*) and other oils, as when used by itself it does not burn freely.

Almost the whole of the walnuts produced in Kashmír are converted into oil, only a very small proportion being preserved for food.

The shells, which are used for fuel, are removed before the kernels are sent to the oil-press. Walnut trees are always raised from seeds, which are sown in March and germinate in about two months; the earth is previously prepared and manured.

The following are the three principal species:—

Khagazi, this is the finest and most shady tree, and bears the best fruit, but the yield is not large; *Burzal*, inferior to the Khagazi; *Want*, the commonest species, but yields the largest amount of fruit.

Vigne states that five kinds of walnuts are found in Kashmír; among them the *bulbul dun*, the shell of which is so soft that the nightingales are said to peck holes in it!

The wood of the walnut, when old, is hard and dark. It is used for cabinet work, papier-maché boxes, and gun stocks.

Flies are greatly attracted by the fragrance of the leaves; and the bark is frequently used for cleaning the teeth. Moorcroft gives the following particulars regarding the culture of the walnut and the use of the oil in Kashmír:—

"The Khagazi is so called from its shell being nearly as thin as paper (*kaghaz*), so that it may be readily broken by the hand; it is the largest of the whole, and its kernel is large and easily extracted. Its superiority is said to be attributable to its having been originally engrafted: however this may be, it is now raised from seed alone, and does not degenerate. The nuts steeped in water for eight days are planted in the beginning of March, and the shoot generally makes its appearance in about forty days. If reared by grafts, the process is performed when the plant is five years old: the head, being cut off horizontally, at a convenient height, is partially slit or opened in its circumference, and the scions are inserted into the slits without any binding; but clay-mortar, worked up with rice-husks, is put round it, and kept from being washed away by being enveloped in broad slips of birch-bark.

In Kashmír the walnut tree begins to fruit ordinarily when seven years old, but two or three years more elapse before it is in full bearing. This is conceived to be the case, when on a single tree the average annual number of nuts brought to maturity amounts to about twenty-five thousand. It has been observed that after a few seasons of full bearing, walnut trees fall off in producing fruit, and run with great luxuriance to leaf and branch. To this latter condition the Kashmíris apply the appellation of "*must*," and to remedy it cut down all the small branches, bringing the tree to the state of a pollard. During the year following shoots and leaves alone are produced, which are succeeded by a crop of fruit, in that ensuing, so abundant as to compensate for the absence of nuts in the preceding season. The walnuts which fall whilst green furnish the material for a colour of this tint, which however is not permanent; but the husks of the ripe fruit are sold to the dyers as a basis for a fixed black.

The country people break the walnuts at home, and carry the kernel alone to market, where it is sold to oil-pressers. Each ass-load of kernel yields eight paji of oil, each weighing six seers, or forty-eight seers in the whole. About 12,000 ass-loads of walnut-kernels are annually appropriated to the oil-press in Kashmír. Walnut oil is preferred to linseed oil for all the uses to which the latter is applied; and in Kashmír, as on the continent of Europe, it is employed in cookery, and also for burning in lamps, neither much clogging th ewick, nor yielding much smoke. It is, however, inferior, both for cooking and for burning, to the oil of til (sesamum). This oil is sufficiently free from smell to admit of being made the medium for extracting the perfume of the jasmin (yasmin), the tuberose (zambak), narcissus (nerghiz), chamomile (babena), and of the yellow rose (zeba). The process is managed by adding one weight of flowers to three weights of oil in a bottle, which being corked is exposed to the rays of the sun for forty days, when the oil is supposed to be sufficiently impregnated for use. Walnut oil is exported to Thibet and brings a considerable profit.

By ancient custom the crop of nuts was equally divided between the Government and the owner of the tree, but at present the former takes

three-fourths, leaving but one-fourth to remunerate the farmer; yet under this oppression the cultivation of the walnut is extended, and Kashmír, in proportion to its surface, produces a much larger quantity of nuts than any portion of Europe. Vegetable oils are extensively used in Kashmír, and various substances are used in their production; nine people out of ten eat oil with their food instead of ghi or clarified butter."

There are said to be at least six varieties of grape growing in Kashmír, of which Dr. Elmslie gives the following enumeration: *kishmishi dach, krihun dach* or *káwir dach, apaiman dach, dún dach* or *pan dach, hasain dach, kawa dach.* The last variety is so named from its being as black as a crow. The first, third, and fifth varieties are said to be the finest. Grapes are in season in Kashmír in the month of September. Unripe grapes, of which the Kashmíris make excellent vinegar, are called *kur.* Moorcroft writes—"There are said to be eighteen or twenty varieties of grapes in Kashmír, of which four only are of foreign introduction. These are the sahibi, of an oblong shape and red colour; the maska, round and yellowish-white; the hoseini, of the same colour but long; and the kishmish, yellowish-white or green, round and seedless; this last is small, but the other three are large, the sahibi sometimes measuring four inches in its largest circumference. They are all thin-skinned, and grow in considerable bunches; those of the maska are not unfrequently of the weight of five or six pounds. The sahibi and maska are both fine table-grapes: wine and raisins might be made from the other two. These sorts are usually cultivated on high horizontal trellises of wood. The indigenous vines are generally planted at the foot of a poplar and run up to the height of fifty or sixty feet, bearing abundance of fruit. The grapes are commonly thick-skinned, and rather rough and astringent, but juicy. They are gathered about October and are kept through the winter in shallow earthen vessels till the spring, when they are applied to the fabrication of wine, vinegar, and brandy. The making of wine, which was discountenanced under the Afghan government, has been revived. The manufacture is ill-conducted, and the liquor is kept in bottles, which are stopped only with plugs of wood, or twisted bark, or paper. No wonder therefore that the beverage is indifferent; but such as it is, it is sufficiently good to show that, with proper treatment and care, the wines of Kashmír might be made to rival many of those of Europe."

Neither orange, lemon, nor any other species of citrus, arrives at maturity in Kashmír, though many attempts have been made to introduce them, as the cold of winter proves invariably fatal to them, though Vigne imagines both might be grown with the assistance of a little artificial heat.

There is a great variety and abundance of esculent vegetables. Hügel enumerates fifteen different sorts not known in Europe. The potato, cauliflower, carrot, rhubarb, and, in short, garden vegetables generally, may be grown of the finest description and in any quantity.

Many years ago the eccentric Dr. Honigberger represented to the Maharajah Golab Singh the suitability of the soil of the valley of Kashmír to the cultivation of beetroot, and was granted a monopoly for the establishment of a sugar manufactory, but the enterprise was never pursued. Late experiments, both in a private garden in Srinagar and in the Sarkari Bagh, have led to the most promising results; in the former beetroots were grown

weighing ten seers each, which were very rich in saccharine matter, yielding both sugar and alcohol of excellent quality. The experiment, however, was made on a very small scale. It is said to be the Maharajah's intention to introduce the cultivation of beetroot and to establish a sugar factory.

Three varieties of pumpkins grow in Kashmír, *viz.*, *kashir al*, *páryim al*, and *mashád al*. The Hindús do not eat the last variety; Mohamedans on the contrary are very fond of it. In the winter-time both Hindús and Mohamedans consume large numbers of turnips (*gogij*); those produced at Haripúr are said to be the best in the valley.

Wild onions (*prán*) are found all over the hills of Kashmír; they are also cultivated. The Hindú inhabitants of the valley do not eat the onion. They say that the ancient Hindús would not eat it on account of its aphrodisiac effects, which they did not wish to experience, as they had given themselves to the worship of God. The onion is a favourite article of diet with the Mohamedans, who also eat the leek (*gandaprán*) and carrot (*gázar*), both of which vegetables are eschewed by Hindús.

Three varieties of endive are said to be produced in the valley, *viz.*, *rubu haud*, *arim haud*, and *wan haud*. This last variety is given along with rice and other articles of diet to the parturient patient for ten days after the birth of the child.

The floating gardens of Kashmír are so peculiar as to deserve some notice. They are common on the city lake, where they produce abundant crops of fine cucumbers and melons. For forming these islands, choice is made of a shallow part of the lake overgrown with reeds and other aquatic plants, which are cut off about two feet below the surface, and then pressed close to each other without otherwise disturbing the position in which they grow. They are subsequently mowed down nearly to the surface, and the parts thus taken off are spread evenly over the floats, and covered with a thin layer of mud drawn up from the bottom; on the level thus formed are arranged, close to each other, conical heaps of weeds, about two feet across and two feet high, having each at top a small hollow filled with fresh mud.

In each hollow are set three plants of cucumber or melon, and no further care or trouble is required but to gather the produce, which is invariably fine and abundant. The floating gardens are generally cut off from the body of the lake by a belt of floating reeds, which also serve, in some degree, to protect the cones against the winds. Each bed is about two yards wide; the length is variable. The bed is kept in its place by a stake of willow, sent through it at each end driven into the bottom of the lake.

The melons produced in this way are obviously wholesome, as those who live entirely on them soon become fat.

The season lasts for three months and a half, beginning in June. The fruit is seldom or ever pulled in the small or girkin state, and differs in weight, when of a proper age for the market, from 8 to 16 ounces to a pound and a quarter, or a pound and a half. From the first setting of the fruit to the time of pulling, seven or eight days are the ordinary period. The gardeners stated that 30 full-sized fruit for every plant, or from 90 to 100, were the average crop of one cone in the season.

The use of the leaf-stalks of the *pamposh*, nymphæa lotus, or Egyptian water-lily (nelumbium speciosum) as an article of food, has already been adverted to. In the autumn, after the plate of the leaf has begun to decay these have acquired maturity, and when boiled till tender they are both a

palatable and nutritious food; the beans which it bears are regarded as a delicacy when eaten unripe. This splendid lily adorns the city lake and most other standing waters with its foliage and large poppy-like rose-coloured flowers, which bloom in August and September. As is well known, this flower is regarded by the Hindús with the utmost reverence, and, when performing their devotions on the banks of the Jhelam, they throw handfuls of the lotus petals into the river.

But the most valuable product of the uncultivated vegetation is the *singhára* (trapa bispinosa) or horned waternut, called by the Kashmíris *gárí, górú,* or *gór*. It grows on the bottom of the Wular lake in such profusion that 60,000 tons are, it is said, raised every year, constituting almost the only food of at least 30,000 persons for five months in the year. It ripens in the month of October. The nut is dried and then formed into a flour or meal, of which cakes are made; these the Kashmíris eat with salt, ghí, and flesh. The Pandits or Hindú portion of the native population of the valley are in the habit of fasting two days in every month, and during these two days they eat nothing but a little flour made out of the gárí or water chestnut, which flour when cooked is called *gáryi-wugara* or *phalhár*, which latter word is the term applied to this simple dish by the Pandits themselves.

But the most common preparation is boiling one seer of the flour with two quarts of water, so as to form a sort of gruel; though insipid, these nuts are so nutritious that those who live exclusively on them are in no respect inferior in strength or condition to the rest of the population, and find this diet so agreeable to their constitution that they sicken if obliged to have recourse to any other.

The inhabitants consider this nut so great a blessing that they attribute its introduction to Lakshmi, the goddess of prosperity. As the superficial extent of the Wular lake is about 100 square miles, it supports 300 persons to the square mile, or a number showing a relative density of population greater than that of France.

Formerly there used to be as much fallow land in Kashmír as there was cultivated; now three-fourths of the valley are said to be under cultivation, producing two millions of kharwárs of grain annually. There are two kinds of crops, as in Hindustan, called the *rabi* and *kharíf*.

The first of these consists of those which ripen about July, and the second, of those whose harvest time is about $2\frac{1}{2}$ months later. Of the kharíf, all the crops, except the rice, are second crops, *i. e.*, are produced from land which has already yielded a crop. The rice-ground alone produces nothing but rice. The rabi crop consists of the under-mentioned grains:—

Kumuck	...	a kind of wheat.
Uiska	...	barley.
Kurrer	...	peas.
Tilogogolo	...	a grain from which oil is made.
Kuttan	...	ditto ditto.
Marhar } *Mong* }	...	from which dâl is made.
Mosour } *Krotur* }	...	ditto ditto.
Mout	...	a grain used for cattle, and also by the poorer classes for food.

The kharíf crop consists of the following grains:—

Shallee	...	rice in the husk.
Mukki	...	Indian corn.
Trombu	...	a grain used extensively for food by the zemindars.
Shawal } *Pingi* }	...	grains used for food.
Kupás	...	flax.

Oats and barley are not eaten by the Hindú inhabitants of the valley, except in times of scarcity, but are largely consumed by the Mohamedans. Of the four varieties of wheat, the produce of Srinagar, exhibited at the Lahore Exhibition in 1864, it was recorded that "the first kind sells for 36 seers per rupee, and is the produce of the spring harvest. The second, grown in the autumn harvest, sells at 20 seers. The other two are valued at 29 seers.

"Second quality barley from Srinagar, value, 1 maund 8 seers per rupee. Third quality, value, 2 maunds per rupee."

The staple of cultivation in Kashmír is rice, of which Dr. Elmslie enumerates the following varieties: *safed dányi, zag dányi, lárbyol dányi, reban dányi, káthachhan danyi, púthibrár danyi, mushkabbudij dányi, sokhdás danyi, wúlag danyi, braz dányi, yimbirzal dányi, kunyi dányi, basmati dányi, chogul dányi.* The last three varieties named are the best. The kunyi dányi grows near a village called Godasut, in the Yech pargana; the basmati dányi grows near to Nathipor, in the same pargana; and khogul dányi, the finest of all, grows in Telbal, in the pargana of Phák.

Before the present Maharajah began to reign, the kharwár of rice was procurable for eight annas, and the trák of oil (six seers) cost seven annas.

His Highness the Maharajah contributed specimens of five varieties of rice, the produce of Jamú and Kashmír, to the Lahore Exhibition in 1864, *viz.*

Basmati, which sells at 36 seers per rupee (the paddy).

Basmati, second quality, 1 maund per rupee (the paddy).

Sukhdás, 1 maund of the paddy for 10 annas. *Kanu. Shirwal.*

Rice is sown in April or the beginning of May, and is reaped in September and October.

The grain is either sown broad-cast in the place where it is intended to stand till ripe, or thickly in beds, from which it is transplanted when the blade is about a foot high. As soon as the season will admit after the 21st March, the land is opened by one or more ploughings, according to its strength, and the clods are broken down by blows with wooden mattocks, managed in general by women, with great regularity and address, after which water is let upon the soil, which, for the most part, of a reddish clay or foxy earth, is converted into a smooth soft mud.

The seed grain, put into a sack of woven grass, is submerged in a running stream until it begins to sprout, which happens sooner or later, according to the temperature of the water and of the atmosphere, but ordinarily takes place in three or four days.

This precaution is adopted for the purpose of getting the young shoot as quickly as possible out of the way of a small snail which abounds in some of the watered lands of Kashmír, but sometimes proves insufficient to defend it against the activity of this diminutive enemy. When the farmer suspects, by the scanty appearance of the plants above the water in

which the grain has been sown, and by the presence of the snail drawn up in the mud, that his hopes of a crop are likely to be disappointed, he repeats the sowing, throwing into the water some fresh leaves of the Prangos, called *krangos*, which either poison the snails or cause them to descend out of the reach of its influence. The seed is, for the most part, thrown broadcast into about four or five inches of water, which depth is endeavoured to be maintained. Difference of practice exists as to watering, but it seems generally agreed that rice can scarcely have too much water provided it be not submerged, except for a few days before it ripens, when a drier state is supposed to hasten and to perfect the maturity, whilst it improves the quality of the grain. In general, the culture of rice is little expensive, though more so in Kashmír than in Hindustan, from its being customary in the former country to manure the rice-lands, which is never done in the latter. This manure for the most part consists of rice-straw rejected by the cattle, and mixed with cow-dung. It is conveyed from the homestead to the fields by women in small wicker-baskets, and is spread on the land with more liberality than might have been expected from the distance it is carried. With reference to the use of manure in Kashmír, Dr. Elmslie states: "The farmers have several ways of manuring their ground. At times the manure is all put in one place, and water is then poured on it, and this water is made to cover the whole field by means of small channels; at other times the manure is spread over the fields, as is the way with British farmers; and at other times the manure is first dried and then burned, and the ashes scattered over the fields. The ordure of oxen (*guh*) is used for manuring the cereals, while human ordure (*pah*) is employed for manuring vegetables." Besides the usual dressing of manure, fresh earth is frequently spread over the fields.

Many of the rice-lands are situated much higher than might be thought convenient in Hindustan, and are rather pressed into this species of culture than naturally inviting it, but still yield good crops, through the facility with which water is brought upon them from the streams which fall down the face of the neighbouring hills. In common seasons the return of grain is from thirty to forty for one, on an average, besides the straw; in very favourable seasons it is sometimes as high as fifty or sixty-fold.

In the time of Zein-ul-abdín the annual produce of the rice crops is said to have been seventy-seven lakhs of ass-loads, of which the sovereign received one-half. When Moorcroft visited the valley, the quantity did not exceed twenty lakhs of loads.

At the close of the rice harvest, His Highness the Maharajah gives a feast called *Ankút Jag*, corresponding to our harvest home, to the inhabitants of Kashmír.

The poppy (*gul lala*) is cultivated in Kashmír, and more extensively in Badrawár; the people eat the young leaves. It is said that the Government intends to import skilled labour from Hindustan to instruct the farmers in the mode of preparing opium (*taryiák*), in which they have not hitherto been very successful.

The sugar-cane will not thrive in Kashmír, the climate being too rigorous. Cotton (*pham*) is grown, but not extensively; it is sown in May, and chiefly upon the wudars, as it does not require much irrigation; the cotton is gathered in September and October. Vigne states that it was formerly produced in considerable abundance and of good quality.

The same writer remarks that the tobacco of Kashmír, of which little is grown, has not the pungency of that grown elsewhere. Small quantities of tobacco are exported from Kashmír to Ladák. The tobacco of Jehamu is said to be the finest in the valley.

Many medicinal plants are found growing wild in various parts of the country, as wormwood (*tetwan*), chiretta, of which there is said to be more than one variety, aloes, colocynth, nettle, Indian hemp, and many others.

Prangos (*fitrásalyún*), a plant somewhat resembling fennel, and possessing an aromatic smell, is found in situations about 6,000 or 7,000 feet high, and is especially abundant in the Tilail and Drás valleys to the north of Kashmír; it is collected and used as winter fodder for cattle; the leaves are said to be used by the shepherds of Kashmír as a cure for rot in sheep; it is also said that they successfully cure the foot-rot by an application of a decoction of peach leaves. There seem to be two varieties of prangos; the smaller species has yellow seeds, which shoot out above the plant; the larger kind, which throws out a seed stalk 4 or 5 feet high, is called *hápat kanapúr;* this variety is not eaten by cattle, but the bears are said to be very fond of the root.

There is a plant called *dhup* by the Kashmíris which yields a resin somewhat like gutta percha, the utility of which has yet to be determined.

Manufactures.—In an enumeration of the manufactures of Kashmír, that of the shawls, for which the country is celebrated throughout the world, naturally claims precedence. An exhaustive account of their manufacture is to be found in Moorcroft's Travels in the Himalayan provinces, Vol. 2, Chap. III.

As the primary object of his visit to the valley was the study of the shawl trade, in view to its introduction into British possessions, he may be considered a safe authority on the subject. Though he failed in the object of his visit (his premature death preventing his reaping the advantages of the knowledge he had gained), there is no doubt that the shawl trade of Europe profited largely by the information he transmitted to his friends.

The shawls which are manufactured in Kashmír are of two sorts, the loom-made, and those which are worked by hand; and different classes of people are employed in each branch of the trade. Dr. Elmslie states that the number of shawl-makers (*khándawáo*) has greatly diminished of late years, many having made their escape to the Panjáb with their wives and families. There are now about 23,000 shawl-weavers in the valley of Kashmír, who form the most miserable portion of the population, both physically and morally.

In the loom system the *kár-khándár* is the shawl manufacturer, who employs under him a number, from 20 to 300, *shál-báfs* or *shagirds* (scholars). He buys the spun thread from the *pui-woin* or dealer, to whom it is disposed of by the spinners, and gets it dyed of different colours before it is distributed among his workmen.

There are about 100 kár-khándárs in Kashmír, all of whom live either in Srinagar or Islamabad, but the houses in which the shál-báfs work are in different parts of the valley, the largest number being in the towns of Pampúr and Sopúr. A number of overseers are therefore necessary to superintend the work, to be responsible for the pashmína, and to draw the pay of the workmen, &c.

These people are called *ustád* (master or teacher); there is usually one over every 25 or 30 shál-báfs. The sum realized by the shál-báf is usually from three to five chilki rupees (each nominally worth ten annas) a month; but as this is inclusive of the amount deducted by the government for rice, which is supplied to the workmen at unfavourable rates through government agency (to the limit of 11 kharwárs each annually) the balance is not sufficient to support a family with any approach to comfort, even in so fertile a country as Kashmír. Dr. Elmslie estimates the average earnings of a shál-báf at three pence of our money a-day; a first-rate workman will earn from four pence to five pence a day.

An annual tax of 37 rupees is levied by the government on each kár-khándár for every shál-báf in his employ; previous to 1867 this tax stood at 48 rupees.

In the hand-work shawl system the *sáda-báf* is the workman who makes the plain pashmína from the spun pashm, which he buys for himself directly in the bázár. Upon this plain pashmína the coloured threads are afterwards worked with needles by a workman who is called a *rafúga*.

The position of the *sáda-báf*, though slightly better than his brother of the loom, the *shál-báf* is stated to be very miserable, owing to the oppressive taxes levied by the government.

Indeed, as neither of these classes is permitted to leave the valley or to relinquish their employment, even though they may become half-blind or otherwise incapacitated by disease, their position must be considered most miserable.

The circumstances of the *rafúga*, on the other hand, are stated to be tolerably comfortable, he being permitted the privilege of changing or giving up his trade, should he wish to do so.

When pitying the unhappy condition of the shawl-weavers in Kashmír, it may be well for us to remember that it is asserted that scarcely a century has elapsed since miners and their families were absolutely sold in England with the mines in which they toiled.

The shawl-manufacture in Kashmír is superintended by a large government office at Srinagar called the Dagsháli, which is presided over by an official called the darogha of the Dagsháli. This office is farmed out by the government, and, as it admits of immense profits, especially to the unscrupulous, it is an object of keen competition among the wealthy ruling class.

The late Raja Kák, who was over the shawl trade until about 1866, when he died, was greatly respected by the people. Dr. Elmslie says that since his death the revenue from shawls has dwindled away to half its former amount, which was twelve lakhs of rupees. On account of this great falling off in the revenue, Bool Raja, son of Partab Shah, a name well known in Kashmír, was removed from the office of dewan of the shawl department, and Badri Náth, Commissioner of Finance and Revenue, was put in his place. There are about 200 pandits attached to the Dagsháli who are continually employed inspecting the different *kárkhánas* (manufactories), with a view to prevent the *kár-khándár* putting in hand a shawl until the necessary permission has been obtained and the preliminary taxes paid; these pandits are charged with demanding and receiving from the *kár-khándárs* illegal remuneration for their boat-hire, road expenses, &c.

The wool of which the shawls are manufactured (*kil phamb*) is found upon the goats which are pastured upon the elevated regions of Changthan,

Turfán, &c. It is undoubtedly a provision of nature against the cold and killing blasts to which they are exposed, and is found not only on the goat, but upon the yak and the shepherd's dog used in the same inhospitable regions.

Attempts to introduce the shawl-goat into other parts of the world have, as far as the production of this particular description of wool is concerned, failed; notably that made by M. Lavanchi in the Pyrenees, where, the elevation and climate approaching those of their native pastures, success might reasonably have been anticipated. In 1847 the tribute of shawl-goats, paid by the Maharajah as an acknowledgment of the supremacy of the British Government under Article 10 of the Treaty, was excused in consequence of the animals dying at Dhurmsala, where they were kept.

The wool employed in the manufacture of shawls is of two kinds, the fleece of the domesticated animals, and that from the animal in its wild state; of this latter sort, which is called *Asli tus*, but a small proportion is imported.

The interests of the Maharajah of Kashmír and his manufacturers are identified in the endeavour to retain the monopoly of the shawl-wool; consequently, none of the Turfáni wool from Yárkand, which is the finest, is allowed to pass into British territory.

The Kashmíri merchants purchase the wool at Léh, between which place and Srinagar Moorcroft states the cost of transport to be 33 rupees per horse-load, the duties collected at various places amounting to 95 rupees. Dark wool pays about half the duty charged on white wool. The same authority gives the following table of average prices for shawl-wool at different periods:—

1794 to 1807	per trák	8	Kashmír	rupees.
1807 „ 1813	„	16 to 20	„	„
1813 „ 1817	„	22	„	„
1817	„	25	„	„

and he states that it had latterly (about 1822) been as high as 40 rupees per trák, but conjectured that this advanced price, being due to exceptional circumstances, would not be maintained.

Major Cunningham, R. E., states that the average price of shawl-wool in Ladák is 2 rupees per seer: 128,000 lbs. of shawl-wool are annually imported into Kashmír from Ladák.

The price of dark-coloured wool is about one-third or a half less than that of white wool.

On arrival in Kashmír the wool is bought by a *pashm farosh* or wool retailer, who disposes of it to the women, who spin it into yarn.

Moorcroft states, the girls begin to spin at the age of ten, and that a hundred thousand females were employed in this occupation in Kashmír.

The first task of the spinner is to separate the different materials of which the fleece consists, usually in about the following proportions:—

Coarse hair	$1\frac{1}{2}$ seers
Seconds or *Phiri*	$0\frac{3}{8}$
Dust and foreign substances	$2\frac{1}{8}$
Fine wool	2
	6 seers or 1 trák.

The cleaned wool is then spread on a board, and a paste, composed of pounded rice and water, is rubbed into it, (soap is never used, as it makes it harsh,) after which it is dried, teased out, and spun into thread by the women, who work with little intermission the whole day. Moorcroft calculates the general earnings of an industrious and expert spinner to be only one rupee eight annas per month, and they are probably less.

The shawl thread (*phamb-pan*) is double. The finest brings one rupee chilki for one tola weight; of a coarser kind two and three tolas are given for one rupee; and a still coarse quality, called *phúr*, is sold at the same price for four or five tolas.

The merchants, who buy the thread from the spinners, sell it to the shawl-manufacturers, making a profit of two or three annas on the rupee.

The yarn, being divided into skeins according to the pattern decided upon, is then delivered to the *rangrez* or dyer; he professes to be able to give it sixty-four tints, most of which are permanent; that called *kiram dani*, a rich crimson, being the most expensive. The art of dyeing is said to have been introduced into Kashmír in the reign of the emperor Akbar.

When the body of the cloth is to be left plain, the *phiri* or second yarn is alone given to be dyed; being of a coarser quality, it is preferred for employment in flowers and other ornaments, from its standing higher, and being, as it were, embossed upon the ground.

The distribution of the colours is regulated by the thickness of the thread, the thinner threads being appropriated to the lighter tints.

The *tarfarosh* adjusts the yarn for the warp and for the weft. He receives the yarn in hanks, but returns it in balls; he can prepare in one day the warp and weft for two shawls.

The yarn, which has been cut and reeled, is then taken by the *pennakam gurn* or warp dresser, who dips it into thick boiled rice water, by which process each length becomes stiffened and set apart from the rest.

Silk is generally used for the warp on the border of the shawl, and has the advantage of showing the darker colours of the dyed wool more prominently than a warp of yarn, as well as hardening and strengthening and giving more body to the edge of the cloth.

When the border is very narrow, it is woven with the body of the shawl; but when broader, it is worked on a different loom and afterwards sewn on the edge of the shawl by the *rafúga* or fine drawer with such nicety that the union can scarcely be detected. The operation of drawing or of passing the yarns of the warp through the heddles is performed precisely in the same way as in Europe, and the warp is then taken by the shál-báf or weaver to the loom, which differs not in principle from that of Europe, but is of inferior workmanship.

When the warp is fixed in the loom, the *nakásh* or pattern drawer, and *tar-farosh* and *gandanwol* or persons who determine the proportion of yarn of different colours to be employed, are again consulted. The first brings the drawing of the pattern (*siyahtarah*) in black and white: this branch of the trade is said to be confined to six or seven families. The *gandanwol*, having well considered it, points out the disposition of the colours, beginning at the foot of the pattern and calling out the colour, the number of threads to which it is to extend, that by which it is to be followed, and so on in succession until the whole pattern has been described.

From his dictation the *kitábwallah* writes down the particulars in a species of stenography, and delivers a copy of the document (*talím*) to the weavers.

The workmen prepare the *tilis* or needles by arming each with coloured yarn of the weight of about four grains. These needles without eyes are made of light, smooth wood, and have both their sharp ends slightly charred to prevent their becoming rough or jagged through working.

Under the superintendence of the gandanwol the weavers knot the yarn of the tilis to the warp.

The face or right side of the cloth is placed next to the ground, the work being carried on at the back or reverse, on which the needles are disposed in a row, and differing in number from four hundred to fifteen hundred according to the lightness or otherwise of the embroidery.

As soon as the *ustád* is satisfied that the work of one line or warp is completed, the comb is brought down upon it with a vigour and repetition apparently very disproportionate to the delicacy of the materials.

On a shawl being taken in hand, a small piece at the edge is first completed, by which a rough estimate of its value is formed, and on which an *ad valorem* duty of 25 per cent. is levied by the government; of this amount a portion is paid down, the shawl is then stamped, and the manufacturer at liberty to proceed with the work, the value being adjusted and the balance paid on completion.

In addition to the import duties on the material, poll tax on the workmen, and the *ad valorem* duty on the value of the shawl, which are paid directly to the government, the kár-khándár is obliged to fee liberally all government officials in any way connected with the trade, and it is affirmed, apparently on good grounds, that this *dustúri* or illegal gratification is shared in by the highest officers of the state down to the lowest pandit connected with the Dagsháli: these fees are stated to amount to little less than another 25 per cent.

When finished, the shawls are submitted to the *purzagur* or cleaner, whose business it is to free the shawl from discoloured hairs or yarn and from ends or knots; he either pulls them out severally with a pair of tweezers, or shaves the reverse face of the cloth with a sharp knife; any defects arising from either operation are immediately repaired by the rafúgar.

Previous to being washed the shawl has to be taken to the office of the daroga of the Dagsháli for a permit. After registering it and collecting the tax (*lagut*) of 25 per cent. *ad valorem*, one of the pandits removes the government stamp which was impressed upon it at its commencement, by dipping the corner of the shawl into water; a receipt (*wagonzar*) is then given to the owner to testify that all dues have been paid upon it.

The goods are now handed over to the *wafarosh* or person who has advanced money on them to the manufacturer, and to the *mohkún* or broker, and these two settle the price and effect the sale to the merchant; the former charges interest on his advance, the latter a commission varying from two to five per cent.

The purchaser takes the goods unwashed and sometimes in pieces, and the fine-drawer and washerman have still to do their part. When partly washed, the dhobi brings the shawls to the merchant, that they may be examined for any holes or imperfections; should such occur, they are remedied at the expense of the seller. It is necessary to wash the shawls, in order to deprive them of the stiffness of the rice-starch remaining in the thread, and for the purpose of softening them generally. The best water for this is found in the canal between the lake and the floodgates at the

Drogjan and in the cold waters of the Tel Bal stream near the Shalimar. In the former locality some ruins in large limestone blocks are lying on the washing place, and in one of these is a round hole, about a foot and a half in diameter and a foot in depth; in this the shawl is placed, and water being poured over it, it is stamped on by naked feet for about five minutes, and then taken into the canal by a man standing in the water. One end is gathered up in his hand, and the shawl swung round and beaten with great force upon a flat stone, being dipped into the canal between every three or four strokes. They are then dried in the shade, as the hot sun spoils the colours; and in ten days afterwards the coloured shawls undergo a similar process, but occupying less time.

The white ones, after being submitted to the process, on the first day are spread in the sun and bleached by water sprinkled over them; they then are again treated to the same process as the coloured shawls, being stamped upon and beaten a second time and then bleached again till they are dry, and then for a third time beaten, stamped upon, and finally dried in the sun.

In the second time of stamping, soap is sometimes used, but is not good generally, and is never used for the coloured shawls, as the alkali might affect the colours. Sulphur fumes are employed to produce the pure pale white colours in new shawls.

After being washed, the shawls are stretched upon a wooden cylinder for two days, when they are removed to be packed. After being wrapped in sheets of smooth-glazed paper, they are pressed; the bale is afterwards sewn up in strong cloth; over this a cover of birch-bark is laid and an envelope of wax-cloth added, and the whole is sewed up as smoothly and tightly as possible in a raw hide, which contracting gives to the contents of the package a remarkable degree of compactness and protection.

Old shawls that require cleaning—and, it is said, in some instances new ones—are washed by means of the freshly gathered root of a parasitical plant called *kritz*, a species of consinia (*Knís*, dioscorea deltoidea?). A pound of it is bruised and mixed with about three pints of water; and to this, should it be necessary to raise the temperature, is added a mixture of pigeon's-dung (a piece equal in size to a turkey's egg), mixed and beaten up with about the same quantity of water, and the shawl is saturated with the liquor, and then stamped upon, washed with the hand, and then well steeped in the canal. The colours of an old shawl, after it has been washed, are often renewed so well as to deceive any but the initiated by pricking them in again with a wooden pin, dipped in the requisite tints.

Vigne states that the fool's-cap or cypress-shaped ornament so commonly worked on the shawls is a representation of the *jigeh* or *kashkeh* or aigrette of jewels which is worn on the forehead in the east. Others again think that the pattern was suggested by the windings of the river Jhelam in its course through the valley, as viewed from the top of the Takht-i-Sulimán; but this latter supposition seems to be highly improbable.

A first-rate woven shawl, weighing 7 lbs., will fetch in Kashmír as much as £300, which price is made up of—

	£ 30	the cost of material.
	„ 150	the wages of labour.
	„ 70	duty.
	„ 50	miscellaneous expenses.
Total	£ 300	

Ordinary shawls sell for prices ranging between 50 and 2,000 rupees, depending upon the quality of material and richness of embroidery. Hand-worked shawls cost about one-fifth as much as loom-made shawls. Shawls to the value of about £130,000 are exported annually from Kashmír; of this amount about 9 lakhs or £90,000 worth find their way to Europe, the remainder supplying the various eastern markets.

Of the Kashmír shawls exported to Europe, France monopolises about	80 per cent.
United States of America	10 ,,
Italy	5 ,,
Russia	2 ,,
Germany	1 ,,
Great Britain	1 ,,

Of the above, about two-thirds are purchased in Kashmír by French agents and exported to France direct; the remainder are exported through native bankers and sold at the London auction sales, the buyers being nearly all French.

On the breaking out of the late war between France and Germany, the shawl trade suffered a sudden and temporary collapse; the ruin of the manufacturers and merchants was only averted by the Maharajah making large purchases to the value of several lakhs of rupees. The depression then caused has already disappeared, and there seems no doubt that, if existing obstructions and abuses were removed, this valuable branch of industry would be capable of extensive development. The shawl-weavers at Badrawár, Doda, and Basaoli enjoy great advantages, as they are free from many of the burdens and restrictions imposed upon their brethren in the valley of Kashmír. The shawls manufactured in these localities hold a middle place in the market; while greatly inferior to the veritable Kashmír shawl, they are of superior quality to shawls manufactured at Amritsar and other places in the Panjáb, which are largely adulterated with *wahab shahi*, an inferior wool produced at Kirmán.

The manufacture of woollen cloths is almost universal throughout the valley, and gives employment to the villagers through the long winter months. The mountain sides and downs afford a rich pasturage to extensive flocks of sheep, whose increase is only limited by the difficulty of providing fodder during the winter, when all vegetation is hid beneath a thick carpet of snow.

It is probable that the flocks, and consequently the out-turn of wool, will not greatly exceed its present limit, as there is said to be a considerable mortality among the sheep each year from the effects of insufficient food during the winter.

The number of sheep owned by each family varies according to its wealth and prosperity; five, ten, or twenty sheep may represent the usual number, which in the case of well-to-do families is increased to forty, and even more.

In the flocks, the sexes are about equally divided; the rams (*wurah kat*) number about six per cent. of the whethers (*balakat*). The ewes (*gob*)

bring forth but once a year, and then for the most part but one lamb (*chir*) at a birth, two lambs being seldom seen with one dam, and three being apparently quite unknown; this may in some degree account for the very slow increase among the flocks of Kashmír, which is said not to exceed from five to twenty per cent., compared with grazing countries in Europe and Australia, where the annual increase in some favoured spots reaches 85 per cent.

The sheep are washed in the rivers and streams before shearing, and the fleece is cleansed by being scraped or beaten with a bent bit of iron hoop. Sheep are sheared twice a year, at the commencement of the spring and in the autumn.

The autumn shearing is the most plentiful, the produce being about one-third more than in spring; the quality of the wool is also superior. Wool of the autumn shearing is called *yin*, that of the spring *wonnon*. The rams and whethers yield about a seer or a seer and a quarter of wool; the ewes about half as much.

There are three qualities of wool (*yer*); the black, which is of inferior value, sells at 1½ seers for the rupee (Kashmír weight and currency); the grey, which is of middling quality, sells for one rupee a seer; and the white, or *túsher*, which is the best description, fetches a rupee for three-quarters of a seer.

The three qualities are frequently mixed in manufacture.

The better quality of wool is used in the manufacture of blankets and the fine woollen cloth called *pashmína*; of the inferior wool, coarse woollens called *pattú* are made.

There are two descriptions of blankets; the superior are made without seams and are called *ak pat*; the inferior have either one or two seams and are known respectively as *do* or *tín pat*.

The price of the first description varies between ten and twelve chilki rupees, and that of the second sort between seven and eight, according to colour, texture, and weight.

The blankets are usually made about 4½ feet long by 4½ broad, about 2½ or 3 seers of wool being employed in the manufacture of each; they are commonly of the natural colour of the wool, but are sometimes dyed after manufacture.

The yarn (*kút mút yer*) is spun by the women; it takes about 20 days to prepare sufficient yarn to make a blanket.

The yarn is taken to the weaver to be made up; these men are usually occupied as agriculturists during the summer months, reverting to their legitimate calling in winter. The weaver charges 10 to 12 annas (British currency) for making up a blanket without seams, and 5 or 6 annas for one with seams. The operation of weaving a blanket occupies from three to four days.

It is said that each family produces two or three blankets or pieces of puttu during the winter; of the latter description of cloth two kinds are manufactured, *yeripaut pattú*, which is all made of wool, and *sutrapaut pattú*, partly of wool and partly of cotton.

Pattú is sold at the rate of about 2½ or 3 yards per chilki rupee. Goat's hair in Kashmír seems only to be applied to the manufacture of thin rope or cord, which possesses extreme strength and elasticity.

The following list of all the woollen and pashmína goods produced in Kashmír is extracted from the "Hand-Book of the Manufactures and Arts of the Panjáb," by B. H. Baden Powell, B. C. S. :—

Shál Pashmína.
,, Sádá.
,, Kaní kár.
,, Amlí kar.
,, Dorí dár.
,, Ketání kár (Twisted thread.)
Fard shál.
Doshalá.
Rúmál.
Jámawár.
Shamlá.
Lúngí.
Gulbadan.
Alwán.
,, Yak tárá.
,, Dó tárá.
Par-i-purz.
Par-i-taús.
Caps.
Stockings.
Gloves.
Loí.
,, Yak arzy.
Loí Do arz.
,, Tín arz.
,, Lahorí.
,, Kinará dár.
,, Sádá.
Pattí.
Pattú.
Pattú Túsh.
,, Khudrang.
,, Abshár.
,, Khat dár.
,, Chárkháná.
Chint Pattú.
Gabba.
Urmak.
Pattu Malidá—a soft or felted (*lit.* "rubbed") woollen fabric.
Pattú Rámnagari—made at Ramnagar, Jamú.
'Parm-Narm'—a name given by Akbar to the soft, fine, and rare fabric of ibex wool.

The silk-worm was, it is said, introduced into Kashmír shortly before the reign of the emperor Akbar by Mirza Hyder of Kashgar, who imported, according to tradition, a chittak of eggs from Bokhára.

Sericulture has, of late years, received a considerable impetus, and silk bids fair to become one of the most important products of the Maharajah's dominions.

This branch of industry was in 1871 converted into a government monopoly, and at the head of the new department was placed Babú Nilambara Mukerji, M. A., B. L., the Chief Justice of Srinagar; 22 Bengalis were obtained from the silk-producing districts in that province to act as overseers of the government filatures, and 14 professional silk-reelers as instructors.

The efforts of the Government have been directed to the rearing and preservation of the silk-worm, and a more perfect and economical method of extracting and reeling the silk. One gold and five silver medals are awarded by the Maharajah annually to the most successful sericulturists.

The system previously in vogue left it to the intelligence and industry of the peasantry to rear as many silk-worms and extract as much silk as suited their convenience. The produce was purchased by the government at the rate of five rupees a seer, half of which sum was paid in cash and half in grain; as the selling price of the silk was about thirteen rupees, the government made an enormous profit on the transaction.

The loft, or upper floor of the house beneath the pent roof, was usually devoted to the accommodation of the silk-worms; but this exposed situation caused great mortality, as the worms are very susceptible of changes of temperature.

Out of the appropriation of three lakhs of rupees which was made by the government in 1871 for the development of this important branch of industry, a large sum was expended in the erection, in the centres of the

silk-producing districts, of large filatures for the accommodation of silk-worms. As these buildings have been especially constructed for the purpose, it is expected that an equable temperature will be maintained, and the ill effects of sudden changes of weather obviated.

The interior dimensions of these houses are about as follow:—length 110 feet, breadth 35 feet. They are three stories high, and are ventilated by numerous windows. They are built wholly of sun-dried bricks and pine wood, at a cost of about 1,500 chilki rupees each.

The floors are made by strewing small shingles across the joists, above which a layer of dried brushwood is placed, with two or three inches of clay over all.

The pent roofs, which have a considerable slope, are covered with thatch.

Having regard to the large dimensions of these buildings, they appear to be wanting in stability; and many of them, though hardly completed, already show signs of decay, and are manifestly unsafe. Four of these houses approach completion in the Kutihar pargana, which is famed for the production of the best silk in the valley. These are at the villages of Tserpúra, Shángas, Naogam, and Achibal. Three have likewise been built in the Bring pargana, at the villages of Sagam, Hillarbar, and Aikngam; and it is said that one is to be constructed at Sof. Besides those above enumerated, filatures are being built at various places throughout the valley, wherever the mulberry flourishes. Each of these buildings, when completed, will be placed under the superintendence of an overseer, and will, it is said, afford employment to about 100 men. The silk is extracted and reeled in a separate building; these are long sheds, well lighted and ventilated, having a row of small furnaces and boilers on each side, with a passage up the middle. Opposite each boiler is a skeleton reel, about two feet in diameter, on which the silk is wound as extracted; two men are required to each boiler, one to pay out the thread and the other to turn the reel. At Tserpúra, in the Kutihar pargana, water-power has been applied to turning the reels; and if the plan succeeds, as there seems every probability of its doing, this economy will be introduced wherever practicable.

The Tserpúra factory is a long, low shed, somewhat narrow for its length, with a row of boilers on each side, the furnaces being contained in small arches in the outside walls. The boilers are simply square mud platforms, with a red earthenware dish or basin let into them, and having a wooden flooring at the spot where the reeler sits. In the middle of the building, running from end to end, is a boarded channel or drain, about 3 or 4 feet deep; fixed along the bottom of this cavity is a long narrow wooden cylinder, to one end of which, on the outside of the building, the water-wheel is attached. Above each boiler, projecting from the wall of the shed, just over the head of the workman, is the reel, which is connected with the rotatory cylinder by a narrow leather band, which, by a simple method of tightening or loosening, imparts increased or diminished velocity to the reel, as may be required. A slide, turning on a crank-rod just above the thread, imparts to it a lateral motion during the winding operation, and distributes it equally along the surface of the reel. One of the legs of the reel is jointed, in order to facilitate the removal of the skein when wound.

The following is the method of sericulture practised in Kashmír: In the month of April the earthen pots in which the eggs have been preserved during the winter are emptied of their contents into trays made of straw

(*shúp*), which are disposed over the floor of the house; the doors are then closed and the temperature raised (to 75° Fahrenheit) by means of numerous earthenware dishes containing charcoal fires. The process of incubation occupies two or three days; on the appearance of the larvœ, they are carefully separated from the broken and addled eggs, which latter are thrown away, the young worms being fed on the tender leaves of the mulberry.

The worms are then disposed in parterres on the floor; each of these beds is about 15 or 20 feet long by 4 or 5 wide, and between each is a narrow passage for the attendant. Fresh supplies of mulberry leaves are provided three times a day, and the young branches are spread over the beds to the depth of about a foot.

The worms are frequently shifted from place to place, as it is necessary that they be kept very clean.

After an existence of 40 to 45 days the worms attain maturity and begin to spin, and in four or five days the cocoons are completely formed. From these the *krim kash*, or silk-master, selects those which are to be set aside for breeding purposes; these latter are termed *bel-guts*, and the silk cocoons *poit-guts*. The bel-guts cocoons are placed on the floor, and in 15 days the moths (*pampúr*) emerge and employ their brief existence in the propagation of the species. The males die in about 2½ days; the females enjoy a rather longer spell of life, shedding eggs copiously the while.

It is stated that an exact equilisation of the sexes is not absolutely necessary, as the female moth will produce eggs unassisted; but it is doubtful if these eggs possess generative power.

The eggs (*beol*) when first laid are of a yellow colour, which soon changes to brown, and after eight days they become sky-blue; they are then carefully collected in a tray and separated from all impurities before being consigned to an earthenware vessel (*lij*) for preservation during the winter months.

These vessels, which are in the shape of a small handi or ghurra, are only partly filled, a few pebbles being placed with the eggs—an expedient which is said to tend to maintain an equable temperature. An earthenware saucer is placed over the mouth of the pot, which is hermetically closed with clay, and every endeavour is made to keep the eggs throughout the winter months from being affected by any extremes of heat or cold. Once a month the vessel is opened and the contents emptied into a tray and carefully sifted, all dirt and damaged eggs being thrown away. In 1872 a second crop of silk was produced in Kashmír for the first time; the cocoons were of excellent quality, the moths healthy, and the eggs apparently very good; the experiment, however, was made on a small scale, and it was interrupted by the outbreak of cholera.

The silk-worm (bombyx mori) is called *poit kyum* in Kashmír. In the neighbourhood of Jamú the tusseh silk-worm (saturnia) seems to be indigenous on the byer tree (rhamnus jujuba); attempts will be made to manufacture coarse silk from these cocoons, and, if successful, it is proposed to introduce the tusseh silk-worm into the valley of Kashmír, where the byer tree flourishes, promising an abundance of suitable food. In Kashmír the silk-worms are fed only on the mulberry, of which not less than seven varieties are found in the valley; of these the *thuj*, a species said to be fruitless, furnishes the most nutriment; but attention is now being paid

to the grafting and propagation of all those varieties which experience has proved to be the most suitable food for the silk-worm.

The mulberry trees in Kashmír appear to be exempt from the attacks of insects or the ravages of disease, and the silk-worms, though very sensitive to atmospheric changes, especially when confined in ill-ventilated chambers, do not seem to suffer from any forms of epidemic disease.

The superstitious practices which are observed in some parts of Hindustan in connection with the rearing of silk-worms do not appear to have extended to Kashmír, though in some places the peasants make a point of doffing their shoes before approaching them.

The silk cocoons are now exposed in the sun to kill the worms, but it is intended to use steam for this purpose.

The silk-reeling commences in autumn and affords employment to a considerable number of persons throughout the winter; each man employed at the government filatures receives, it is said, ten chilki rupees a month.

The out-turn of silk, both as regards quality and quantity, is materially affected by the skill of the workmen; at present skilful reelers are very scarce. Of the 150 Kashmíris and 16 Baltis who were instructed at Srinagar in the season of 1871-72, many of the former and nearly all the latter fell victims to the cholera epidemic which visited the valley in the summer of the latter year.

As reelers are instructed in the factory at Srinagar, they are distributed throughout the provinces.

The Srinagar filature occupies the site of the old barracks on the right bank of the Dúdh Ganga, near the Sher Ghari; water-power is not used, as the levels are unfavourable (a factory is to be built at Roganátpúr, at the north-west corner of the Dal lake, where this economy will be practicable). The reels are now turned by men and boys, but, as the work is very light, it is proposed to employ women in this branch of labour.

The Srinagar filature contains about 150 boilers, which are similar to those already described. The reeler sits by the edge of the pan; in front of him is the reel with its attendant; the pan is filled with water, on which, when it boils, about a quarter of a seer or less of cocoons are floated; in about half an hour these are sufficiently softened for the operation of reeling to commence. The reeler then dips a small bunch of twigs, about six inches long, into the water, with which he stirs the cocoons vigorously, and on withdrawing it a number of fine threads of silk are found attached to it. These he transfers to his left hand, passing two of them through the duplicate guiding wires and round the reel. In their passage from the boiler to the reel the threads are crossed twice; the friction thereby caused extracts the viscid matter inherent in the silk and prevents unevenness and the formation of knots. At first it is necessary to turn the reel cautiously, but, as soon as the continuity of the thread is established, it is revolved with great rapidity. As the cocoons are exhausted the reeler transfers other threads from the bundle in his left hand, which is constantly replenished from the boiler; a pan of cold water by his side affords relief from the continual contact of the hand with the boiling water.

As the cocoons are exhausted, the reeler piles the skins by the edge of the boiler; they are afterwards re-boiled and furnish floss silk, from which a coarse fabric is manufactured, which from its non-inflammable qualities is valuable for making cartridge bags, &c. Notwithstanding the apparently fragile nature

of the filament, it is reeled very tightly round the drum; on completion of the skein, it is removed from the drum, tightly twisted, and neatly knotted into a hank. Each boiling of between a quarter and half a seer of cocoons produces on an average five or six rupees' weight of silk. (The weight by which silk is purchased is calculated at 105 rupees "Nanak Shahi," which is a Sikh coin 7½ grains lighter than the British rupee, which weighs 180 grains.)

Each boiling takes about an hour to reel, the process being repeated; an interval is allowed in the middle of the day for rest.

It is said that an experienced hand can reel about four seers of cocoons in the day, and an average workman about one seer. A seer weight of eggs produces six kharwárs of cocoons (864 lbs); the best cocoons weigh 7½ grains each. Consequent on the present paucity of skilled workmen, some of the reelers who pursue the old Kashmíri method are still employed in the Government filatures. This method, though ruder than the improved system introduced by the Bengali reelers, which has been described, does not differ from it in principle.

The *bel-guts* and *dupion* cocoons are usually treated by this primitive process. The former, as has been explained, are the perforated cocoons from which the moth has escaped; the latter, which number a sixtieth or seventieth of the whole, are thicker and harder than the ordinary cocoon. They contain two worms, and as these spin in reverse ways, the silk is always difficult to reel and of inferior quality. It is hoped that by carrying on the two processes side by side, the manifest advantages and economy of the modern system will be practicably illustrated, and the rooted prejudices of those who regret the good old days, when each man reared his silk worms and extracted the silk under his own roof tree, will give way to the force of conviction.

In 1871 the out-turn of silk in Kashmír was 70 kharwárs (10,080 lbs), the revenue from which amounted to between 8,000 and 10,000 chilki rupees: in 1872 the production had increased to 400 kharwárs (57,600 lbs) of dry cocoons, which are one-third of the weight of those freshly spun, besides a considerable quantity of inferior sorts, available for the production of floss silk; and the revenue, estimating the price of silk as low as Rs. 13, was calculated to amount to 96,000 chilki rupees, after deducting Rs. 30,000 for the cost of imported labour and improved establishments. These results were due solely to more careful management and efficient supervision, as the new government filatures were not in a sufficiently advanced state to be generally used.

Under the very able management of Babú Nilambara Mukerji it is probable that this important branch of industry will continue to progress. Hitherto, the bulk of the silk produced in Kashmír has been exported to the Panjáb, a small proportion finding its way to Ladák.

The raw silk meets with a ready sale in Amritsar. Prices fluctuate very very much; those now obtaining are said to range between Rs. 16 and 25 a seer; but it is doubtful if this statement can be accepted as authoritative. Attempts are being made to manufacture the silk in Srinagar, and the experiment has so far met with success; about twenty fly-shuttle looms have been set up in the jail, where instruction is given in their manipulation. On these looms seven yards of silk can, it is said, be woven in a day, only one yard being produced by the old hand looms.

The fabrics usually manufactured are plain coloured silks, either with or without stripes; they are now priced at Rs. 1-10 (British currency) a yard.

The leather work of Kashmír is very superior, owing to the mode of tanning. The skins, after being cleaned, are placed in a vat of clean water, with a layer of pounded galls between every two skins; a man is employed to tread them down daily, from morning to night, for 25 days, fresh galls being added every fifth day.

They are then hung to dry; but, before they are dry, the grain side is well rubbed with a paste of Armenian bole. When dry, the flesh side is lightly scraped and mutton-suet is rubbed in until the leather is saturated; the rubbing is performed in the sunshine, and the skin is left for several days exposed to the sun. It is then put into water again and trodden and rubbed until all greasiness disappears, when it is polished by being well rubbed with a blunt iron instrument. Moorcroft describes this leather as being strong, solid, heavy, and pliable, without any disposition to crack, and states that some pieces of saddlery had been in use 18 or 20 years and were none the worse for constant wear.

Two kinds of soap are manufactured in Kashmír, one kind from oil, which yields a coarse soap, another kind from fat. The former is called *tela sábun*, the latter *sufed sábun*. There are two manufactories of soap in Srinagar, the proprietors of which have a monopoly of the trade.

The manufacture of paper in Kashmír is said to have begun in the time of Akbar the Great. Before that time the liber or inner bark of a species of birch was used instead.

Forster mentions the paper of Kashmír as an article of extensive commerce, and it still maintains its ancient reputation, being superior to anything yet produced in Hindustan. Of the specimens exhibited in the Lahore Exhibition of 1864, it was recorded that this beautiful paper, the best of all native manufactures, can be purchased everywhere.

It is in great demand for making manuscript copies of all the more valued authors; it is also used for complimentary letters and polite correspondence amongst natives generally. It is distinguished by its fine gloss and polish, its evenness and freedom from flaws, also by its white wax-like colour and appearance.

There are about thirty-two paper factories in the suburb of Naoshera, which is the centre of the trade, giving employment to about twelve men in each. There used also to be a factory in the Hari Parbat fort, worked by convict labor; but this has lately been abolished, consequent on the government monopoly having been farmed out to a contractor.

During the winter months the paper factories are closed. The mills in which the pulp (*Khamír*) is prepared are situated on the Dal lake, near the Shalimá gardens, and at Arats in the Lar pargana.

The pulp is said to be composed of a mixture of cotton rags and hemp. The rags, which are bought or collected in the city, are first well washed and cleansed from all impurities; the finest materials being selected for the superior qualities of paper. They are then pounded for 24 hours without intermission in an ordinary lever-mill worked by the feet. The mass is then dried, after which it is enclosed in a long, strong sheet, and again carefully washed and dried. The hemp is treated in much the same way, but is washed in large baskets instead of in a sheet. The pulps of rags

and hemp are then mixed in equal proportions and again pounded, and to the mass slaked lime and *sazzi* (a very impure sub-carbonate of soda) are added to whiten it. This is repeated from five to twenty times according to the quality of paper desired.

When ready, the pulp is conveyed to the paper factories at Naoshera and is kept in a stone receptacle close to the *houz* or bath, in which it is mixed as required.

The *houz* is a large wooden tub, with low sides and high ends; it is filled with water, in which a small portion of the pulp is mixed. The *houzawhol* sits by the side of this tub; he is furnished with a frame, or tray made of strips of light wood, on which rests a blind or screen of fine reeds. This frame he dips deftly into the mixture before him, allowing it to float on the surface; a thin film or layer of pulp settles, and the water strains through the screen. Should he notice any speck or impurity in the film, he removes it with a pair of wooden tweezers; the dipping process is then repeated, and the frame raised and rested on a pole, which is supported in a notch cut in the ends of the bath. The reed screen is then carefully detached from the frame, and the *houzawhol* with much dexterity separates the sheet of pulp from it and deposits it on a heap at his side; the screen is then re-attached to the frame, and the process repeated. At the end of the day's work, the heap of sheets of pulp is submitted to a slight pressure and left to dry for the night; in the morning it is removed, and the sheets are separated into layers of about half a dozen, which are hung on the walls of the surrounding buildings or laid upon the grass to bleach in the sun.

When dry, each sheet is separated, and those that are defective, removed; the remainder are then collected in *dusters* or quires of 24 sheets, and the edges are smoothly cut to the required size with a knife.

Each sheet is then rubbed by hand with a sort of pumice stone (*kúrkuttu*); it is then damped and again rubbed with a stone of rough conglomerate called the *sangmohra*. The sheet is then passed to the *karashwol*, who rubs it with his hand, encased in a rough glove of flannel or goats' hair which he dips in a bowl of rice paste (*maia*) by his side. The sheets are then hung separately on strings suspended from the roof to dry, this process being repeated on four successive days; the sheets are then passed to another rubber or *mohrakash*, who polishes each with a small smooth agate stone embedded in a little cylinder or handle of wood. To effect this the sheet of paper is laid on a narrow smooth and sloping board, before which the *mohrakash* kneels, and, holding the *mohra* with both hands, he rubs the paper with much force and persistency until the required polish is produced. Should any little flaw occur, he tears a morsel of paper from a sheet by his side, and inserts it in the hole, rubbing it in until the scar is obliterated. As each duster or quire is completed, it is removed, folded in the middle, and rolled into a cylinder, which is encased in a cover of coloured papers which are twisted up at the ends.

The whole of the process which has been described is carried out by hand, and is consequently exceedingly slow and laborious. The best description of paper manufactured is called "*fermaishi*," and most of it is consumed in Government offices. Of this description there are three qualities, *viz.*, *aulár*, the best, costing six chilki rupees a *duster* or quire of 24 sheets, each sheet measuring about 2½ feet square; *ansat*, the second quality, sold at

four rupees per quire; and *adnar*, the third quality, sold at three rupees a quire.

After these comes the *dámushti*, a common description of paper most generally used; it is sold for 1½ chilki rupees per quire. A thin straw-coloured note or letter paper called *dakhi* is also manufactured; it is made in small sheets, and costs three chilki rupees a quire. The *rangi* or coloured papers are sold at twelve annas (chilki) a quire; *kallamdani*, an inferior description of paper, at 10 annas; and the *sher jangi*, which is made in small square sheets, at 4 annas a quire.

It is said that the greater part of the paper made in the Srinagar factories is appropriated by the government, payment being made partly in cash and partly in grain; what remains is disposed of to the merchants at the prices above mentioned, and is either retailed for home consumption or exported.

The houzawhol, it is said, receives two annas (chilki) a duster; his earnings depend upon his skill; a good workman can, it is said, turn out about four quires of 'fermaishi,' and six quires of the inferior sorts of paper per day.

The mohrakash or rubbers receive from four to eight annas a duster according to the quality of the paper; their work is very laborious, and they are consequently unable to exceed a quire a day. The karashwol, who spreads the rice-paste, receives half the above rates.

Those engaged in drying the sheets of paper receive two annas a day. The durability of the paper produced in Kashmír is remarkable, contrasting favourably in this respect with much that is made in Europe, where the practice of mixing certain chemical substances with the pulp is said to have caused a great deterioration in the quality.

A description of papier maché or lacquered work is peculiar to Kashmír, where it goes by the name of *kar-i-kalamdání*, 'pen case work,' or *kar-i-munakash*, painted-ware.

The work is by no means always of papier maché, as it is frequently done on articles of smooth wood. The papier maché is prepared by pulping coarse native paper, and moulding the softened material to the required shape. The article is then covered with a coating of white paint, on the surface of which a delicate pattern in colours, chiefly crimson, green, and blue, is drawn with a fine brush; flowers, and the curved designs seen upon shawls, are most commonly produced. A very pretty pattern is also done by painting with a gold paint a spreading series of minute branches and leaves on a white ground; a border of brighter colouring is added; sometimes figures of men and animals are introduced.

When the painting is done, the surface is varnished over with a varnish made by boiling the clearest copal (sundras) in pure turpentine. The varnish has to be perfectly transparent, or it would spoil the appearance of the painting; mastic varnish may, perhaps, be used; mastic (mustagi rúmí) is brought abundantly from Kábul.

Pen cases, trays, cabinets, and boxes are the articles usually manufactured; but a similar style of painting is sometimes applied to palankins, houdahs, boats, and even to the walls and ceilings of rooms. Moorcroft justly remarks that the painters of Kashmír are an ingenious race, and have talents which, under a fostering government and competent instruction, might be applied with success to loftier objects than articles of furniture or decorated pen cases.

The lapidaries of Kashmír are stated to have produced specimens of their skill and taste superior to any in Europe.

The silver and gold work, of which a great deal is made in Srinagar, is exceedingly effective, and the smiths, with the rudest tools consisting of a hammer with a few tiny chisels and punches, contrive to copy with admirable fidelity numerous designs, both oriental and European. The work is uniform in design, consisting of a pattern of small sprigs of leaves all over the vessel in relief; sometimes it is made with the ground of silver and the sprigs gilt; this latter is called *ganga-jamní* work. These goods are sold in Srinagar by actual weight in silver, with a fixed rate for workmanship added. Jewellery also, in both silver and gold, is tolerably well executed.

Kashmír was for long famous for the manufacture of gun and pistol barrels and sword blades, but the trade has greatly declined of late years.

The iron found in the country is not considered of sufficiently good quality for the purpose, and Bajour iron, which is imported by way of Mozafarabad, is used in the manufacture of all gun barrels, except in the case of inferior sporting weapons.

This metal is sold in Srinagar at the rate of two seers for a chilki rupee, the best Kashmíri iron costing about half as much.

All the blacksmiths and gunmakers, to the number of about thirty shops or more, inhabit the Nawetter quarter of the city, at the foot of the Hari Parbat hill; since the government gun factory was abolished about two years ago, they have been principally employed in the manufacture of rifles and wall pieces for His Highness's troops.

There is no systematic division of labour, and the number of weapons produced is apparently not great. It is said that each shop, in which four or five workmen are employed, turns out one wall piece, or one or two rifles a month. The government supplies all materials and pays for the labour of manufacture at the rate of thirty chilki rupees for each rifle. Considering the rudeness of the tools employed, a very light, handy, and well finished weapon is produced, though probably not an accurate piece, as the method of boring and rifling is extremely primitive. Kashmíri iron is used for all parts of the rifle except the barrel, and in the wall pieces only the inner skin of the barrel is made of imported metal.

The bayonets are made of Kashmíri iron tipped with imported steel.

Rifles and small field pieces are also manufactured for the government at the village of Zanigam, in the Birú pargana; there are said to be about 25 men employed in the factory; the weapons there manufactured are of exactly similar pattern to those made in Srinagar; the system of boring and rifling is the same; the method is fully explained and illustrated in the Hand-Book of the Manufactures and Arts of the Panjáb, Vol. II, page 288.

The stock of the piece is made of walnut wood, and the lock is adapted to both match and flint. It is said that the number of rifles produced in the Zanigam factory does not at present exceed five a month, but that this number could be increased should necessity arise.

At Srinagar the better quality of sporting weapons, guns, and rifles, are made of Damascus twist, of which there are two kinds; in the better quality it is said that only 'sankhiya' (arsenic) is used to produce the 'jauhar' or damask, in the inferior description a similar result is obtained by the use of a mixture of 'kallai' and 'sankhiya.' Only imported iron is fit for the purpose; it is beaten into thin narrow bars about 3 feet long,

and between each bar a layer of sankhiya is spread; the mass is then welded, and a bar of twisted metal, about the thickness of the little finger, is coiled round and welded on; the barrel is then shaped and bored, after which it is immersed in a mixture of *khaihi;* this process is said to take from one to four days to draw out the jauhar or damask according to the strength of the mixture and the nature of the metal.

Swords, knives, &c., are, it is said, made of *foulád,* which comes from Irán (Persia or from Syria even), or of steel, which is imported from the Panjáb, or of *kushi lohar* from Bajour, and sometimes of a mixture of all three metals. Of these, the foulád is the most expensive, costing, it is said, as much as 16 chilki rupees a seer at Srinagar; ordinary steel is worth about half as much. Kashmíri iron is never used for the manufacture of swords, &c. Sword blades are not submitted to any chemical process to produce the watering which is so much admired; it is attained by tempering and polishing with a stone called *kúran.* The export trade in fire-arms and sword blades, for which Kashmír was once famous, seems to have died out.

Forster states that in his time a wine was made in Kashmír resembling that of Madeira, which, if skilfully matured by age, would possess an excellent quality.

The manufacture has ceased notwithstanding that probably no part of the world promises so many advantages for the cultivation of the wine as the sunny slopes of Kashmír.

An experiment made lately by a gentleman residing in Srinagar has been attended with a degree of success sufficient to warrant the manufacture of wine on an extended scale being undertaken.

The failure of the attempt, which was made in 1864, to manufacture cyder and perry, has already been mentioned.

The atar of rose made in Kashmír used to be considered superior to any other; it never appears, however, to have been an article of commerce.

Trade.—The people of Kashmír have doubtless a strong natural bias to commerce; but this has been almost utterly crushed by their unfortunate political circumstances.

The principal commercial intercourse is with the Panjáb, Ladák, and Afghanistán. The main routes by which the merchandise of Kashmír enters India are from Srinagar by the Banihál pass to Jamú and Amritsar; by the Pir Panjál and Bhimbar to Gujrát, also by Akhnúr and the Búdil pass; and lastly, from Srinagar to Peshawar by Baramúla, Mozafarabad, and Manserah.

The great mart in the Panjáb for the trade of Kashmír is Amritsar. From the accompanying tables an approximate estimate may be formed of the trade of Kashmír with British India, and between Kashmír and Ladák; but of that with foreign countries very little information is obtainable.

The value of the exports from Kashmír to the Panjáb exceeds that of the imports, while the value of the imports from Ladák is generally in excess of the exports.

Among manufactured goods, European cotton cloths form the most important item in the list of imports from the Panjáb; salt and tea heading the list among the raw products. The Panjáb rock-salt is much preferred in Kashmír to the powder salt called *Bota nun,* which comes from Ladák; twelve

pounds of the latter are sold for one rupee chilki, while only six pounds of the former are given for the same sum.

Pushmínas and woollens form the most important articles of export to the Panjáb; and among raw products, ghí forms by far the most valuable export, followed by charras, fruits, grain, and rice. Among other articles, shawls of superior quality, leather, grain, and a little tobacco are exported from Kashmír to Ladák, in return for which shawl wool, salt, and tea are imported; the latter, which comes from China by way of Lassa, is a state monopoly in Kashmír, and commands very high prices. Goods to a considerable amount pass through Kashmír from British India for the markets of Central Asia.

In 1871 an annual fair was established at Jamú, which commences on the 20th November; prizes are awarded by the Maharajah, and during the continuance of the fair the customs duties are reduced to half the ordinary rates.

The following tables of trade between the Kashmír and the Jamú territories and the Panjáb are extracted from the "Report of the trade and resources of the countries on the north-western boundary of British India," published by the Panjáb Government in 1862.

Exports to the Panjáb.

No.	Names of Articles.	FROM Kashmír.	FROM Jamú.	TOTAL.
1	Pushmína-shawl fabrics	12,00,000	60,000	12,60,000
2	Woollen cloths and blankets ...	40,000	20,000	60,000
3	Chob-i-koot, an indigenous wood ...	16,500	...	16,500
4	Saffron	20,000	...	20,000
5	Quince seed	5,000	2,000	7,000
6	Fruits—apples, pears, walnuts ...	15,000	15,000	30,000
7	Raw silk	7,000	...	7,000
8	Paper, Kashmíri	15,000	...	15,000
9	Timber,—Deodár	...	3,00,000	3,00,000
10	Papier-maché	6,000	...	6,000
11	Chirkee wood	...	5,000	5,000
12	Cummin seed	3,000	...	3,000
13	Other spices, drugs, &c. ...	26,000	74,000	1,00,000
14	Grain, til, rice	...	20,000	20,000
15	Ghee	...	1,50,000	1,50,000
	TOTAL EXPORTS, &c. ...	13,53,500	6,46,000	19,99,500

Imports from the Panjáb.

No.	Names of Articles.	TO Kashmír.	TO Jamú.	TOTAL.
1	English piece-goods, &c. ...	75,000	3,86,000	4,11,000
2	Country cloths, brocades, &c. ...	40,000	1,24,000	1,64,000
3	Cotton	10,000	15,000	25,000
4	Blankets, felts, &c.	... ...	25,000	25,000
5	Kulabatoon, gold and silver lace, thread, &c.	5,000*	15,000	20,000
6	Jewels, silver, gold, &c.	......	75,000	75,000
7	Tea	25,000	5,000	30,000
8	Salt, Panjáb rock salt	2,00,000	3,50,000	5,50,000
9	Sugar	28,000	40,000	68,000
10	Coarse sugar and molasses ...	2,000	40,000	42,000
11	Indigo	3,000	5,000	8,000
12	Lac dye	10,000	2,000	12,000
13	Other dyes, spices, drugs, spirits, &c...	50,000	80,000	1,30,000
14	Haberdashery, leathers, furs, mats, &c.	15,000	25,000	40,000
15	Porcelain	4,000	1,000	5,000
16	Copper and tin	30,000	45,000	75,000
17	Utensils (brass, &c.)	6,000	10,000	16,000
18	Fruits, Afghanistan	7,000	10,000	17,000
19	Snuff, Peshawur	5,000	1,000	6,000
20	Grain	4,000	46,000	50,000
21	Horses, Afghanistan and Panjáb ...	......	20,000	20,000
22	Other cattle	......	10,000	10,000
	TOTAL IMPORTS, &c. ...	5,29,000	13,20,300	18,49,000

Tables extracted from "Notes on the Trade Statistics of the Panjáb for the years 1869-70 and 1870-71."

External Trade.—Imports from the Panjáb to Kashmír.

	1869-70.		1870-71.	
	Maunds.	Value.	Maunds.	Value.
RAW PRODUCTS.		Rs.		Rs.
Drugs—				
Charas	...	... ...	7	1,750
Opium	2	1,000	6	1,900
Dyes—				
Indigo	24	2,590	42	4,250
Others	243	5,160	642	7,203
Chemicals—				
Saltpetre	360	2,250	... ...	... ...
Others	5,945	73,319	5,592	66,358
Fibres—				
Cotton	40	720	183	2,982
Wool	44	720	2	33
Pushm	60	2,700	... ...	... ...
Silk	... ...	50	2	1,720
Sunn	25	200	... ...	... ...
Others	81	2,546	315	9,630
Flour	......	... ...	18	54
Fruits and nuts	383	4,404	256	3,054
Furs and feathers	25	9,488	... ...	... ...
Grains	5,112	19,411	6,393	14,929
Ghee	14	364	17	495
Horns and hides	... ...	5,587	......	8,600
Metals	1,879	24,828	1,034	14,153
Oil seeds	337	3,575	7	42
Rice	127	424	... ...	... ...
Salt	18,627	68,103	32,170	1,02,010
Sugar	5,765	76,855	3,715	48,363
Spices...	107	692	93	1,099
Tea	683	70,822	732	76,219
Tobacco	509	5,737	610	4,388
Other products	148	1,752	... ...	... ...
TOTAL ...	40,540	3,83,297	51,836	3,69,232
MANUFACTURES.				
Cotton cloth—				
Indian	42	29,914	116	12,510
European	2,351	2,98,376	2,030	2,65,824
Leather	... ...	59	... ...	5,000
Liquor	... ...	... ...	13	130
Pushmina	... ...	2,924	... ...	7,480
Specie and bullion	... ...	... ...	... ...	40,000
Woollen	5	250	... ...	1,500
Other manufactures	144	10,859	401	64,954
TOTAL ...	2,542	3,42,382	2,560	3,97,398
GRAND TOTAL ...	43,082	7,25,679	54,396	7,66,630

External Trade.—Exports to the Panjáb from Kashmír.

	1869-70.		1870-71.	
	Maunds.	Value.	Maunds.	Value.
Raw Products.		Rs.		Rs.
Drugs—				
Bhang	88	220	......	......
Charas	1,123	93,040	684	37,070
Opium	5	4,000	13	7,200
Dyes—*Various*	548	4,152	54	110
Chemicals—*Various*	6,167	4,01,308	2,164	24,749
Fibres—				
Cotton	49	274	11	68
Wool	1,587	35,200	506	11,790
Pushm	695	28,300	461	18,440
Silk	326	96,500	50	9,800
Sunn	30	212	64	311
Others	165	1,079	243	2,457
Flour	1,689	4,439	9,291	10,314
Fruits and nuts	5,738	23,159	5,374	34,544
Furs and feathers	145	1,740	......	......
Grain	2,402	7,383	22,788	41,225
Ghee	8,892	1,91,947	9,487	2,01,630
Gums and resins	......	......	167	2,089
Horns and hides	......	......	......	36
Metals	......	9	278	905
Oils	......	......	67	717
Oil-seeds	3,986	12,126	2,536	7,255
Rice	2,636	11,288	9,468	35,408
Sugar	316	3,213	232	3,079
Spices	259	2,010	514	6,323
Tobacco	......	......	189	435
Wood	......	54,499	......	69,000
Other products	2,394	9,864	2,041	19,396
Total	39,240	6,85,962	66,682	5,44,351
Manufactures.				
Cotton cloth	44	5,435	78	9,872
Pushmeena	......	73,154	......	2,83,883
Specie and bullion	......	6,320	......	11,951
Woollen	522	39,329	45	32,446
Other manufactures	20	2,272	11	4,020
Total	586	1,26,510	134	3,42,172
Grand Total	39,826	8,12,472	66,816	8,86,523

Statement showing the amount and value of external trade of Kashmír with the Panjáb.

Year.	Imports.		Exports.		Total.	
	Maunds.	Value.	Maunds.	Value.	Maunds.	Value.
		Rs.		Rs.		Rs.
1869-70 ...	43,082	7,25,679	39,826	8,12,472	82,908	15,38,151
1870-71 ...	54,396	7,66,630	66,816	8,86,523	1,21,212	16,53,153

External Trade.—Districts of the Panjáb employed in trade with Kashmír.

		1869-70.		1870-71.	
		Maunds.	Value.	Maunds.	Value.
			Rs.		Rs.
Dílhí ...	Imports ...	150	13,800	564	7,920
	Exports ...	900	9,000	1,050	16,188
Ambala ...	Imports ...	......	......	......	......
	Exports ...	15	300	......	......
Jalandhar ...	Imports ...	10	150	......	......
	Exports ...	46	1,083	70	1,464
Kangra ...	Imports ...	1,450	54,704	1,607	1,06.034
	Exports ...	7,277	3,45,684	2,985	96,974
Amritsar ...	Imports ...	19,926	5,11,200	16,932	4,81,822
	Exports ...	2,832	1,71,065	1,768	4,20,505
Lahore ...	Imports ...	......	......	......	......
	Exports ...	490	7,233	444	8,123
Rawal Pindi ...	Imports ...	11,861	1,02,858	8,784	73,331
	Exports ...	17,862	1,93,730	31,285	2,69,064
Jhelam ...	Imports ...	8,912	30,177	25,320	75,960
	Exports ...	8,539	27,858	28,040	53,596
Pind Dadan Khán (Jhelam District) ...	Imports ...	113	2,360	1,047	18,988
	Exports ...	915	7,144	544	5,907
Gújrát ...	Imports ...	......	......	......	......
	Exports ...	267	2,763	454	3,204
Múltán ...	Imports ...	......	......	......	......
	Exports	166	844	25	125
Dehra Ismail Khan ...	Imports ...	......	......	......	......
	Exports ...	......	......	114	2,508
Peshawar ...	Imports ...	660	10,430	142	2.575
	Exports ...	1,017	45,768	37	8,865
Total ...	Imports ...	43,082	7,25,679	54,396	7,66,630
	Exports ...	39,826	8,12,472	66,816	8,86,523

The following tables are extracted from the Ladák Trade Returns, published by the Panjáb Government:—

Statement of Exports from Léh to the Panjáb viá Kashmír during 1867.

Names of Articles.	Quantity in maunds (80 lbs.).
	Maunds.
Bhang	128
Handkerchiefs, silk	6-30
Woollen cloth, Ladakhi	3 thans.
Chowries, Yak's tails	6 in No.
Carpets from Yarkand	12 " "
Khotan silk	10 seers.
TOTAL ...	135

Statement of Exports from the Panjáb into Léh viá Kashmír, during the year 1867.

Names of Articles.	Quantity in maunds (80 lbs.).
	Maunds.
Buzzazi, or cotton piece-goods	292
Kiriana, spices, &c.	100
Lakhi, red goat skins	141
Sugar	2
Tea (China), nearly all green	24
Preserves and Medical drugs	1
Honey	6
Turmeric	1
Shells (Nákus)	2
Brocades	62 thans.
Indigo	1 Maund.
Copper vessels	1-20
Iron	0-20
Otter skins	0-20
Silver	0-17½
Miscellaneous...	10
Coarse cotton cloth, Panjáb	16
TOTAL ...	598-37½

TRADE BETWEEN KASHMÍR AND LADÁK, 1867.

Statement of Exports from Kashmír and Bultistán into Léh.

Names of Articles.	Quantity.		Value at Léh.	REMARKS.
	Mds.	Srs.	Rs.	
Saffron	5	16	8,640	Chiefly intended for Yarkand and Chantang.
Rice	290	0	1,160	
Quince seeds	1	10	20	
Honey	6	0	150	
Tobacco	32	0	640	
Currants, dried	15	0	195	
Apricots, "	250	0	1,000	
Butter...	175	0	2,800	
Pushmína chudders, &c. ...	95 thans.		5,648	
" from Bultistan ...	68 "		1,520	
Guns and pistols	15 in No.		105	
Swords	6 " "		48	
Stone vessels, Iskads ...	200 " "		100	
Other skins	16 seers.		64	
Shoes	820 pairs.		820	
Miscellaneous	......		332	
TOTAL ...	......		23,242	

Imports to Kashmír and Bultistán from Léh.

Names of Articles.	Quantity.	Value in Léh.	REMARKS.
	Mds.	Rs.	
Tea	100	16,000	Chiefly coming from Yarkand and Chantang.
Bhang	8	300	
Pushm from Chantang and Yarkand.	408	19,490	
Wool (sheep's)	5	150	
Soda, earth	109	136	
Felts	340 in No.	680	
Chudders (Bulti)	22 pairs.	352	
Carpets	10 in No.	100	
Borax	7 mds.	140	
Miscellaneous	......	32	
TOTAL ...	......	37,380	

Table of Exports from Léh to Hindustan viá Kashmír during 1868.

Names of Articles.	Quantity in maunds of 80 lbs.		Remarks.
	Mds.	Srs.	
Bhang, charas	306	21	
Pushm (shawl-wool)	2	32	
Silk, raw	31	18	
Opium	1	13	Returned to the Panjáb, having found no sale.
Rhubarb	0	2	
Jade (stone)	0	10	
Numdas (felts)	24 in No.		
Carpets, small	3 ,,		
Chowri (yak tails)	101 ,,		
Mushru	2 pieces.		Silk and thread material.
Kurus (silver ingots)	26 in No.		
Gold dust	510 tolas.		
Silver	725 ,,		
Broadcloth	1 piece.		
Stone vessels	50 in No.		From Bulti.
Handkerchiefs, silk	390 pieces.		
Total ...	342	16	

Table of Exports from Hindustan into Léh viá Kashmír during 1868.

Names of Articles.	Quantity in maunds of 80 lbs.		Remarks.
	Mds.	Srs.	
Buzzazi (piece goods)	204	36	English cotton.
Spices	65	20	
Goat-skins, red (lakhi)	358	10	
Sugar	5	38	
Tea	34	0	Kángra and China tea from Calcutta.
Preserves, tamarind, &c. ...	3	24	
Treacle	12	2	
Copper vessels	2	17	
Haberdashery	0	36	
Thread	0	1	
Snuff	11 bottles.		
Heron's plumes	132 in No.		
Brocade	88 thans.		
Broadcloth	8 ,,		
Velvet	1 ,,		
Total ...	687	24	

Trade between Kashmír and Ládak, 1868.

Exports to Léh.

Names of Articles.	Quantity in maunds of 80 lbs.		Remarks.
	Mds.	Srs.	
Rice	897	2	
Tobacco	69	37	
Honey	29	28	
Saffron	9	12	
Ghee	40	0	
Kuth	9	24	
Iron	8	0	
Soap	0	4	
Cash	4	24	English rupees.
Guns	13 in No.		
Pistols	2 „		
Swords	12 „		
Paper	308 bundles.		
Pattus, Kashmir	40 pieces.		
Chudders, pushmína ...	20 pairs.		
„ coarse	5 pieces.		
Pagris, pushmína	4 „		
Caps	8 in No.		
Robes, embroidered	13 „		
Socks	204 pairs.		
Shoes	1,552 „		
Otter skins	16 in No.		
Kimokht	48 „		Strips of green leather.
Total ...	1,068	11	

Trade between Kashmír and Ladák, 1868.

IMPORTS FROM LÉH.

Names of Articles.	Quantity in maunds of 80 lbs.		REMARKS.
	Mds.	Srs.	
Bhang, charas	13	2	
Pushm, white	694	37	Besides 1,5(0 maunds of pushm imported into Kashmír by the government.
„ black	155	33	
Phulli, soda...	121	30	
Tea	206	26	Lhassa brick-tea
Borax	1	24	
Apricots, dried	1	24	
Currants, „	0	20	
Cháder, Bulti	31 pairs		
Pagri, „	2 pieces		
Namdas (felts)	964 in No.		
Carpets	51 „		
„ small	27 „		
Yaks' tails, Chowri	5 „		
Zankos (coarse woollen)... ...	6 pieces		
Pattu, Ladák	15 „		
Posteen (Ladak)	18 in No.		
Mushru	58 pieces		
Musk-bags	55 „		
Tawar (silks)	3 „		
Sháhi (ditto)	54 „		
Handkerchiefs	50 „		
Linen	4 „		
Sulphur	220 maunds		
Salt	14,000 „		
TOTAL	15,415	36	

Table of Exports from Ladák to the Panjáb viá Kashmír during 1869.

Names of Articles.	Quantity in Maunds of 80 lbs.		Rate in Léh.	REMARKS.
	Mds.	Srs.	Rs.	
Bhang	168	6	62-8 per md.	
Pushm, wool	56	0	50 "	
Silk	49	22	400 "	
Opium	53	13	600 "	Formerly sent to Ladák, and now returned.
Silver	0	20	3,200 "	Broken silver from Yarkand.
Numda, felts	25	in No.	2 each	
Carpets	5	"	......	
Dariai, &c.	3,335	thans	... ...	Silk fabrics.
Mushru and Chakman ...	7	"	... ..	Silk and cotton fabrics.
Chowris	44	in No.	1-8 each	Yaks' tails.
Kurus, silver	172	"	170 "	
Gold dust	1,550	tolas	13 per tola	
Turquoise	1	box	800 per box	
Chinese knives	18	in No.	2 each	
TOTAL ...	327	21		

Table of Exports from the Panjáb into Ladák viá Kashmír during 1869.

Names of Articles.	Quantity in maunds of 80 lbs.		Rate in Léh.	REMARKS.
	Mds.	Srs.	Rs.	
Buzzazi (piece-goods) ...	173	13	175 per md.	
Spices	101	12	40 "	
Sugar	18	29	40 "	
Lakhi (red skins)	242	13	64 "	
Indigo	26	34	160 "	
Copper vessels	18	19	100 "	
Tea	32	7	180 "	Kángra and China tea.
Tamarind	11	32	40 "	
Preserves, &c.	0	32	40 "	
Sank (shells)	0	27	100 "	
Nowsáda	0	18	80 "	Sal ammoniac.
Lac	0	12	40 "	
Haberdashery	6	21	150 "	
Senna	12	16	20 "	
Drugs, &c.	13	24	40 "	
Otter skins	1,000 in No.		4 each	
Broadcloth	5 thans		150 per than	
Koran, books	500 in No.		2 each	
Brocades	10 thans		100 per than	
Tawar (silks)	11 "		50 each	
Snuff	17 bottles		3 "	
Guns, rifles, &c.	50 in No.		... ...	Chiefly English.
Powder and caps	80 boxes		5 each	
TOTAL ...	649	29		

Exports from Kashmír to Ladák during 1869.

Names of Articles.	Quantity in maunds of 80 lbs.		Rate in Léh.	REMARKS.
	Mds.	Srs.	Rs.	
Iron	10	10	30 per md.	
Honey	14	32	25 „	
Tobacco	48	34	20 „	
Rice	341	0	5 „	
Soap	4	30	40 „	
Saffron	1	38	1,600 „	
„ leaves	1	0	160 „	
Silver	5	9	3,200 „	English rupees.
Lakhi (red skins)	75	26	62-8 „	Prepared in Kashmír.
Anola, Hallela	12	0	20 „	Medicinal drugs.
Oil	3	0	25 „	
Chadders, Pushmína ...	35 pairs		... ...	
Puttu, &c.	39 thans		... ...	
Miscellaneous—combs, paper, &c.	591 in No.		... ...	
Embroidered cloth ...	16 thans		8 each	
Kajri (horse-trappings) ...	7 in No.		8 „	
Swords, guns, &c. ...	15 „		... ...	Of Kashmír manufacture.
Shoes, &c.	3,204 pairs		... ...	
Chogas (cloth)	2 in No.		80 each	Embroidered robes.
Hashia (borders of shawls) ...	250 yards		1 per yard	
Wooden slates	64 in No.		1 each	Takhta mashk used in Lhassa.
Sultak (wooden boxes) ...	65 „		2 „	Used for carrying flour.
TOTAL ...	518	19		

Imports to Kashmír from Ladák during 1869.

Names of Articles.	Quantity in maunds of 80 lbs.		Rate in Léh.	REMARKS.
	Mds.	Srs.	Rs.	
Pushm, white	614	0	50 per md.	From Yárkand and Chantang.
„ black	92	39	25 „	Ditto.
Bhang	11	0	62-8 „	Ditto.
Tea, brick, green	158	25	180 „	Brick-tea from Lhassa.
Borax...	15	14	10 „	
Phulli (soda earth) ...	25	24	1-4 „	
Jade (stones)	0	7	......	From Yárkand.
Pashmína thread	2	9	320 per md.	Thread spun in Ladák.
Dried apricots	0	16	5 „	From Skardo.
Cotton	0	8	40 „	From Yárkand.
Numda (felts)	751 in No.		2 each	Ditto.
Carpets	25	0	......	Ditto.
Pushmína chudders ...	12 pairs		......	From Bultistán.
Puttu	19 in No.		......	Made in Ladák.
Posteen	2 „		12 each	Made of Ladák lamb skins.
Chowris (yaks' tails) ...	5 „		1-4 „	From Yárkand.
Gold thread, false... ...	1 bundle		5 „	Russian; brought from Yárkand.
Dariai...	14 thans		6 „	Silk fabrics from Yárkand.
Mushru	6 „		4 „	Silk and cotton from Yárkand.
Silks, Chinese	2 „		50 „	From Yárkand.
TOTAL ...	920	22		

Exports from Ladák to the Panjáb viá Kashmír during the year 1870.

Names of Articles.	Quantity in maunds of 80 lbs.		Rate in Léh.	REMARKS.
	Mds.	Srs.	Rs.	
Bhang	1,066	25	50 per md.	
Pushm (wool)	24	0	60 „	
Silk, raw	50	24	200 „	
Gillar patter (sea-weed) ...	1	20	260 „	
Jade stone	2	5	......	
Torunjbeen (manna) ...	1	20	70 „	
Felts, rugs	132 in No.		2 each	
Carpets of sorts	5	„	......	
Yaks' tails	60	„	1-8 each	
Kuru (silver ingots) ...	110	„	170 „	
Gold	2,876	tolas	14 per tola	
Ghári-khoon, agaric ...	30	„	0-8 „	A drug.
TOTAL ...	1,146	14		

Exports from the Panjáb into Ladák viá Kashmír during the year 1870.

Names of Articles.	Quantity in Maunds of 80 lbs.		Rate in Léh.	REMARKS.
	Mds.	Srs.	Rs.	
Bazzazi (piece-goods) ...	175	15	175 per md.	Calicoes, muslins, chintz, &c.
Spices	57	32	40 "	
Sugar	140	7	40 "	
Lakhi (red leather) ...	93	3	62-8 "	
Treacle	2	34	20 "	
Copper vessels	1	21	100 "	
Tin	6	12	200 "	
Tea, Kángra	78	8	160 "	Chiefly green tea.
Indigo	3	39	120 "	
Tamarind	18	28	40 "	
Senna	15	36	20 "	
Drugs of sorts	14	13	40 "	
Preserves	7	24	40 "	
Haberdashery, &c. ...	0	7	150 "	Including needles, buttons, English thread, scissors, looking-glasses, &c., &c.
Thread, English	0	8	4 per seer	
Snuff	1	20	160 per md.	
Otter skins	573 in No.		4 each	
Leather, English, skins ...	3 dozens		40 per doz.	
Brocade	147 thans		100 each	
Broadcloth and velvet ...	65 "		100 "	English goods.
Satin and merino	186 "		50 "	
China cups	1,150 in No.		0-8 "	English crockery.
Aniline dyes	7 boxes		10 "	All red colour; each box of ½ lb.
Knives, scissors, &c. ...	231 in No.		...	English goods.
Gunpowder	106 flasks		4 each	All of English manufacture.
Gun-caps	230,000 in No.		8 per mille	All of English manufacture.
Cartridges, rifle	8,000 "		50 "	All of English manufacture.
Guns and rifles, English ...	675 "		100 each	All of English manufacture.
Pistols, do. ...	6 "		50 "	All of English manufacture.
Swords and pistols, Kashmíri	12 "		...	
Silk fabrics	18 yards		...	
Corals	400 tolas		2 per tola	

Exports from Kashmír to Ladák during the year 1870.

Names of Articles.	Quantity in maunds of 80 lbs.		Rate in Léh.	REMARKS.
	Mds.	Srs.	Rs.	
Soap	1	0	40 per md.	
Rice	355	34	6 ,,	
Dál	7	16	8 ,,	
Honey...	31	23	25 ,,	
Tobacco	109	13	20 ,,	
Ghee	1	32	25 ,,	
Saffron	2	25	... ...	
Horse-shoes	5	10	40 per md.	
Túz, birch-bark	3	0	4 ,,	Used in the manufacture of saddles.
Specie	5	31	3,200 ,,	English rupees.
Otter skins	13 in No.		4 each	
Shoes, &c.	1,957 pairs		1 per pair	
Ságri (green leather) ...	257 thans		0-8 each	
Stationery, pen-boxes, &c. ...	458 in No.		1 ,,	
Chadars, puttoo	58 ,,		10 ,,	
Kajri (horse-trappings) ...	31 ,,		8 ,,	Of embroidered cloth.
Koran, copies of	43 ,,		40 ,,	Manuscript copies.
Embroidered cloth, chikon ...	10 thans		8 ,,	
Shawls, Kashmír ...	814 pairs		100 per pair	
Guns, ,, ...	25 in No.		25 each	
Swords and pistols... ...	22 ,,		... ...	
Cups of stone	50 ,,		1 each	Of bulti green soapstone.
Saltuk (wooden boxes) ...	12 ,,		2 ,,	Used in Lhassa for holding flour, suttoo, &c.
TOTAL ...	523	24		

Imports to Kashmír from Ladák during the year 1870.

Names of Articles.	Quantity in maunds of 80 lbs.		Rate in Léh.	REMARKS.
	Mds.	Srs.	Rs.	
Pushm, white	348	4	60 per md.	
Ditto, black	58	19	40 "	
Tea, brick	207	15	160 "	
Phullee (soda-earth) ...	115	35	1-8 "	
Borax	0	14	10 "	Purified borax from Puga.
Rhubarb	0	20	60 "	
Silk, raw	0	16	200 "	
Sulphur	255	0	15 "	From Puga.
Salt	8,500	0	1 "	" Chanthang.
Numda (felt-rugs) ...	2,067 in No.		2 each	
Carpets of sorts	395 "		... ...	
Mushru, daryái	22 thans		4 each	Fabrics of silk and cotton from Yárkand.
Bulti chadars	25 pairs		20 per pair	
Puttoo, Ladákhi	14 in No.		... ...	
Tawar (satin)	1 than		50 each	Chinese, from Yárkand.
Yaks' tails	27 in No.		1-8 "	
Musk-bags	7 "		12 "	
Poosteens of lambskin ...	22 "		12 "	Ladákh skins.
Incense	2 packets		12 "	From Lhassa.
TOTAL ...	9,486	3		

Exports from Léh to India viâ Kashmír during the season of 1870-71.

Names of Articles.	Maunds of 80 lbs.		Rate.	REMARKS.
	Mds.	Srs.	Rs.	
Raw silk	30	22	240 per md.	
Charras or Bhang ...	921	20	50 "	
Opium	0	25	480 "	
Gillar pattar (sea-weed) ...	4	21	280 "	Employed in curing goitres.
Rhubarb (rewand) ...	1	10	80 "	
Currants (dried)	1	10	12 "	
Borax	65	8	23 "	
Jade (sang-yesham) ...	4	28	various.	Chiefly cups and ornaments.
Chuddars and pattus ...	2 in No.		... ...	From Baltistán.
Pattu (Ladáki)	2 pieces		5 each	
Postin (robes)	36 in No.		30 "	Of Karakul lamb skins.
Zilcha (carpets)	63 "		10 "	
Nambda (felts)	60 "		2 "	
Chowri (Yaks' tails) ...	70 "		1-8 "	
Gold-dust	358 tolas		13-8 per tola	
Silver ingots (kurus) ...	5 in No.		170 each	
Momiran	640 tolas		1 per tola	Used as medicine for the eyes.
Horses	40 in No.		150 each	

Exports from India into Léh viâ Kashmír during the season of 1870-71.

Names of Articles.	Mds. of 80 lbs.		Rate.	REMARKS.
	Mds.	Srs.	Rs.	
Cotton piece-goods... ...	87	30	175 per md.	
Coarse ditto (gara) ...	2	36	37-8 „	
Sugar	59	33	40 „	
Spices (Kiriana)	87	19	40 „	
Tea	1	32	150 „	From Kángra.
Indigo	2	0	160 „	
Cutlery, &c. (maniari) ...	0	3	150 „	
Sawder	0	13	120 „	
Senna	1	16	32 „	
Imbli or Timber-Hindi ...	43	10	40 „	Drug.
Preserved ginger	26	1	40 „	
Medicines, various... ...	5	39	60 „	
Henna (or médi)	0	20	20 „	
Salt (Lahori)	0	25	20 „	
Small shot	0	16	... ...	
Lac	0	28	25 per md.	
Brocade	8 thans		100 each	
Broadcloth	192 yards		4 per yard	
Guns	20 in No.		... ...	
Pistols	4 „		50 each	
Gunpowder	5 boxes		3 per box	
Percussion caps	35 „		2 „	
Conk shells (sank) ...	1,077 in No.		2 each	Used as bracelets by Ladák women.
China cups	620 „		0-8 „	From Pesháwar.
Snuff bottles	14 „		2 „	

Exports from Kashmír to Léh during the season of 1870-71.

Names of Articles.	Maunds of 80 lbs.		Rate.	Remarks.
	Mds.	Srs.	Rs.	
Honey	46	0	20 per md.	
Rice	843	0	5 "	
Mung (a pulse) ...	4	0	8 "	
Barley (grain)	996	16	1-4 "	
Barley meal (sattu) ...	132	32	1-6 "	
Ghee	13	28	26 "	
Oil	12	32	26 "	
Iron horse-shoes	14	15	40 "	
Opium	9	32	480 "	
Tobacco	145	21	20 "	
Saffron (Kesar)	8	1	Various.	
Chob-i-Kust (a root) ...	33	24	20 per md.	Used for destroying insects in land.
Halela and Amaltas ...	8	22	32 "	Drugs.
Carbonate of soda (phulli) ...	206	0	1-4 "	Used in tea, and in dyeing and washing.
Cash (English Rupees) ...	3	24	3,200 "	
Shawls	45½ pairs		Various.	
Scarves (Kashmír) ...	34 pieces		"	
Shawl-borders (hashia) ...	150 yards		78 per yard	
Blankets, colored ...	30 in No.		5 each	
Embroidered robes and saddle-cloths	9 "		8 "	
Otter skins	60 "		4 "	
Red goat skins (laki) ...	813—9 scores		25 per score	
Shagreen (sagri)	243 skins		1-8 each	
Shoes and socks	2,668 pairs		1 per pair	
Paper, tablets, boxes, penholders, combs	739 in No.		Various.	
Swords	27 "		10 each	
Guns	5 "		40 "	
Horses	15 "		40 "	Ponies from Sura and from Skardo.

Imports to Kashmír from Léh during the season of 1870-71.

Names of Articles.	Mds. of 80 lbs.		Rate.	REMARKS.
	Mds.	Srs.	Rs.	
Shawl wool (pashm) ...	871	4	Various.	
Ditto (black)	96	14	40 per md.	
Wool	225	...	20 "	
Tea (green)	365	33	150 "	From Lhassa.
Ditto (black)	5	28	120 "	Ditto.
Charras or bhang	3	2	50 "	
Borax	63	...	23 "	Property of His Highness the Maharajah.
Carbonate of soda (phulli) ...	134	3	1-4 "	
Salt	7,616	...	1-8 "	Ditto ditto.
Sulphur	325	...	16 "	
Chaddars, pashmína ...	2 pairs		20 per pair	
Pattu (Ladáki)	2 pieces		10 each	
Mashru and Dariai ...	4 "		3 "	Silk fabrics from Khotan, &c.
Postin (robes)	4 in No.		10 "	Made of charru, or lamb-skins, in Ladák.
Zilcha (carpets)	90 "		10 "	
Namda (felt)	2,145 "		2 "	
Chowri	10 "		1-8 "	Yaks' tails used as fly-flappers.
Gold dust	175 tolas		13-8 per tola	
Silver ingots (kurus) ...	7 in No.		170 each	

Exports from Léh to India viá Kashmír during 1872.

No.	Names of Articles.	Rate.			Mds. of 80 lbs. each.		Value.			REMARKS.
		Rs.	A.	P.	Mds.	Srs.	Rs.	A.	P.	
1	Silk (in thread), (reshum)	280	0	0	25	1	7,007	0	0	
2	Charras	50	0	0	427	23	21,378	12	0	
3	Sea weed (gillar pattar) ...	280	0	0	0	16	112	0	0	
4	Rhubarb root (rewand)	80	0	0	0	8	16	0	0	
5	Jade (sang yeshm) ...	Varies.			4	8	1,500	0	0	
6	Carpets (zilcha) ...	10	0	0	200 in No.		2,000	0	0	
7	Felts (namda) ...	2	0	0	330 "		660	0	0	
8	Fur cloaks (postín) ...	50	0	0	5 "		250	0	0	
9	Yaks' tails (chowri) ...	1	8	0	20 "		30	0	0	
10	Musk (múshk nuffa) ...	10	0	0	10 "		100	0	0	
11	Jade cups (piala sang yeshm) ...	10	0	0	34 "		340	0	0	
12	Jewels (jewarát) ...	......			3,000 Rs.		3,000	0	0	
13	Silver ingots (kurus) ...	175	0	0	2 in No.		350	0	0	
14	Gold dust (reg tilla) ...	13	8	0	4,187 tolas		56,524	8	0	
15	Gold coin (zurb tilla) ...	5	8	0	3,960 "		21,780	0	0	
16	Horses (aspán) ...	100	0	0	184 "		18,400	0	0	
							1,33,448	4	0	

Exports from India into Léh viâ Kashmír during 1872.

No.	Names of Articles.	Rate.	Mds. of 80 lbs. each.	Value.	REMARKS.
		Rs. A. P.	Mds. Srs.	Rs. A. P.	
1	Cotton piece-goods (bazází)	175 0 0	48 6	8,426 4 0	
2	Sugar (misri, kand) ...	40 0 0	14 30	590 0 0	
3	Spices (kiriana) ...	40 0 0	45 19	1,819 0 0	
4	Tea, *viâ* Calcutta (cha Calcutta)	160 0 0	6 0	960 0 0	
5	Palumpúr tea (cha Palumpur)	160 0 0	17 3	2,732 0 0	
6	Tin and lead (kalai, sikka)	140 0 0	0 8	28 0 0	
7	Indigo (níl)	160 0 0	9 6	1,464 0 0	
8	Cutlery (maniári) ...	160 0 0	3 18	552 0 0	
9	Tamarind (timbur hind)	40 0 0	6 0	240 0 0	
10	Silk, interwoven with gold and silver thread (kimkhab)	100 0 0	19 thans	1,900 0 0	
11	Satin (tawar) ...	50 0 0	21 „	1,050 0 0	
12	Broadcloth (banát) ...	4 0 0	700 yards	2,800 0 0	
13	Otter skins (sag-i-abi) ...	4 0 0	539 skins	2,156 0 0	
14	Pearls, unpierced (moti-násuftá)	10 0 0	20 tolas	200 0 0	
15	Medicines, English (dawai)	...	150 „	150 0 0	
16	Snuff (naswar) ...	2 0 0	35 bottles	70 0 0	
17	Chinese cups (pialá Chínká)	0 8 0	492 in No.	246 0 0	
18	Books and koráns (kitab, korán)	...	254 „	3,342 12 3	
19	Swords (tulwár) ...	15 0 0	6 „	90 0 0	
20	Guns (bandúk) ...	...	22 „	1,617 8 8	
21	Pistols (pistole) ...	40 0 0	2 „	80 0 0	
				30,513 8 11	

Exports from Kashmír into Léh during 1872.

No.	Names of Articles.	Rate.	Mds. of 80 lbs. each.	Value.	Remarks.
		Rs. A. P.	Mds. Srs.	Rs. A. P.	
1	Honey (shahd) ...	20 0 0	16 6	223 0 0	
2	Rice (chauwal) ...	5 0 0	646 2	3,230 0 0	
3	Meal from roasted barley (sattu)	1 6 0	38 0	52 4 0	
4	Ladák barley (grim) ...	1 4 0	270 8	3,028 0 0	
5	Oil and clarified butter (tel, ghí)	26 0 0	5 13	138 0 0	
6	Horse-shoes (nál) ...	40 0 0	2 5	85 0 0	
7	Saffron, 1st quality (zafrán)	800 0 0	9 20	7,600 0 0	
8	Ditto, 2nd do. do. ...	140 0 0	8 32	1,232 0 0	
9	Tobacco (tamakú) ...	20 0 0	54 25	1,092 8 0	
10	Cotton, raw (ruí) ...	40 0 0	2 2	82 0 0	
11	Soda salt (phuli) ...	1 4 0	79 0	98 12 0	
12	Borax (sohaga) ...	20 0 0	30 0	600 0 0	
13	Sulphur (gandhak) ...	16 0 0	480 18	7,687 0 0	
14	Cash (rupaia) ...	3,200 0 0	1 23	5,040 0 0	
15	Shawl, Kashmír (shawl Kashmíri) ...	100 0 0	17 pairs	1,700 0 0	
16	Colored pattu (pattu rangín)	5 0 0	34 in No.	170 0 0	
17	Woollen sheets (chadar-loi-Kashmíri) ...	5 0 0	22 "	110 0 0	
18	Otter skins (sagi-i-abi) ...	4 0 0	24 "	96 0 0	
19	Leather, colored, red (lakhi)	25 per score	81-16 score	2,045 0 0	
20	Ditto ditto, green (sagri)	2 0 0	599 pieces	1,198 0 0	
21	Shoes and stockings (papósh, móza) ...	1 0 0	2,418 pairs	2,418 0 0	
22	Paper (kaghuz) ...	1 0 0	152	152 0 0	
23	Memorandum tablets (tukti-i-mashk) ...	2 0 0	59 in No.	118 0 0	
24	Papier-maché boxes (sal tuk)	40 0 0	2 pairs	80 0 0	
25	Guns, inlaid (bunduk tila kar)	40 0 0	5 in No.	200 0 0	
26	Swords (tulwár) ...	20 0 0	2 "	40 0 0	
				38,515 8 0	

Imports to Kashmír from Léh during 1872.

No.	Names of Articles.	Rate.	Mds. of 80 lbs. each.	Value.	REMARKS.
		Rs. A. P.	Mds. Srs.	Rs. A. P.	
1	Pashm, white (pashm chitta)	75 0 0	241 25	18,122 0 0	
2	Pashm, black (pashm kala)	60 0 0	88 7	5,290 8 0	
3	Wool (ún)	20 0 0	201 8	4,024 0 0	
4	Tea *viá* Lhassa (cha, Lhassa ka)	160 0 0	150 0	24,000 0 0	
5	Salt (lún)	1 4 0	3,864 16	4,828 4 0	
6	Soda salt (phuli) ...	1 4 0	44 32	56 0 0	
7	Borax (sohaga) ...	20 0 0	0 38	19 0 0	
8	Sulphur (gandhak) ...	16 0 0	286 20	4,584 0 0	
9	Jade (sang yeshm) ...	... ...	28 0	250 0 0	
10	Pushmína sheets in pairs from Baltistan (jora pushmína, Balti) ...	20 0 0	9 pairs	180 0 0	
11	Kokani silk and cotton (droa and shai Kokan) ..	6 0 0	11 pieces	66 0 0	
12	Cotton cloths, Yárkand (chakman Yarkandi) ...	2 0 0	1 "	2 0 0	
13	Carpets (zilcha) ...	10 0 0	217 in No.	2,170 0 0	
14	Felts (namda) ...	2 0 0	1,238 "	2,476 0 0	
15	Fur cloaks (postín) ...	... ...	13 "	250 0 0	
16	Yaks' tails (chowri) ...	1 8 0	42 "	63 0 0	
17	Musk (múshk-nuffa) ...	10 0 0	10 tolas	100 0 0	
18	Silver ingots (kurus) ...	175 0 0	6 in No.	1,050 0 0	
19	Gold-dust (reg-tilla) ...	13 8 0	1,006 tolas	13,581 0 0	
				81,111 12 0	

Comparative Statement—Abstract of Tables.

Imports into Léh through	Kashmír.		
	Rs.	A.	P.
1870-71	32,188	12	9
1871-72	30,513	8	11
Difference ...	— 1,675	3	10

Exports from Léh through	Kashmír.		
	Rs.	A.	P.
1870-71	72,393	0	0
1871-72	1,33,448	4	0
Difference ...	+ 61,055	4	3

Imports into Léh from		Kashmír Territory.		
		Rs.	A.	P.
1870-71 ...	...	61,464	8	0
1871-72 ...	...	38,515	8	0
Difference	...	— 22,949	0	0
Exports from Léh to		**Kashmír Territory.**		
		Rs.	A.	P.
1870-71 ...	...	1,48,202	8	0
1871-72 ...	...	81,111	12	0
Difference	..	— 67,090	12	0

Vigne gives the following scale of weights as that used in Kashmír :—

3 red beads*	=	1 dang.
3 dangs	=	1 kasyreh.
$4\frac{1}{2}$ kasyrehs	=	1 domreh.
8 kasyrehs	=	1 pul (a pinch).
$5\frac{1}{2}$ puls	=	1 pau (a handful), or 4 chatang.
4 paus	=	1 sír or asser.

(The sír of Lúdiana differs considerably from that of Kashmír.)

$1\frac{1}{2}$ sírs of Kashmír = 1 Munawutu.
6 sírs of Kashmír, or 4 munawutus, or $4\frac{1}{2}$ sírs of Lúdiana = 1 trák.

(Dr. Elmslie states that the trák contains $4\frac{3}{4}$ full or pukka sírs.)

16 tráks = 1 khár, kharwár, or ass-load, a weight equal to 72 Lúdiana sírs or 144 English pounds.

In Kashmír dry or liquid measures are not used; they weigh not only grain and similar articles, but also fluids.

The measures of length are the kro = 10 tenabs, tenab = 400 gazs.

The gaz contains 33 inches, and consequently the kro is equal to 11,000 feet, or 2 miles 146 yards.

Superficial measures are the biga = 900 dandas, danda = 4 square gazs.

Dr. Elmslie states that the kachha biga contains 40 square gazs and the pakka biga 60.

The Kashmíris measure time with a copper bowl perforated with a little hole, which, placed in a vessel of water, gradually fills and sinks ; they call this instrument *gair*.

Calculations are made in the decimal notation and Arabic cipher.

* Seeds of the Abrus Precatorius, corresponding with the *ratti* of Hindustan and the European grain : they are usually considered to be poisonous, the white species certainly are.

Religion, Language, and Literature.—The religion of Kashmír has been frequently changed. In the remotest ages it was that of the *Nagas* or snake gods.

Buddhism was introduced by Asoka, B. C. 250; castes were adopted by Jaloka, his successor; the snake-worship was followed by the re-establishment of Buddhism under the Tartar princes; and the Brahminical or Hindú religion was introduced by Abhimanyú, B. C. 73, and snake-worship was subsequently revived under Gonerda III.

The Kashmíris say that the country was converted to the doctrines of Mohamed 700 years ago, which would bring us to a period long antecedent to that of Shums-ú-Dín, who is considered to have been the first Mohamedan king.

The native Brahmins in Kashmír informed Hügel that, subsequently to the establishment of Mohamedanism, the number of their caste was by oppression reduced to eleven, and that it was recruited by the settlement of 400 Brahminical families from the dark-complexioned natives of the Dekan.

There are now several sects of Hindús, amongst whom are the Pandits, who are nearly all connected with the Government in some official capacity. The proportion of Hindús to Mohamedans is very small, although they are the governing class; in Srinagar it does not amount to one in seven, while in the country, as has been remarked, it is infinitely less. The Mohamedans are almost entirely Sunis, the number of Shías at the present time being exceedingly small. There are also a few of the mystic Mohamedan sectarians called Sufis. The chaks are an old and distinguished sect of Mohamedans, who, judging from their tombs, were probably numerous and very wealthy in former times. The teachers of either faith, mullas and pandits, are extremely ignorant, and possess little influence.

All classes are remarkably superstitious; they visit in pilgrimage numerous places of reputed sanctity, and they firmly believe in the existence of various supernatural beings, resembling in character the fairies, satyrs, and similar phantoms which haunt the imagination of the credulous in other countries.

The language of Kashmír is peculiar to the province, and differs considerably in different parts of the valley; it is a Pracrit of the pure and original Sanscrit. Vigne states that he was told on good authority that out of 100 Kashmíri words 25 will be found to be Sanscrit, or a Pracrit, 40 Persian, 15 Hindustani, and 10 will be Arabic, and some few Tibetan, Turki.

He further remarks that there is an uncouth rusticity about the Kashmírian pronunciation which is almost sufficient to betray the language as a *patois*, even to a person who did not understand it; Forster thought it resembled in sound the Mahratta tongue, though with more harshness, which probably induced the inhabitants to compose their songs in Persian, or adopt those of the Persian poets. "Yet," he adds, "despite the unpleasant tone of their speech, there is scarcely a person in the country, from youth to old age, who has not a taste for music."

It is a disputed point whether Káshur, as the Kashmíri dialect is called, was ever a written language. Dr. Elmslie says that in ancient times it was written in the Shárada character, a brother form of the Devanagri, and in this view he is supported by Dr. Leitner. The former authority states that the following story is related in Kashmír as to the introduction of the Shárada Achhar alphabet into the valley. There

lived about 2,000 years ago in the city of Ujjain, in the province of the same name, a person whose name was Bikramájít or Vikramadat, whose brother was king in that city and province. This brother's wife was a woman of bad character. She wished Bikramájít to cohabit with her, and because he stoutly and persistently refused, she fabricated a story against him, and prevailed upon her husband to expel his own brother from his territories. Bikramájít, thus driven from house and home and accompanied by a few companions, began his travels. The exiles at last reached Kashmír. One of the little company was called Shárada Nandan, who taught the inhabitants of Kashmír how to write the letters which have ever since been called after him.

To this Dr. Elmslie adds—" There is a remarkable similarity between the Sanscrit and the ancient Kashmíri letters. The books written in the ancient character and language are unintelligible to the Hindús of the valley, except to a very few of the sacerdotal class among them. It is said that Thunú Sambhota, in the first half of the 7th century of our era, introduced the Kashmíri characters into Tibet. These characters remain unchanged to this day.

On the other hand Babú Nilambara Mukerji, M.A., B.L., who has devoted much attention to the subject, and is in every way well qualified to give an opinion, asserts that the vernacular dialect of Kashmír was never written in the Shárada character, which is, he maintains, incapable of representing the peculiar vocal sounds of the language ; moreover, the works in the valley written in the Shárada characters are pure Sanscrit works, and Kashmíris ignorant of Sanscrit are unable to read the Shárada character.

Modern Kashmíri is generally rendered by Persian letters, to which varying, as well as arbitrary, sounds are attached, a circumstance which makes it impossible to pronounce the words correctly unless one has heard them.

The grammar of the Kashmíri language is as peculiar as its orthöepy. It is highly inflectional, and offers not only forms of reduplication, but also makes changes within the root. Kashmíri literature, though not extensive, is far from being uninteresting. Some time ago Dr. Leitner published the text and a translation of a poem called " The Patience of Saints ;" and the poems of Mohamed Gami of Gani, a contemporary of Jami, of Shiraz and Hasan, who wrote in Persian, Wahál, who wrote Kashmíri Ghazals and Aziz, a religious poet, are well worth translation.

There are also several histories, innumerable songs, and many pretty legends. Mohamedanism, which stamps out every thing that is even remotely connected with " any infidelity," especially " idolatry," has not quite succeeded in destroying the highly imaginative mind of the natives of Kashmír ; and even where they draw on Mohamedan sources for inspiration, their treatment of the subject is generally original.

The shawl-weavers possess a language of their own, which, although essentially Káshur, differs materially from modern Kashmíri, in which corrupt Persian words so greatly prevail. This trade dialect is furnished with an alphabet of the colours, signs, directions, &c., &c., used in the shawl-craft.

The inhabitants of Tilail and Gúrais, and the upper portion of the valley of the Kishen Ganga generally, are acquainted with the Dard dialect, which is commonly spoken in those districts.

Government.—His Highness the Maharajah of Kashmír is the ultimate court of appeal throughout his dominions, his decisions alone being final. It is said that he is always accessible to the poorest of his subjects, but he holds his judicial court on two days every week, when he hears appeals from the orders of the lower courts and miscellaneous petitions.

The heir apparent, Mea Pertab Singh, devotes two or three hours daily to passing orders on petitions of the latter class. In deciding cases His Highness listens patiently to facts, allowing the parties to cross-examine each other and their witnesses, and in matters involving religious customs and domestic usages, Hindú or Mohamedan, the opinions of pandits, mulvis, and other competent men are always taken.

The government of the valley of Kashmír is vested in a governor, who is deputed by the Maharajah as his representative. His usual residence is at the Sher Garhi palace in Srinagar, and he is assisted by certain high officers of state, including a financial and revenue Commissioner and an Accountant-General.

The sudder adawlat, or the chief court in the province, is presided over by a judge, assisted by a naib and the ordinary establishment of a British Court.

The judge of the sudder adawlat is subordinate to the Governor of Kashmír, whose advice is always taken in the decision of every important case. The jurisdiction of this court is confined to civil and criminal cases only, the revenue suits going direct to the governor.

The chief judge goes on circuit, hearing appeals from the local courts, supervising the registers of civil and criminal cases, and instructing and enforcing the responsibilities of the village head-men, who serve as police in detecting and reporting crime. The following are the different grades of courts in the province of Kashmír:—

(1). *Tehsildars,* hearing civil suits up to Rs. 100 in value, and empowered in criminal cases to punish with imprisonment that may extend to one month. The total number of tehsildars at present in Kashmír is twenty-four.

(2). *Wazirs* or district officers, each assisted by one revenue (*naib-i-mal*) and one judicial (*naib-i-adawlat*) assistant, hearing civil suits up to Rs. 1,000 in value, and in criminal cases empowered to punish with imprisonment that may extend to six months, and on the appellate side hearing appeals from the orders of the tehsildars. There are at present five wazirs in Kashmír presiding over the districts of Shahir-i-Khas or the capital, Anatnág, Patan, Kamráj, Shupian, and one at Mozafarabad, whose district lies outside the valley. These districts are further subdivided into *mahallas.*

(3). The city court, hearing civil suits up to Rs. 5,000 in value, and in criminal cases empowered to punish with imprisonment for two years. This court has no appellate jurisdiction.

(4). The suddur adawlat, hearing civil suits without limitation in value, and in criminal cases empowered to punish with imprisonment for five years without the Maharajah's previous sanction.

On the appellate side this court hears appeals from the decisions of the wazirs or district officers and from the city court.

Suits having no money value, such as suits for divorce or for restitution of conjugal rights and the like, are instituted in the first instance in the

district courts, or in the city court, wherever the cause of action may arise or the defendant may dwell at the time.

The rule that every suit must be instituted in the court of first instance, *i. e.*, in the lowest court competent to try the issue, obtains here, though for the ends of justice it is not very strictly observed. In cases involving the Hindú and Mohamedan laws the authorities are the *shaster* and the *shara*, but the majority of the text-books of the five schools of Hindú law have no force in Kashmír.

After mature deliberation the Maharajah has caused a criminal code to be prepared, consisting of 203 sections, with punishments for each offence differing in spirit very little from the Indian Penal Code.

The law of civil and criminal procedures and the law of evidence are very simple, being freed of all technical forms or restrictions. One important fact, worthy of special notice, is the trial of homicide and rape cases by a jury composed of nineteen persons, selected in the same manner as in British India out of 100 men, 50 being named by the complainant and 50 by the accused.

The following is a list of the different officials who are concerned in the collection and division of the land produce and in the general government of the country outside the city of Srinagar. The principal of these is the *tehsildar ;* he has under him from two to five parganas; he exercises supervision over the accounts of the kardars within his district; all complaints, disputes, and offences occurring within his tehsíl are referred to him; he has generally from 200 to 400 sepoys under him.

The *thanadar* is the chief officer over each pargana; he has slighter powers of punishment, and from 40 to 50 sepoys under him. His chief duties are to make inspections throughout his pargana, and to make reports concerning the crops and general matters to his tehsildar.

The *kardar* is the chief of the officials who are personally concerned in the collection of the land produce. He has under him a certain number of villages, of whose crops he has to keep a strict account, and to each of which he goes in person at the time when the different crops ripen, in order to superintend the different distribution of each. He reports to his thanadar and causes the government share of the crops to be despatched to the city or elsewhere, according to the orders he may receive.

Over each village there is a *mokuddum*, whose duty is to report any irregularities or thefts, to collect coolies and carriage for government or others, and to keep an account of the crops of his village, in conjunction with another official, called the *patwari*, whose special duty is to keep a separate account, with each house of the zemindars of his village, of the different crops belonging to it. To each village there is a patwari; he is usually a pandit. In each village there are from one to four *shagdars*, according to its size; their duties are to watch the crops while in the ground and the government shares of the same after they have been set aside and are waiting removal to the government store-houses. The *sargaul* is the official who is over the shagdars. There is one sargaul to about every ten villages; his duties are to inspect the shagdars and to report to his kardar; he is generally a Hindú; also a *trazoudar*, whose duty is to weigh the grain when the government portion is taken from the zemindars. He is always in attendance upon the kardar.

The *harkara* is a police constable; there is one harkara's house to about every twenty villages, all the male members of his family being also harkaras. He receives reports from and gives directions to the *dúm* or policemen, of whom there is one to every village, the inhabitants of which are obliged to provide for his maintenance. As all these officials have to be supported by the peasantry, a heavy burden is thereby inflicted on the people.

The following are the different grades in the city police :—

There is a policeman or *myledar* told off to every 20 or 30 houses; his business is not only to keep order, but to report to his Zilladar all that goes on. The *Zilladar* is a sort of constable, having 20 or 30 myledars under him; he reports to the sub-kotwal, the sub-kotwal to the head kotwal, and the last named functionary to the city judge. The city judge has two assistants or junior judges, one a pandit and the other a Mohamedan.

Serious crimes are comparatively infrequent, and thefts are not of common occurrence; indeed, the security of life, person, and property within the territories of His Highness the Maharajah of Kashmír and Jamú is very remarkable.

Capital punishment is now very rare, because the religious tenets of the Maharajah, in whom alone is vested the power of sanctioning it, discourage the taking of human life.

The punishment, however, for killing a cow, bull, or calf, used formerly to be death, which has been changed to imprisonment for life. Those imprisoned for killing kine are said to undergo very great hardships; with this exception, the laws are mild for a native state, and the penalties are not usually severe. No restriction is placed on the use of bullocks as beasts of burden.

Though justice is administered usually in a primitive and summary manner in Kashmír, there is apparently tolerable equality before the law; it is, however, alleged that in revenue suits and in the district courts, offences against the government or against Hindús are punished with undue severity.

Political offenders and criminals under life sentences are banished to the frontier fort of Bhúnji, but the bulk of the prisoners are accommodated in the gaol near the village of Habbak, on the margin of the Dal lake; there is also a smaller establishment, containing about 200 prisoners, at the Khazeh Yarabal ghat, to the east of the Hari Parbat hill. This prison is to a great extent self-supporting; the more desperate characters are employed in husking rice, at which they labour from 9 A. M. until 5 P. M.; others make shawl borders and Persian carpets, and a very costly description of carpet in floss silk. Cotton and woollen cloths are also manufactured, as well as fine pashmínas; in the production of these articles both hand-looms and fly-shuttle looms are used. Female prisoners are confined in a separate enclosure, and are occupied in spinning. There is a hospital within the prison-enclosure to which is attached a pharmacy well stocked with native drugs under the charge of a hakím.

The prisoners have two meals daily; the dietary scale consists of a seer of rice with dal and vegetables daily, and meat once a week. In addition to leg-irons, each prisoner wears a heart-shaped ticket inscribed with his name, parentage, crime, date of sentence and that of release.

His Highness seems desirous of introducing many much needed reforms into his government. Until lately the state discharged its liabilities to its servants in the following primitive and unsatisfactory manner. The creditor received an order for the amount of his claim for pay, &c., on a government debtor, and he had to get the money as best he could. If, as frequently happened, the debtor proved recalcitrant, the creditor was necessitated to apply for the services of some sepoys who were quartered on the debtor and lived at his charges until he thought fit or found the means to meet the government claim; often the creditor had to be satisfied with getting his dues by instalments at long intervals.

The establishment of a State Treasury, which has lately been sanctioned by the Maharajah, will obviate the abuses and oppression to which this custom gave rise.

Education has lately been encouraged by an annual grant of Rs. 30,000 to defray the cost of publishing translations of books teaching the European sciences and also standard works in Sanscrit and Arabic. Treatises on history, physiology, chemistry, astronomy, civil engineering, and various branches of mathematical science, have been thus placed within reach of the student. The work of translation is superintended by Babú Nilambara Mukarji, M. A., B. L., the Chief Justice of Srinagar. Schools for instruction in Sanscrit, Arabic, and Persian have been established at certain places in the provinces of Jamú and Kashmír. The number of scholars attending the four schools (Utra Bahini and Parimandal) in the city of Jamú is said to be about 1,100, and arrangements are now being made for teaching English.

Dispensaries for the European and Unani system of medicine have likewise been established.

During summer a post is maintained at the expense of the Kashmír Government between Mari and Srinagar for the convenience of European residents and visitors. It may be doubted if the rates levied by His Highness's government, amounting to half the British charge on each letter from or for the Indian Empire, and one anna on letters from or for the United Kingdom and the rest of Europe, cover the outlay.

The postal establishment maintained by the British Government at Srinagar is limited to a deputy postmaster and clerk, with a staff of delivery peons.

There are 72 stages, at very short intervals, on the line, and the ordinary time occupied by the mails in transit is 48 hours in fine weather. But for the fact that the Panjáb Government is usually located at Mari during the summer, the route *viá* Síalkot and Jamú would generally be the most expeditious, and as a postal line is maintained on this route by the Maharajah for the requirements of his government, the expense of an additional line for the convenience of European visitors would be saved. This local line between Jamú and Srinagar follows the high road to Islamabad by the Banihál pass; the time occupied in the transmission of the mails is from 36 to 42 hours; emergent despatches are forwarded by pony express, which covers the distance in 26 hours. The line is extended from Jamú to Síalkot, and the Maharajah further maintains a private dák between that station and Lahore.

Revenue.—The revenue of Kashmír is derived from very numerous sources; indeed no product is considered too insignificant, no person too poor, to contribute to the support of the state.

Forster states that in his day (1783) the revenue of the province amounted to between two and three hundred thousand pounds. Elphinstone, about 30 years later, states it at nearly £500,000. Moorcroft in 1823 estimated it at £290,000, besides a considerable sum extorted fraudulently from the people. In 1836 Hügel estimated the revenue at from £200,000 to £220,000, but adds that if the country had a short respite from oppression, this amount might be considerably increased. The annual expenditure at that time was estimated to be about £115,000, leaving a considerable surplus.

Major Carmichael Smyth, in his "History of the Reigning Family of Lahore," states that in 1844 the revenue derived from Kashmír was only £125,000.

The revenue of the province probably now amounts to £400,000. According to the prevailing notions on the subject, the whole of the land in Kashmír is considered to have been, time out of mind, the property of the ruler. A tax of 4½ annas in the rupee is charged on any sale of land. About ¾ of the produce of the land is appropriated by the State, the remainder is apportioned to the cultivator. Of these three-fourths about two-thirds are taken in kind, the remainder in money. Moorcroft states that the government was formerly satisfied with an equal division with the farmer.

In 1860 an important change was introduced throughout the province of Jamú, which comprises seven districts and thirty tehsíls: the land revenue, which had hitherto been paid in kind, was collected in cash. The assessment made by the Diwan Kirpa Rám is said to have been favourable to the cultivators, and to have given much satisfaction. All nuzzurs were at the same time abolished. The favourable effects of the measure have been practically proved by an increase in the Government revenue, the general prosperity of the farmers, and the payment of arrears due to the treasury, which, but for this new impetus, would never have been recovered at all. The land dues are now collected by four annual instalments. Simultaneously with the introduction of the new system, the petty kardars were replaced by respectable tehsíldars, each collecting about one lakh of rupees on the plains and about half that amount on the hills. These tehsíls were grouped into wazírats or districts, assessed at about three lakhs of rupees per annum.

In 1861 tehsíldars were also appointed throughout the valley of Kashmír, and in 1868 the Dewan Kirpa Rám was charged with settling the revenue on more equitable terms with the cultivator, but the government dues are still taken in kind, though it is said to be under contemplation to introduce throughout the valley the system of collecting the revenue in cash, which has been found to work so successfully elsewhere in His Highness's territories.

The government scale of weights used in collecting its proportion of grain is as follows:—

6 seers = 1 trák.
16 tráks = 1 kharwár.

but in selling the grain afterwards to the people the scale is

6 seers = 1 trák.
16 tráks = 1 kharwár.

The extra trák thus gained by the government in each kharwár is in order to liquidate the expense of carrying the grain from the villages to

the city. The government share of grain is lodged in kotas or storehouses, where it is sold to the people at an arbitrary price, which is fixed by the Jinsí or Government Commissioner. The present ruler of Kashmír is stated to have lowered the rates of sale.

The amount sold to each individual was formerly strictly limited, but this oppressive measure has been considerably relaxed. No cultivator is allowed to offer the produce of his farm at a lower rate, or sometimes to dispose of it at all, until all the government corn has been sold.

In addition to the money taxes on the different grains, there is also a tax called the *ressudart*, which is levied annually upon each house throughout the villages, of from 4 to 20 annas, according to the number of inmates.

Of all the more valuable kinds of fruit, three-fourths of the annual produce are taken by government. There is also an annual tax of one anna per head on sheep and goats; and from every village or villages whose land produces 500 kharwárs of grain, two or three of these animals are taken annually, and half their value returned in coin to the farmers. One pony is taken every year under the same conditions, half his value being returned. One *loi* or woven blanket is taken annually; half of its value is returned.

For each milch cow half a seer of ghí is annually taken. From one to ten fowls are taken yearly from each house according to the number of inmates. These exactments are termed "*nakhás*." In the honey districts of the Lidar and Wardan valleys two-thirds of the produce are taken yearly by the kardár and others, but it is uncertain if this is an authorised government tax. The produce of the lakes and rivers, as the singhára, or water-nut, and the fish, are also the property of government; the former yields a very large revenue, which is farmed, and fishing without a license is prohibited. The reeds in the Anchar lake alone produce, it is stated, an annual revenue of 4,000 chilki rupees.

A much larger revenue than that which is obtained from the land is realised from the shawl-manufacture, every shawl being stamped, and the stamp duty being 26 per cent. upon the estimated value.

Besides this, as has been stated elsewhere, a considerable sum is raised by duties upon the import of wool, and a charge upon every shop or workman connected with the manufacture. The latter was in 1867 reduced from Rs. 48 to Rs. 37 per head.

Nor are these imposts restricted to the artisans employed in the shawl fabric. Every trade is taxed; butchers, bakers, boatmen (whose pay is only 2½ British rupees per month), vendors of fuel, public notaries, scavengers, prostitutes, all classes of the Mohamedan community, pay taxes, with the single exception of the tailors.

Most of the necessaries of life, as well as the more important articles of commerce, are government monopolies; among these are salt, China tea from Lhassa, and Kot, or the aromatic costus, which grows abundantly on the hills in Kashmír; the government, moreover, retains the monopoly of making bricks. A heavy tax, amounting, it is said, to 25 per cent. *ad valorem*, is levied on all boats which are built; and the hardly earned gains of the *begári* or impressed coolie, who carries the baggage of the traveller in Kashmír, are mulcted to a like extent.

Dr. Elmslie states that a tax called *Ashgul* is levied on all the Mohamedan population of the valley for the support of the Hindú priests; also that during the severe epidemic of cholera in 1867 the ignorant superstitions of the pestilence-stricken inhabitants of Srinagar were made to contribute to the necessities of the state, which derived no inconsiderable revenue from the sale of charms.

It is to be observed that the most oppressive restrictions and taxes are only imposed within the limits of the valley of Kashmír, from whence escape is rendered so difficult as to be almost impossible.

Hindús, being the ruling class, are exempt from the burdens which press so heavily on their neighbours.

Not much information is obtainable as to the nature and amount of the customs duties levied throughout the territories of His Highness the Maharajah of Kashmír.

In 1866 the duties paid on goods between Jamú and Kashmír were reduced from between 30 and 50 per cent. to 8 per cent. on piece-goods and 12 per cent. for *khallian;* and in 1869 these rates were still further reduced to 6¼ per cent., and towards the close of that year duties on merchandise passing to and from Turkistán were abolished, in deference to the wishes of the British Government.

In 1865 the valley of Kashmír was visited by a famine; the prevailing distress was in some degree mitigated by large importations of grain from the Panjáb, which was sold by the government at cheap rates to the starving people. On his arrival in the valley in the following year, His Highness is said to have remitted arrears of revenue to the amount of 21 lakhs of rupees.

The coins in use in Kashmír are of silver and copper. Originally the rupee of the country was the Hari Singhia, of the value of 8 annas; but soon after the accession of Gulab Sing he introduced the chilki rupee, valued at 10 annas as the current coin of the realm.

There is a third rupee, the Nanak Shahi, which is worth 16 annas; but it is now very rarely met with, as are also gold coins, of which that called the Búdki is said to be worth seven Hari Singhia rupees, and the gold mohur twenty. The copper coins are pice, and they are of two kinds; the large are equal in value to the British pice, but the smaller are only equal to about two-thirds of that coin.

A great variety of copper coin is to be met with in the bázárs.

Though the value of the chilki rupee was arbitrarily fixed at ten annas, it was notorious that for years the coinage had been debased, but to what extent was doubtful, it being generally understood that the amount of alloy introduced varied with successive years.

On its becoming known that it was the intention of the Maharajah to issue a new coin of standard purity, the anxiety of those in possession of the old pieces to get rid of them led to an extensive depreciation in their value and great financial disturbance, which, as the time approached for the issue of the new coinage, culminated in a complete stagnation of trade; nor were these ill effects confined to the valley of Kashmír, for Mr. Shaw in the Ladák Trade Report for 1871 records that at Léh, early in the season, owing to the fluctuations in the value of the chilki rupee, both in the open market and also in the Maharajah's treasuries, it fell almost out of circulation,

as no one would willingly receive what might next day be reduced to half its nominal value. At length, on the 15th October, without any effort having been made to call in the old currency, the new was issued, and the old chilki rupees henceforward fell to a nominal and not easily ascertainable value. By this unscrupulous stroke of financial policy, the cost of restoring to its original purity the coinage which had been debased by the government fell on the people.

Except as regards the purity of the metal, the new chilki rupee differs but little in appearance from the coin it has supplanted; it still bears on its face the sacred monogram I. H. S., a device which was superstitiously adopted by the Maharajah Gulab Sing on learning that these mystic letters adorned all Christian churches.

Though the art of coining is still in a rude state, the mint at Jamú is a very great improvement on the establishment which until lately existed at Srinagar.

The stamping of the coins is effected by machinery driven by steam-power; with this exception all the other processes are dependent on manual labour. From an inspection of the coins it seems evident that the dies are not identical, the difference probably arising from each being separately cut by hand.

Cunningham mentions that the Jao or Jud of Ladák, a silver coin about the size of a shilling, is made in Kashmír; it is doubtful if this is now the case.

Army.—Abul Fazl relates that in A. D. 1594, the fortieth year of Akbar's reign, the number of troops employed in Kashmír was 4,892 cavalry and 92,400 infantry. We must observe, however, that he comprises in this the whole Súbah, a great part of which now pertains to Afghanistán. In 1783 the army of Kashmír consisted of about 3,000 horse and foot, chiefly Afghans.

In 1835 the Sikh garrison of the valley consisted of two regiments of infantry, of some twelve or fourteen hundred men. The governor assured Hügel that he had been charged by Ranjít Singh to raise two regiments in addition to these in Kashmír, but could not succeed; the Pathans, who had 20,000 soldiers in Kashmír at one time, had likewise made the experiment and failed; indeed, the Kashmíri does not seem fitted for the profession of arms, though Forster says that he is very expert in the use of the sling, which is the national weapon.

The army of the Maharajah of Kashmír at present consists of about 20,000 men, with sixteen batteries of artillery, of which two are horsed; the cavalry, which is used principally as His Highness' escort, and is mostly stationed near Jamú, consists of two regiments; the infantry numbers 24 regiments of the line, irrespective of irregulars; and there is one regiment of sappers and miners.

To each infantry regiment a certain number of small pieces of artillery called *zamburas* (little wasps), *sherbachas*, and *baghbachas* (lion and tiger cubs) are attached.

There are very few natives of Kashmír in the army, which is mainly composed of Dogras and other Hindús from the Panjáb; the Mohamedan portion is likewise recruited from the Panjáb, and some regiments are composed of Gilghitis and Astoris. The officers are chiefly native gentlemen.

For a native force, the army, with perhaps the exception of the artillery, seems fairly equipped and efficient. The infantry are mostly armed with a light rifled carbine, adapted to both flint and match-lock, which is manufactured in the country; and they are supposed to be dressed and drilled after the British fashion.

The army is dispersed throughout all parts of the Maharajah's dominions, including Ladák, Ghilgit, and the frontier states; it garrisons the various forts throughout the country, and is chiefly occupied in the collection of revenue.

The Rajah of Púnch maintains a separate force, which is said to consist of a battery of guns and 1,200 men, besides a considerable reserve of discharged sepoys and pensioners.

The Maharajah of Kashmír pays his troops liberally; in 1870 the pay of the sepoy was increased from six and seven to nine rupees a month, out of which five rupees were deducted for rations and equipment, which stoppage was, in the following year, reduced to four rupees.

When moving about the country, the expenses of the sepoys are small, as they are accustomed to live at free quarters on the inhabitants.

History.—The early history of Kashmír is involved in considerable obscurity. From the year B. C. 266, when the desiccation of the valley is said to have taken place, to A. D. 1014, the country seems to have been governed by Princes of Hindú and Tartar dynasties, the names of many of whom have been preserved.

Mahmúd of Ghazni attempted the conquest of the valley in 997, but failed; he succeeded, however, in taking it and the surrounding hills in A. D. 1014—1015.

About A. D. 1305 we find a feeble king, Rajah Sewdeo, on the throne of Kashmír, who in a short time alienated the affections of his subjects by sundry acts of incapacity and oppression. At this time three worthies, destined either in their proper person or in that of their descendants to play important parts in the history of Kashmír, appear on the scene, and may be grouped as the authors of its Mohamedan or more modern history. The first of these, Sháhmír, son of King Wuffúr Shah, of Sawúdgere; the second, Sankar Chák, a chief of Dardao; and third, prince Rawjpoí, son of King Yuftun, of Thibet. The last named having introduced himself, with a few followers in the guise of merchants, into Kukningéra, the stronghold of Ramchand, the hereditary Commander-in-chief of Kashmír contrived to overcome him, and forcibly married his daughter Koterín (or Kotadevi), in whose right, real or pretended, he seized the throne of Kashmír, at this time vacant by the flight of the fugitive King Sewdeo. He made Sháhmír, the first of the ancient worthies mentioned above, minister, and commenced a vigorous reign A. D. 1323. It is related of him that he became a convert to Islam; but it is proper to add that Hindú writers ignore the conversion of this sovereign, who died after a reign of 2½ years, leaving his widow, Queen Koterín, regent. About this time, A. D. 1326, an invasion of Kashmír by an army of Túrks under Urdil, who penetrated into the valley, was repulsed and brought to terms by the brave queen. It was arranged that if they withdrew immediately, they should be allowed to do so unmolested. This being effected, she withdrew to the fort of Indrkot, where she established her court, leaving the reins of power in the hands of the minister, Prince Sháhmír, who had

commenced a course of intrigue, the result of which was that he soon aspired to the sovereignty of the country. As a preliminary step he demanded the hand of the queen in marriage, which being refused with scorn, he prepared to extort her consent by force of arms, and invested Indrkot with a large army. The heroic Rajpútani made every effort to defend herself and sustain a seige, but finding herself at length reduced to sue for terms, she in the last extremity consented to espouse the successful usurper. Upon this hostilities ceased, and preparations for the marriage were commenced; but the devoted Princess, indignant and despairing, rode slowly forth, surrounded by her trains of maidens, from the beleaguered fortress, advanced into the presence of the usurper, and, upbraiding him for his ingratitude and treachery, stabbed herself before him. Thus perished by her own hand Queen Koterín (or Kotadevi, as she is often called), the last Hindú sovereign of Kashmír, and Prince Sháhmír ascended the throne under the name of Sultan Shums-ú-dín.

Shums-ú-dín, who came to the throne A. D. 1341, is usually considered the first Mohamedan king of Kashmír. He enjoyed his dignity only 3½ years. His sons, Jumshed and Ala-ú-dín, succeeded and reigned 14 years.

His grandson Shahab-ú-dín, having repaired the devastation caused by former invasions of the Túrks, turned his attention to foreign conquest, and added Thibet, Kashgar, and Kábul to the kingdom of Kashmír, A. D. 1356. His brother Kutub-ú-dín, who succeeded him, left a son, Sikunder, who of all the princes of Kashmír is celebrated as an Iconoclast (thence surnamed "Bhutshikan") by whose fanatic zeal in destroying the ancient temples the architecture of Kashmír has suffered irremediable loss.

During the reign of Shahab-ú-dín the celebrated Syud Allí Hamadani and his son Mír Mahomed with their trains of fugitive disciples from Persia, upwards of 1,000 in number, arrived in Kashmír, and their advent seems to have fixed the religion of the country, heretofore in an unsettled state, and probably led to the religious persecution which immediately ensued. About this time the rival Mohamedan sects of Shíahs and Súnís seem to have commenced their quarrels, and of the first named sects arose the Rishis or Hermits of Kashmír, a very remarkable order of devotees, described by Abul Fuzl as a very respectable and inoffensive order in his time, some 2,000 in number living upon fruits and berries, and abstaining from sensual delights. Kashmír having been, previous to this influx of zealots, in a transition state as to religion, these learned doctors seem to have fixed the religion of the country, and to have built the ziárats or shrines all over the country (including the Juma Musjid or great mosque of Srinagar), many of which remain to this day. In the year 1423 A. D., we find Zein-ul-abdín (or "Badshah," The Great King, as he is emphatically called) on the throne of Kashmír, during whose reign, which lasted as long as 53 years, the country appears to have made a great stride towards an improved civilisation. This prince, besides reducing the tributary states to order, was a builder of many bridges, towns, and forts, and enlarged the capital city Srinagar. He encouraged literature and the arts; he introduced weavers from Túrkistan and wool from Thibet; and many manufactures, such as paper-making, glass-making, book-binding, and the papier-maché work for which Kashmír is so celebrated, owe their introduction to his fostering care. He was also a poet and a lover of field sports. The rising power of

the Chuk (or Chák) tribe did not escape the penetrating eye of this king who prophesied they would ere long be rulers of Kashmír, a prediction which it will be seen soon proved correct, inasmuch as we find Kashmír, on the accession to the throne of Mahomed Shah, A. D. 1487, great grandson of Zein-ul-abdín, a child of seven years of age, torn by the struggles of the tribes of Chák, Reyna, and Mágrey, in which the two former were chiefly at variance, and alternately supporting the legitimate king, Mohamed Shah, or his uncle, Futteh Shah, the usurper. The vicissitudes of these struggles for the throne between these contending factions occupy the history from the years 1487 to about 1536, when we find that Mohamed Shah, who had four times regained his crown and defeated the pretender, Futteh Shah, died in exile. By intrigue, inter-marriage, and hard fighting, the Cháks, amid the anarchy of the times, seem gradually to have fought their way to power; and from a position of preponderating influence as ministers and supporters of the king, at length, about the year 1537, openly seized the throne. About that date Kaji Chák, putting himself at the head of the national party in Kashmír, signally defeated the army of Mirza Kámrán near the city of Srinagar; and soon afterwards brought to terms an army of Kashgarries, which, under Syud Khán and Mirza Hyder, had invaded Kashmír and had penetrated as far as the Lar pargana and the Sind valley. He succeeded in putting down all opposition to his power; but during this period the Mogul emperors of Delhi began to turn their attention to Kashmír; the emperor Humaiun especially sent several armies against the country. The Kashmíris, however, rallied round the brave and wise Kaji Chák, who in fact brought all his enemies to terms. He entered into an alliance with Shere Khan Affghan (afterwards Shere Shah), then in rebellion against the emperor, and gave him his niece, a daughter of Mohamed Shah, in marriage.

Kaji Chák, although the actual ruler of the country, seems still to have permitted the sons of Mohamed Shah (who died in exile) to retain the nominal dignity and to coin in their own names. He married his daughter to the second son, Ismáil Shah, and put him on the throne. At length Mirza Hyder, foster brother of the emperor Humaiun, about the year 1540, entered into an alliance with the discontented native nobles of Kashmír, who consented to set up Tárkh Shah, a boy, son of the usurper Fatteh Shah, as king, and after a great battle defeated Kaji Chák, who fled across the Pir Panjál, as far as Thannah, where he died.

After a short interval of power, Mirza Hyder, the intrusive Governor, was defeated and slain by the native nobles, and Abdie Reyna came into power for a short time, but was soon expelled by the Cháks, who rallied, and, under the son of the famous Shums-ú-dín Chukk and others, utterly defeated the Reynas and their allies from Delhi, at the great battle of Kuspa, A. D. 1556, in which 4,000 men perished on both sides. The same chief (Gazie Khan) in the year 1557 defeated with great loss an army of 12,000 Kashgarries under a nephew of Mirza Hyder, which invaded Kashmír; 7,000 of the enemy are said to have fallen in this battle. Moguls, Tartars, Kashgarries, Túrks, and other enemies, who about this period invaded Kashmír, fared no better, but were successively defeated by this vigorous and powerful tribe of Chák, which had now obtained a firm grasp on the country of Kashmír, and, in the person of Yúsúf Khan, were openly acknowledged as the sovereign

family. Yúsúf Shah, however, soon alienated his nobles and had to seek assistance from the emperor Akbar, A. D. 1580, by whose aid he was enabled to regain his kingdom. Under pretext of suzerainty acquired thereby, Akbar demanded his son Yakúb as hostage, A. D. 1582; this prince, however, soon escaped, and the nobles of Kashmír refusing to surrender him again, the emperor sent an army under Bhugwán Dass to enforce compliance with his demands. The king Yúsúf Shah hereupon delivered himself up to the emperor's general, A. D. 1584, but he had better have fought for his independence, as he was sent under escort to Lahore, where Akbár delivered him over to the custody of his police minister, Todar Mull, who after a short time sent him to Bengal under Rajah Maun Singh, where he died of grief and despair, A. D. 1587. On the flight of Yúsúf Shah, the Kashmír army had called on his son Yakúb Khán to lead them, and this brave prince soon justified the confidence reposed in him by defeating the emperor's army, and reducing them to such stress amongst the mountains of Huzára from cold and want of food, that they are said only to have preserved life by slaughtering their elephants and sleeping within their still warm carcasses.

The imperial army being thus repulsed, Yakúb Shah ascended the throne of Kashmír, A. D. 1585; but although of reckless bravery, this prince was possessed of but little judgment and unfit to rule, and being of the Shíah sect of Mohamedans was persuaded by the priests of that sect to persecute the rival sect of Súnís; he thereby evoked the anger of Akbár, who determined once for all to conquer Kashmír, and despatched Kassim Khan, the admiral of the kingdom, with 30,000 horse and the fugitive Hyder Chukk against the king. Nothing daunted, Yakúb Shah marched to engage the enemy, but being at this crisis deserted by his nobles, he was forced to fly across the mountains to Kishtwár with 60 horse, A. D. 1586. Within a short time, however, he returned; made a rapid march, and pitched his camp on the Takht-i-Sulimán, overlooking the city of Srinagar, where he rallied the brave Chák tribe around him and defied the enemy. Kassim Khan now attacked him with his whole force, but was defeated and driven back into the city, where his soldiers took refuge in the fort and other strong-holds, where they remained in a state of siege. The emperor, finding his army insufficient to reduce the country, sent reinforcements of 20,000, which forced Yakúb Shah finally to vacate the throne; and soon afterwards, on his safety being guaranteed to him, he did homage to the emperor, who at that time visited the country. As we find Kashmír from this period subjected to the Mógúl throne, we may consider it from about this date, A. D. 1587, to have passed from the hands of its native rulers, and to have become an integral portion of the empire of Delhi.

In the year A. D. 1588, and again in 1592, the emperor Akbar visited the valley, and took measures to reduce it to order under his celebrated minister Todar Mull, at whose recommendation the fort of the Koh-i-Márán, on the Hari Parbat hill, overawing the capital, was built. The dress of the people was likewise changed from the ancient well-girdled tunic adapted to action and exercise, to the effeminate long gown of the present day. It was perhaps about the beginning of the 17th century that the emperor Akbar visited his province of Kashmír for the third and last time.

He was succeeded by his son Jehangir, who spent many days in the valley in company with his empress, the peerless Núr Mehál.

The actual government of Kashmír was delegated by the Mógúl emperors to a subadar or governor; these governors seem only to have resided in the valley for six months in the year; indeed, from time immemorial it seems to have been customary for the rulers of Kashmír to leave the valley during the winter, and return to its delights on the approach of summer.

In A. D. 1651 Ali Murdan Khán, who was governor of Lahore as well as Kashmír, used to divide his presence between the two, and for his convenience in travelling, those spacious and noble serais were built along the roads leading to Kashmír, the ruins of which to this day attest his magnificence. The emperor Jehangir built many palaces and gardens, especially the celebrated Shalamar gardens immortalized by poets and travellers. The Nasím and Nishát gardens owe their origin to Núr Jehan Begum, his wife, and the ruins of palaces and baths at Manasbal, Achibal, Vernag, &c., attest her taste in selecting picturesque sites. During the return of Jehangir from his last visit to the valley, A. D. 1627, he died on the road near Rajaori, whence his body was conveyed to Lahore and there buried.

Shah Jehan succeeded to the empire of Delhi, and soon afterwards visited the valley accompanied by many poets and savants.

About 1657 he was deposed by his son Aurungzebe, who imprisoned him for life in the fort of Agra. He had during his reign invaded Thibet, which he had annexed to the subadari of Kashmír.

Aurungzebe being confirmed on the throne, appointed as usual a subadar for the province of Kashmír, but soon after commenced a progress to visit the valley in person; the celebrated French physician Bernier followed in his train.

The emperor remained three months in the country, but does not seem ever afterwards to have re-visited it. After a civil war between his sons, Aurungzebe was succeeded by his son Bahâder Shah, who, however, died in the year 1712 A. D., at the age of 71, leaving the throne to his son Firókshere, whose mother was a Kashmíri.

By him Anatúla Khán was re-appointed governor. This governor held the subadari for upwards of ten years. He did not govern in person, but sent various naibs or deputies, who were unequal to their position, and various rebellions broke out in the valley.

The practice of appointing naibs seems now to have fairly come into fashion among the great nobles of the Mogul court, who mostly looked upon their appointments solely as a vehicle of extorting money from their respective governments. As may be supposed, the condition of a province thus governed was not generally happy.

Kashmír, in fact, perhaps partly through the influence of Nádír Shah, who was at this time engaged in subduing Kábul and Peshawar, seems to have been in a very disturbed condition, in which it continued during the reigns of the succeeding emperors Mohamed Shah and his son Ahmed Shah, of Delhi.

At this time we find most of the governors of Kashmír, in common with those of the other provinces of the tottering Mogul throne, little short of independent rulers.

This state of things continued until A. D. 1752, when the Mogul governor betrayed the country to Ahmed Shah Abdali, who in turn annexed it to the kingdom of Afghanistan.

The Durani Viceroys appear early to have attempted to render themselves independent of the empire, and in 1763 Ahmed Shah Abdali was again under the necessity of sending a force into the valley to coerce the governor Suk-Jawan, who had paid no tribute for nine years. In the year 1809 the subadar of the province was one Mohamed Azim Khán, who, seeing the power of Afghanistan on the wane, threw off the yoke altogether. In the year 1812, Maharajah Ranjit Singh, the ruler of the Panjáb, turned his attention to the Rajpút states to the south of the Pir Panjál range, probably regarding the subjugation of these states merely as a preliminary of the conquest of Kashmír.

The Sikh army defeated the confederated Mohamedan chiefs of Rajaori and Bhimbar with great loss, and in the month of November Ranjit Singh received their submission and occupied their strongholds; about the same time his son Kharrak Singh captured Jamú. Futeh Khán, the vazir of Shah Mahmúd of Afghanistan, was at this time upon the Indus, whither he had come to punish the two brothers who held Attock and Kashmír, for the assistance they had rendered to Shah Shúja, and to recover the two provinces for Kábul. It became essential that, engaged as the Lahore and Kábul forces were so closely on the same field, the two leaders should come to a mutual explanation of their views and intentions.

A meeting was therefore agreed upon, and took place on the 1st December, when it was settled that Ranjit Singh should, in return for a money payment, and the promised aid of a detachment of Afghans to be employed afterwards against Múltan, place a force of 12,000 Sikhs under the dewan Mohkam Chand at the vazir's disposal in the expedition he meditated, and should give every facility for the passage into Kashmír by the passes of Rajaori, which he had lately subdued. The joint armies commenced operations, but the Sikhs being impeded by a fall of snow were outstripped by the vazir, who, penetrating into the valley in February, drove Ata Mohamed from his stockades, and in a short time reduced him to submission without receiving much assistance from Mohkam Chand.

Ranjit Singh having taken this opportunity to make himself master of the fort of Attock, Futteh Khán, vazir, deemed himself absolved from his engagements, and dismissed the Sikh contingent from Kashmír without any share of the booty, nominating his brother Azim Khán to the governorship. In the year 1814 Ranjit Singh again attempted the invasion of Kashmír, massing his army at Rajaori early in June, preparatory to the passage of the Pir Panjál range. A detachment under Rám Dyal, the grandson of Mokham Chand Dewan (who was himself detained by sickness at Lahore), was sent forward towards Baramgalla on the 15th June; it ascended the Pir Panjál mountains by the Nandan Sar pass on the 19th July, and debouched upon the valley at Hirpúra on the 22nd of the same month, where it was attacked by a party sent against it by Azim Khán.

The Kashmíris were defeated and followed to Shupion. On the 24th the Sikhs assaulted the town, but being repulsed, retired to the Pir Panjál mountains to await reinforcements.

In the mean time the main body of the Sikhs under Ranjit Singh had advanced by the way of Púnch, which place, being reached on the 28th June, was found to be evacuated, the enemy having been careful to destroy all supplies. The Sikhs were detained here until the 18th July. Thence advancing by Mandi, Ranjit Singh reached the Tosha Maidán on the 18th, where he

found Mohamed Azim Khán with the forces of Kashmír drawn up to oppose his progress.

The Sikh army took up its position in face of the enemy and remained for some days inactive.

On the 29th July Mohamed Azim Khán, assuming the offensive, commenced a desultory fire on the Sikh position; on the following morning the attack was renewed with greater vigour, and Ranjit Singh compelled to fall back on Mandi. Being pursued thither, he fired the town and continued his retrograde march to Púnch, which he reached on the 31st July with the loss of many men and of nearly all his baggage. Setting fire to Púnch, Ranjit Singh quitted his disorganised camp, and with a few attendants took the nearest road to Lahore, which he reached on the 12th August.

Ram Dyal and his detachment were surrounded and their supplies cut off, but Azím Khán, in consideration of his friendship for Dewan Mohkam Chand, its commandant's grandfather, permitted the detatchment to retire, and furnished it with a safe conduct to the Sikh frontier.

The Mohamedan chiefs of Rajaori and Bhimbar were not slow to avail themselves of the disastrous termination of the expedition, and broke out into rebellion towards the close of the year 1814, and it was not until the following year that Ranjit Singh found himself in a position to punish the refractory Rajahs on this side of the Pir Panjál range.

In 1819 Ranjit Singh's thoughts were again turned towards the annexation of Kashmír, and in the month of April of that year the Sikh forces were put in motion towards the frontier. Misur Dewan Chand, the conqueror of Múltan, had been selected by Ranjit Singh to command the expedition, and with a strong division of picked soldiers led the advance. A second army was formed in support and placed under the command of the Kúnwar Kharak Singh, while Ranjít Singh kept with himself a reserve to be employed, as occasion might require, in expediting stores and supplies. By the beginning of June Rajaori and Púnch and all the hills and passes south of the Pir Panjál range had been occupied, and the supporting division advanced to Rajaori to keep open communications. On the 23rd June the Misur Dewan Chand attacked the Rajaori and Púnch Rajahs in their position at the Dhakee Deo and Maja passes and carried them, thus securing to himself a road over the Pir Panjál.

Kharak Singh now advanced with his division to Surdee Thana, and Ranjit Singh, with the reserves, came up as far as Bhimbar, while Misur Dewan Chand, crossing the mountain barrier, descended into the valley and took up a position at Surai Ulee, on the road to Shupian.

Jabar Khán, who had been left by Mohamed Azím governor in Kashmír, had taken up a position at Shupian, for the defence of the valley, with a force of 5,000 men, raw troops hastily raised, and quite unequal to cope with the disciplined battalions under Misur Dewan Chand, which besides greatly outnumbered them. On the 5th July the Misur advanced to Shupian, and immediately on coming in view of the Kashmír army, ordered an attack, which, after a few hours' smart fighting, involving considerable loss to both sides, was completely successful. Jabar Khán with his troops fled at once across the mountains towards the Indus, leaving the valley to be occupied without further resistance by the victorious army of Ranjit Singh.

Phúla Singh, the celebrated Akáli leader, greatly distinguished himself in this campaign.

During the year 1820 the Sikh troops in Kashmír were employed in petty operations against isolated chiefs. The Rajah of Rajaori, Agar Khan, was in the course of May seized and made prisoner by Gulab Singh. For this service he obtained in jagir the principality of Jamú, with which his family had been for a long time connected. Jamú had come into the possession of the Maharajah Ranjit Singh by the right of conquest when Jey Singh, the last of the rightful Rajpúts of that house, died in the year 1809.

Gulab Singh, who had thus risen to the position of an almost independent prince, was born about the year 1788, the son of Kussour or Kussúra Singh, of the new branch of the Jamú family. With his brothers, Dehanú, born in 1797, and Suchethú in 1801, Gúlaubu underwent many vicissitudes, consequent on the impoverished state of the family. The youth first brought himself to the notice of the Dewan Missur Chand by his gallantry in a hand-to-hand contest with the Sikh horsemen in the stony bed of the Thoi in 1807, but it was not until long after this that these three bold if not cunning and unscrupulous youths succeeded in ingratiating themselves with Ranjit Singh, the all-powerful ruler of the Panjáb. In the year 1818 all three were ennobled by the style and titles of Rajah Gulab Singh of Jamú, Rajah Dehan Singh of Bhimbar and Kussal, and Rajah Suchet Singh of Sumba and Ramnagar.

In the middle of the year 1821 the two petty territories of Kishtwár and Man-kot were annexed to the Lahore Government.

In December 1820 the harshness of Hari Singh having made him unpopular to the inhabitants of Kashmír, the mild and peaceable Moti Rám was re-appointed governor, but was the following year replaced by Gúrmuck Singh. Dewan Kirpa Rám was the next governor, A. D. 1824, in whose time occurred the great earthquake which laid every house in the city low. During the three months of its continuance, the shocks at first were not less than 100 per diem, after which they gradually diminished; the inhabitants lived entirely in tents. This governor was very fond of display, but was nevertheless a good ruler. At length he excited the jealousy of Rajah Dhian Singh, minister of Ranjit, who brought about his recall, A. D. 1830. He was succeeded by Bamma Singh, in whose single year of power disturbances occurred between the Shíahs and Súnis. Prince Shere Singh (afterwards Maharajah) assumed the government of Kashmír A. D. 1831, and appointed Bisaka Singh his dewan, who attended to the affairs of the country, whilst the prince took his pleasure in field-sports, to which he was much addicted.

The prince himself was an easy ruler, but neglected his charge and allowed his dewan to extort money on his own account. A great famine at this time also added to the miseries of the people; thousands died and many fled the country to Hindustan and the Panjáb, where their wretched condition attracted the notice of Ranjit Singh, who forthwith despatched Jemadar Koshial Singh, with Bhai Gúrmakh Singh and Shaikh Gulám Mohy-u-dín, as a sort of committee to collect the revenue and watch Shere Singh and his dewan.

Kooshyal Singh on arrival assumed the control of the finances from the dewan A. D. 1832. He proved himself a cruel ruler; happily for the country he departed after six months, and Colonel Mían Singh was selected by the Maharajah, on account of his humane character, as a fit governor for the unhappy valley.

That officer accordingly proceeded towards Kashmír, but finding that Prince Sher Singh had not yet seen fit to surrender his government, halted at Baramúla a month. At length that royal personage leisurely set out on his return to Lahore after having misruled the country upwards of three years. Mían Singh assumed the government A. D. 1833, and set himself to work to repair the country, desolated by famine and oppression. Mían Singh seems to have been a kind, just man, who prevented his soldiers from oppressing the people, a condition of things almost inseparable, as it would seem, from a military occupation of a tributary country by Asiatic soldiery. His measures were successful, and he was raised to the rank of general in 1836, as a mark of acknowledgment for his services.

In A. D. 1838 great floods, to which the Kashmír valley has in all ages been most subject, occurred, which forced the inhabitants to take to their boats.

Shortly after the accession of Sher Singh, his incapacity led to various acts of mutiny and violence among the troops; nor was this disaffection confined to the capital, for it spread to Kashmír, and Mían Singh, the governor, was cruelly murdered by his soldiery, A. D. 1841. Thereupon a body of about 5,000 men was sent into the valley under the nominal command of Pertab Singh, the son of Sher Singh, who was placed under the charge of Rajah Gulab Singh. The troops advanced to the city of Kashmír without meeting with any resistance, but on being summoned to surrender, the mutineers prepared to defend the entrenchments which they had formed on the south bank of the Dúdh Ganga stream. After a bloody contest the rebel lines were carried, and the passes of the Pir Panjál being guarded by a large force under Mían Jawahir Singh, the nephew of Gulab Singh, only a very small remnant escaped. Gulab Singh, having thus effected the object of his expedition, left Shaikh Mohy-u-dín, a creature of his own, as governor of Kashmír, and departed with his troops for the Hazarah districts, where he is stated to have thrown every obstacle in the way of the small British force sent to the relief of their countrymen in Afghanistan. From this time Gulab Singh became virtually the master of the valley.

The exploits of the celebrated minister and military leader, Zorovero, who is sometimes, but improperly, called Zorover Singh, are intimately connected with the history of the state of Jamú; originally a private soldier, this remarkable man first brought himself to the notice of Rajah Gulab Singh by pointing out the manner in which great reductions might be made in the commissariat of the army; empowered by the Rajah to give effect to the scheme he had proposed, he acquitted himself so admirably as to gain the fullest confidence of his master, who made proof of his gratitude by raising him to the position of governor of Kussol and Kishtwár, and eventually he received the title and office of vazír. Cruel and unscrupulous to the people, his devotion to his master knew no bounds, and by his self-denying integrity he ministered to Gulab Singh's master passion, avarice.

Having subdued the greater part of the hill country north and north-east of Jamú, including Iskardo, Little Thibet, and Ladák, he projected a more extended expedition towards the Champa country and the lakes of Manserawa, dazzling Gulab Singh with tales of the gold mines to be found in those regions. Assisted by a small contingent from Kashmír, the whole force was collected at Léh in May 1841, and advanced to the plains to the north of Rudakh; here Zorovero waited, while he employed numbers

of men searching for the gold which he had promised his credulous master. His enemies in the mean time were not idle, and having united their forces hastened to give him battle; he was soon surrounded by an overwhelming force and completely defeated on the 12th of December; Zorovero himself, as well as the greater part of his force, was slain; some few having been taken prisoners, a very small remnant escaped to British territory by way of Almorah.

The following brief sketch of the genealogical history of the Jamú family will not be out of place. This family traces its history to the remotest antiquity. About the time of Cyrus, two Rajpút brothers emigrated with their families and followers from a small village called Oopa or Oop, the original hereditary jaghir of the family, in the vicinity of Oude, and settled themselves on the banks of the Sutlej. For twenty-eight generations their posterity followed warlike occupations and served under different masters, but always in or about the Panjáb. The twenty-eighth, Bija Singh or Bija, who is said to have lived about the year 369 of Vikramadita, is put down as the first who settled in the hills about the present Mirpúr, and from henceforward the Rajpúts collected their families and formed a small colony in the hills north of Lahore, until the fifty-ninth generation, about the year 589 of the Hejira, when there seems to have been a general break-up of the colony, and the Rajpúts were scattered in different directions, one branch of the family settling at Chamba, another at Teera Kangra, while the two principal members of the family, Kirpal Dehu and his brother Singram Dehu, settled in the hills of Dhahman, where the present fort of Bhow stands. Ultimately the younger brother crossed the Toi and erected a small habitation on the opposite bank, the site of the present Jamú.

The sixty-third chief of the family was the great Mal Dehu, who, aspiring to the title of Rajah, was formally installed by his kinsmen and relatives about the year 749 of the Hejira. The Rajahship descended through many generations until we find it vested in Drupe Dehu, who died about A. D. 1742. This chief had four sons, Runjit Dehu, Kousar Dehu, Sooruth Singh, and Bulwunt Dehu. The first of these succeeded his father in 1742, and showed himself an able and active hill chief.

His reputation for justice and moderation extended as far as Lahore, and numerous families of high rank and large fortune fled to his territory and stronghold. He commenced the building of the present palace of Jamú, and in the year 1775, or five years before his death, the town had increased to about 3½ miles in circumference, about twice as large as the present day, and boasted 150,000 inhabitants.

Ranjit Dehu reigned in peace and prosperity until the year 1780, when he died. From his younger brother, Sooruth Singh, was descended Kussúr or Kussúra Singh, who had three sons; the eldest, Gúlaubú, was born about the year A. D. 1788; the second, Dehanú, was born in 1797; the youngest, Suchethú, was born in 1801. In the year 1807, when the Sikhs under the dewan Missur Chand attacked Jamú, the eldest of these lads, Gúlaubú, greatly distinguished himself in a hand-to-hand fight with the enemy's horsemen in the stony bed of the Toi; this conduct so pleased dewan Missur Chand, that on his return to Lahore he described it in terms of glowing eulogy to his master Ranjit Singh. Hearing of this, Gúlaubú, who was then about 19 years of age, taking with him his younger brother, Dehanú, hastened from Jamú to Lahore in the hope of pushing his fortunes in the court of the

Sikh Maharajah; but for a long time his ambition was doomed to disappointment. At last the tide turned, and the Maharajah, pleased with the character and the appearance of the brothers, directed them to remain in attendance upon him; but it was not until 1813, when, having at Ranjít's request sent for their younger brother, Suchetú, now a lad of about 12 years old, his handsome face and graceful person immediately won for him the entire regard of the Maharajah, and the Rajpút brothers became all in all at court. In 1818 the three brothers were created Rajahs, and the eldest became Rajah Gúlaubú Singh of Jamú. Taking leave of Ranjít and of Lahore, Rajah Gulab Singh repaired at once to Jamú, to take possession of the seat of his ancestors as an almost independent prince.

Ambitious, avaricious, and cruel, the young Rajah ruled his subjects with a rod of iron, and extended his power over all the petty independent chiefs of the neighbouring states.

Golam Mohy-ú-dín had been installed as governor of Kashmír A. D. 1842, and in the following year the secluded principality of Ghilgit was overrun and annexed to Kashmír. In the time of Mohy-ú-dín cholera created great havoc amongst the inhabitants, no less than 23,000 of whom are stated to have died in the city of Srinagar alone.

At length Golam Mohy-ú-dín, being in an infirm state of health, left his son Shaikh Emam-ú-dín as governor, and proceeded towards Lahore to pay his respects at court. He was, however, taken ill on the road, returned to Kashmír, and then died after ruling the country five years.

In the beginning of 1845 the overgrown power of the Jamú state and of its unscrupulous ruler raised the jealousy of the Sikhs, and the cupidity of the soldiery and the troops marched against Jamú with alacrity. Gulab Singh brought all his arts into play and succeeded in partially warding off the blow, but found himself obliged to consent to pay a fine of Rs. 68,00,000, besides yielding up many of the districts which had been held by his family, and he retired to Jamú shorn of much real power; his retirement was, however, of short duration, for on the outbreak of the war with the British, when the hopes of the Khalsa were at their brightest, the chiefs and the people spontaneously hailed Gulab Singh as minister and leader, but shortly after reaching Lahore the hopes of the Sikhs were shattered by the crowning defeat of Subraon, and to Gulab Singh fell the duty of arranging the terms of peace; as far as his own interests and ambition were concerned, the arrangement arrived at was a most satisfactory one; as two-thirds of the pecuniary indemnity required from Lahore could not be made good, territory was taken instead of money, and Kashmír and the hill states from the Beas to the Indus were cut off from Panjáb proper and transferred to Gulab Singh as a separate sovereignty, upon payment of a million of pounds sterling. The arrangement was a dexterous one, if reference be only had to the policy of reducing the power of the Sikhs; but the transaction scarcely seems worthy of the British name and greatness, and the objections become stronger when it is considered that Gulab Singh had agreed to pay £680,000 as a fine to his paramount before the war broke out, and that the custom of the east as well as the west requires the feudatory to aid his lord in foreign war and domestic strife. Gulab Singh ought thus to have paid the deficient million of money as a Lahore subject, instead of being put in possession of Lahore provinces as an independent prince.

A portion of the territory at first proposed to be made over to him was reserved, the payments required from him being in consequence reduced one-fourth, and they were rendered still more easy of liquidation by considering Gulab Singh the sole heir to the treasure, estimated at £150,000, which had been secretly deposited in Ferozepore by Rajah Suchet Singh, and which had long been in dispute between the British and Sikh Governments. Gulab Singh was formally invested with the title of Maharajah at Amritsar on the 5th March 1846, and the next day the bargain was ratified under the seal of the Governor General.

After the investment of Gulab Singh as Maharajah at Amritsar, he sent some regiments to take possession of Srinagar and the fort, &c., from Shaikh Imám-u-dín, but the Governor refused to admit Gulab Singh's forces into the city or to acknowledge their master as having any authority in Kashmír. Upon the refusal of the Dogras to quit the valley, the Shaikh sallied forth at the head of his troops, and an engagement was fought in which the Dogras were completely routed. When the news of this event reached Gulab Singh, he applied to the British Government for assistance to enable him to take possession of the kingdom, and an order was sent to the Shaikh requiring him to yield obedience to the new sovereign of Kashmír, or to consider himself an enemy of the British power. The Shaikh wisely chose the former alternative, and Gulab Singh's troops were permitted to occupy Srinagar in peace. The Maharajah Gulab Singh of Jamú thus became master of Kashmír with all its dependencies, including Gilgit.

In 1847 Ganhar Amán encroached upon Gilgit, which had been transferred to the Maharajah Gulab Singh by the British Government in A. D. 1846 as an integral portion of the Kashmír territory, and wrested the two forts of Bárgu and Shakeyot from their weak garrisons on the 25th June, securing the fort of Gilgit in the following year.

In 1848 the Maharajah despatched a force from Kashmír for the purpose of re-taking the country; this force, which was further supplemented in the following year by a body of troops under Aman Ali Shah, reduced the country, excepting four forts, to submission, but being guilty of oppression, his excesses drove the people again into rebellion, and Ganhar Amán for the third time became master of Gilgit, after having defeated the force sent by the Maharajah under Bhúp Singh and Rukun-ú-dín to oppose him. The encroachments made about this time by the people of Chelás upon Hasúrá, a dependency of Kashmír, and the obstruction offered by them to a free intercourse of the Maharajah's subjects between Gilgit and Kashmír, compelled the Maharajah to send a large force (consisting of 5,000 men) under Bakhshi Hari Singh and Diwan Hari Chand against that country, which they captured after a warfare of 1 month and 20 days, on the 11th September 1851, and which has since formed an appanage of the Kashmír Government.

It was not until 1856 that Gilgit was recovered by the Maharajah's troops, but in the following year Ganhar Amán for the fourth time recaptured the country from his step-brother, who had been appointed Thanadar by the Maharajah.

In 1860 Ganhar Amán died, and in the same year Colonel Lochan Singh. with the Maharajah's troops, attacked and took Gilgit from Waháb, the vazir of Ganhar Amán. Following up his success, Lochan Singh crossed over the Gilgit frontier and took the fort of Yásin on the 14th September 1860; but it was shortly afterwards recovered with Payál by Malik Amán.

In April 1863 Malik Amán advanced on Gilgit, but was defeated by the Maharajah's troops at Kila Shimbar or Shamir in Yásín. In 1864 an attack on Hunza was contemplated, and was made in 1866 by the Maharajah's troops, assisted by certain Chitrali chiefs, but being deserted by their allies, the attack failed and the troops were overpowered.

Aman-ul-mulk then laid siege to Gilgit, but the Maharajah's garrison successfully resisted until the arrival of reinforcements in August or September 1866, when the besiegers precipitately dispersed and returned to their homes.

In May 1867 Malik Amán and his brother Mir Vali made a fruitless attempt to wrest Payál from Isá-Bahádur, a feudatory of the Maharajah's.

The present state of affairs on the frontier seems to be that the Khan of Chitral, having failed to get assistance from the British Government towards the recovery of territory which he considers as his, is in earnest in his desire to conciliate the Kashmír Government, lest it should go beyond its present border and annex Yásín. He feels that he has a powerful neighbour with whom it is expedient to be on good terms.

The death of the Maharajah Gulab Singh occurred at Srinagar on the 2nd of August 1857, and he was succeeded by his eldest son, the Maharajah Runbir Singh, who was then at Jamú, arranging for the despatch of troops to Delhi. The contingent, which was commanded by dewan Hari Chand, brother of dewan Jwallashahi, consisted of six battalions of infantry, two squadrons of cavalry, and a field battery; the moral support which it afforded to the British force engaged in the siege of Delhi was considerable. After the fall of the city it was employed in assisting in the restoration of order in the districts of Delhi and Jhaghar. Dewan Hari Chand died of cholera after the recapture of Delhi, and was succeeded in command by Dewan Nehal Chand.

On return of the troops to Jamú the Maharajah distributed a lakh of rupees in gratuities and in life pensions to the families of those who had fallen. Dewan Kirpa Rám, who was at this time administering the government in Kashmír for Dewan Jwallashahi, afforded protection to European travellers, and caused some of the Hoti Murdan mutineers, who had penetrated into Kashmír through Chilas, to be made over to the British authorities.

For these loyal services His Highness the Maharajah Runbir Singh has received the insignia of the Most Exalted Order of the Star of India, besides numerous sannads from Her Majesty's government.

A.

ABDU'LOND—Lat. 34° 32'. Long. 75° 19'. Elev.

This place, which is called in the Dard language *Abdúlodi*, contains but one house, the most easterly habitation in the Tilail valley; it lies near the source of the Kishen Ganga river, on the road to Drás.

ABI'D—Lat. 33° 34'. Long. 74° 42'. Elev.

An encamping ground at the foot of the Búdil pass, from which it is distant 4 miles north.

A sheltered spot, but no houses or supplies. Snow in October.—(*Allgood.*)

ACHAR—Lat. 34° 27'. Long. 73° 38'. Elev.

A hamlet containing two houses surrounded by a few rice-fields; on the left bank of the Kishen Ganga river.

It lies below the path between Núraseri and Panchgram, in the district of Mozafarabad.

ACHIBA'L, ACHIWUL, or SAHIBABAD—Lat. 33° 41'. Long. 75° 17'. Elev.

A village situated at the extremity of the range of hills which separates the parganas of Bringh and Kuthár; it lies about 6 miles south-east of Islamabad, from whence it is visible.

It is celebrated for a magnificent spring, the largest in Kashmír, which rises at the foot of the rocky spur of the Achibal Thung mountain, the main stream being carried through a fine old pleasure-garden, which was made by the emperor Shah Jehangir. This garden contains the remains of *hamáms* and other buildings; the stream, which falls over a cascade into a square tank, is shaded in its course through the garden by some magnificent chunar trees. In the middle of the tank is a small summer-house, and at its lower end crossing the stream, a *baradari* is in course of erection; but this work has of late been abandoned in favour of the neighbouring filature. The natives suppose the spring to be the re-appearance of the river Bringh, whose waters suddenly disappear through a large fissure in its limestone bed, some miles to the eastward. Vigne considers that the probabilities are in favour of this supposition. He states that the water, though icy cold, is not very good for drinking.

The village, which contains about 28 houses, and a mixed population of Hindús and Mohamedans, lies to the north and west of the garden and spring, and is shaded by fine trees.

There are seven families of Mohamedan zemindars, and a múlla, seven pandits, including two gosains, two patwaris, two zemindars, and a brahmin; and the following traders: a bunnia, two washermen, a barber, a milkman, two gardeners, a blacksmith, a carpenter, a baker, and a basket-maker; also two fakirs and a sepoy.

There is a masjid in the village, and the ziárat of Syud Shahab-ú-dín of Bagdad, who is believed to have died here 300 years ago.

Achibal is the tehsíl of the Kuthár pargana, and was anciently called Sahibabad.

There is a large government store-house in the village for the supply of necessaries to European travellers and sportsmen in the Maru Wardwan valley and the neighbouring mountains.

Table of distances from Achibal to places in its vicinity.

From	To	Distance in miles.
Achibal	Shángas	$2\frac{1}{2}$
Ditto	Nowbúg	8
Ditto	Kukar Nág	$8\frac{1}{2}$
Ditto	Shahabad (Dúr) ...	9
Ditto	Vernág	12

ACHUR—Lat. 34° 38′. Long. 74° 55′. Elev.

A village in Gúrais, lying about 4 miles west of the fort; it is very picturesquely situated on the right bank of the Búrzil stream, at the point of its junction with the Kishen Ganga, which emerges opposite the village from a rocky pine-clad gorge.

The village is surrounded with cultivation and trees; the inhabitants are Mohamedan zemindars and number 10 families. There is a masjid in the village. The water-supply is plentiful, both from the Búrzil and the Dúddur Khat torrent, which flows by its northern side.

ACHURBAL—Lat. 34° 38′. Long. 74° 57′. Elev.

The mountain, which is so named in the Dard dialect, is known as the Kishen Ganga by Hindús, and is called the Hubbur Kotan-ka-Bal by the Kashmríis; this latter name it derives from a legend, which relates that a fairy called Hubbur Kotan ascended the mountain in the wooden clogs which are used in the valley; on nearing the top the god Krishen stretched out his hand and helped her up. He then transformed her into a pigeon, and having enclosed her in a box, had it transported to Ladák; the god then descended into the valley in the guise of a devotee, and called into existence the Barrai spring, which flows down between the Gúrais fort and the village of Murkot.

The Achurbal mountain is a conical peak having an elevation of over 13,000 feet, and stands out a conspicuous object at the south-east corner of the Gúrais valley.

ADAMABAD—Lat. 33° 48′. Long 74° 17′. Elev.

A village situated on the slopes of the mountain above the right bank of the Gagrin stream, at its confluence with the Dali-Nar.

It is distant about 14 miles north-east of Púnch, and contains about 50 houses, inhabited by Gújars and Kashmíri Mohamedans.

ADDAI—

This stream, known as the Addai-ka-kutta, flows into the Dali-nar by its left bank, between the villages of Rajpúr and Pullera in Púnch; it is fordable, being about 20 feet broad and of inconsiderable depth, and is crossed by the path from Púnch towards the Toshamaidán, Núrpúr, and Sang Sofed passes.

ADIDAK—Lat. 33° 3′. Long. 74° 11′. Elev. 1,200 feet

A small custom-house and guard-room at the summit of the first ridge, about 6 miles north of Bhimber, and the same distance south of Saidabad Serai, on the road into Kashmír.

ADUR—Lat. 33° 46′. Long. 75° 10′. Elev.

A small scattered village, situated on the right bank of the Jhelam, on an island formed by two branches of the Lidar.

It lies nearly midway between Islamabad and Bij-Behára.

AFFRAYDA—Lat. 34° 27′. Long. 74° 7′. Elev.

A village in the Uttar pargana, near the left bank of the Idj nala, south-west of Shalúrah.

In the village is a large water-mill. (*Montgomerie.*)

AFITH—Lat. 33° 51′. Long. 75° 35′. Elev.

A village in the Maru Wardwan valley, on the left bank of the river, about a mile north-west of Mungil, half-way between Inshin and Basman.

It contains seven houses, a masjid, and the ziárat of the Char-yar or four companions of Mohamed. There is some little grass and a few trees about the village, which is built on the bank of the Kuzuz stream; a path lies up the valley of this stream to Phirdala, a grazing ground in the Zagnai valley, which is much frequented late in summer, when the snows have melted. The track to the Zagnai valley by the Mungil Nai, a little to the south, is said to be preferred. There is a *kadal* bridge over the Maru Wardwan river between Afith and Suedramman.

AGAR—

A stream which drains the western slopes of the mountains in the Chikar district, south of Mozafarabad; it flows in a north-westerly direction, and empties itself into the Jhelam; in latitude 34° 12′, longitude 73° 32′. Captain Allgood mentions this stream in his Kashmír routes under the name of "Arood Kuss."

AGAR—Lat. 33° 29′. Long. 73° 56′. Elev.

A village in Naoshera, lying in the Kotli valley, about 2 miles south of that town, at the foot of the low hills just to the east of the path to Mirpúr.

There are about 30 houses in the village.

AHA TUNG—Lat. 34° 15′. Long. 74° 43′. Elev. 6,290 feet.

The hill which bounds the southern face of the Manas Bal lake, and is remarkable owing to its isolated position and abrupt rise, from the level of the surrounding country, of 1,000 feet. The hill is said to have been so named after a fakir. The sides of the hill are rugged and covered with low jungle, amongst which the prangus plant and dwarf juniper grow.

AJANABAD—Lat. 33° 34′. Long. 74° 25′.

A small village near Thunna and between it and Baramgalla, at the foot of the Rattan Pir range. It is situated to the east of the road and considerably above it. (*Ince.*)

AJÍMGARH—Lat. 33° 24′. Long. 74° 15′. Elev.

A fort situated on the range of hills west of the road from Rajaori to Púnch by the Bhimber Galli. It is said to be a work of some strength, and is distant 5 koss from the town of Rajaori. (*Hügel.*)

AJJUS—Lat. 33° 20′. Long. 74° 43′. Elev.

A small village to the east of the Wular lake, on the bridle road which circles it.

AKHAL—Lat. 33° 37'. Long. 75° 6'. Elev.

A small village in the Khúnd valley, in the Diosur pargana.

There are some fine trees about the village, which is supplied with water from a stream.

AKNU'R—Lat. 32° 54'. Long. 74° 48'. Elev. 1,142 feet.

A small town on the right bank of the Chenáb, which is here a strong, clear, and rapid stream, with a stony bottom; the water is of icy coldness. On the east of the town, with one face resting on the river and commanding the ferry, is a considerable brick fort. It is almost a square, and its sides are about 200 yards in length. The walls are 3 feet thick, and too high for scaling ladders. No cannon can be mounted on them, as there is no *terre-plein*. There is no well inside the fort. Two or three ferry boats ply across the stream opposite to it.

Aknúr is distant about 18 miles from Jamú, 36 from Bhimber, and 86 miles, or 8 marches, from Shupian by the Búdil pass, and the same number of marches, or 90 miles, from Rajaori. The surrounding country is fruitful and well cultivated. Supplies plentiful. (*Hügel—Allgood.*)

ALIKOR—Lat. 34° 22' Long. 73° 47' Elev.

A small village which lies high up on the mountain side, above the left bank of the Kishen Ganga; it contains four houses inhabited by pahari fakirs.

The foot-path from Títwal towards Mozafarabad; lies down the valley a considerable distance below the village; the track for cattle passes through the village, and is said to be rough and dangerous, involving a long ascent and descent.

ALLIABAD—Lat. 33° 57'. Long. 74° 8'.

A small village at the southern foot of the Haji Pir range, on the road between Púnch and Srinagar, from which places it is distant 18 and 71 miles respectively. The village is built on the east side of the road, and contains about 15 huts. There is a bungalow for the accommodation of travellers, consisting of a single room 26 × 14 feet, prettily situated about 200 yards below the village, in the midst of small green meadows; adjoining it are the ruins of an old serai. Water and supplies obtainable. (*Ince.*)

ALLIABAD SERAI—Lat. 33° 39'. Long. 74° 39'.

A halting place to the north of the Pir Panjál pass, on the road between Bhimber and Srinagar, 84 miles distant from Bhimber and 46 from Srinagar.

The serai, which offers some accommodation to travellers, stands alone in wild and dreary solitude, and during the wintry portion of the year is buried in snow and unvisited. It is situated about half-way up the side of a lofty range of mountains, which forms one side of a long, deep, and narrow valley, traversed by a torrent which flows from the Nandan Sar.

Some supplies are procurable during such time as the pass is open; fodder is extremely plentiful, and wood and water are obtainable; there is an excellent encamping ground. The roads from Rajaori *viâ* the Nandan Sar and the Darhal pass debouch here. (*Vigne—Hügel—Allgood—Ince.*)

ALSER—Lat. 34° 29'. Long. 74° 8'. Elev.

A village situated a little distance from the left bank of the Kámil river, about 2 miles west of Shalúrah, on the path towards the Karnao valley.

It contains 12 houses and a masjid; the inhabitants are all Mohamedans.

There are some fine walnut and other fruit trees in the village, and much rice cultivation about it.

ALSU' (*or Alsoa*)—Lat. 34° 25'. Long. 74° 35'.

A considerable village, about a mile from the north-western shore of the Wular lake.

The houses are scattered on the slope of the hill.

There is a road leading from it to Lalpúr, which is the chief town in the Loláb valley, and about 10 miles distant towards the north-west.

The village is supplied with water from a stream; there are no shops, and supplies are not usually procurable.

AMRAWATI—

A small stream which flows into the Manas Bal lake at the northern extremity. The ground over which it flows is so white that it looks at a distance like a foaming cataract, and this is the very spot where Karkota is said to have turned the waters into milk. (*Hügel.*)

AMRGARH—Lat. 33° 2'. Long. 74° 16'.

A fort on the Adidak ridge, about 9 miles north-east of Bhimber, and about 4 miles distant from the road leading into Kashmír. The fort was built by Dhian Sing. Vigne, who examined it through his telescope, gives the following description of it: It is apparently built on a ridge over the precipitous bank of a ravine to the westward of it, but is commanded from other eminences at no great distance. It seemed to be of stone and of very solid masonry, with curtains and towers formed on a rectangular outline. (*Vigne—Allgood.*)

AMRNÁTH—Lat. 34° 13'. Long. 75° 32'. Elev. of survey station 16,442 feet; of snowy peak 17,321 feet.

This lofty mountain is situated on the confines of Kashmír, to the north-east, near the source of the Sind river.

The celebrated cave, which is annually visited not only by the Hindús of Kashmír, but by the pilgrims of that faith from Hindustan, of every rank and caste, is an enormous fissure on the south side of the mountain, situated in a deep and narrow valley, which is bounded by steep and lofty mountains, and traversed by a torrent which flows from a very large glacier at its upper end. The opening of the cave is about 200 or 300 feet above the torrent, and the path leading up to it is steep and rocky; it passes straight inwards for about 75 feet, and then turns to the right for about 125 feet; the height of the cave varies from 10 to 50 feet, and large drops of water are constantly trickling down from its roof. The inner portion is intensely cold, and contains two large blocks of transparent ice, which have been formed by the freezing of the water which oozes through the rock, and behind which the pilgrims throw their offerings, consisting usually of money, fruit, grain, and flowers. A small Brahmini bull carved in stone is placed in the middle of the cavern, and broken pieces of stones lie scattered about in all directions.

The great festival takes place in the Hindú month Sawan, the day depending upon the moon's age (in 1870 it occurred on the 11th August).

The origin of the pilgrimage is thus accounted for:—"The Angel of Death appeared to the divinities and told them that he would destroy them. They were much troubled at this threat, and proceeded to the place of abode of Soami Shurji—that is, of the Lord Siva—and entreated his protection. Siva appeared to them with a bright and pleasant countenance, and showing them great favour, inquired into their state and circumstances with much anxiety. The divinities represented that the Angel of Death was at

enmity with them, and that they dreaded his power; upon which Siva, of his great mercy and kindness, bestowed upon them the water of immortality, by which they were freed from the persecution of the Angel of Death. Siva afterwards again went to his devotional abstractions at his abode, and was again sought for by the divinities, but they could not see him. They were therefore in great distress, and lifted up their hands in prayer, and entreated him to show himself to them; whence the pilgrimage and the prayer at Amrnáth. The former, it is added, is called Linga-Kar."

After performing their ablutions and prostrations at Ganesh Bal, in the Lidar valley, the pilgrims proceed to Palgám, and thence follow up the defile to the right to a place in the forest called Chandanwári. The only dwelling to be found on the way beyond Palgám is about 3 miles thence up the defile. Afterwards the path, though worn by the pilgrimages of ages, is rocky and fatiguing, though usually in no way dangerous. A second and steep ascent begins from Chandanwári, after which the pilgrims find themselves in a long open valley formed between the mountain peaks rising to a thousand feet above it on each side, the valley itself being elevated above the limit of forest. Having performed their ablutions in the Shísha Nág, they encamp on the grassy plain to the north of the lake; on the next stage they cross another ridge by an easy pass to the north-east of the Sachkach mountain, and descend into the grassy valley of the five-streams, encamping for the night at the foot of the spur forming the southern boundary of the Amrnáth valley. Next morning, long before day-break, the camp is astir, and old and young of both sexes, hale and decrepid, begin their last and by far the most toilsome ascent. The long train of pilgrims winds slowly over the lofty spur, descending its steep side into the narrow valley at the foot of the Amrnáth mountain, and performing their ablutions in the Amr Veyut, the stream which flows at the bottom, the men divest themselves of all clothing, and enter the cave either entirely naked, or with pieces of birch-bark, which do duty for fig-leaves. The women content themselves for the most part with laying aside all superfluous articles of clothing, and shrouding themselves in a long sheet or blanket. When the pilgrims reach the cave, they commence shouting, clapping their hand, and calling upon the deity (Siva). *Aera darshan payareh*—"Show yourself to us"—is the universal and simultaneous exclamation and prayer of prostrate thousands. Vigne then goes on to say, "the cave is much frequented by rock pigeons, who are affrighted by the noise, rush out tumultuously, and are the answer to the prayer. In the body of one or other of these resides the person of their divinity, and Shar or Siva, the destroyer, and the all-powerful, is considered to be present and incarnate as the harmless dove. If there happens to be no pigeon in the cave at the time, the pilgrims are much disappointed." But it seems hardly probable that pigeons would select an icy cavern in a dreary solitude, far removed from human habitations in which to make their nests; it may therefore be surmised that the attendant Brahmins and priests, who make no little profit out of the credulity that prompts this annual pilgrimage, take means to ensure that there shall be no disappointment in the appearance of a pigeon at the auspicious moment in answer to the supplications of the multitude.

All this time the interior of the cave presents a scene of the wildest excitement; the long string of pilgrims pressing up into the cave is said

by those who, exhausted by their shouting and dancing, are returning to the stream, in which they wash off the soft gypsum of which the sides of the cave are composed, with which they smear their bodies. They then break their fast and immediately set forth on their return journey, avoiding the steep ascent of the spur by which they arrived, and passing down the valley of the Amr Veyut torrent until it joins the Panjtarni streams, from whence they find their way back to Palgám by a different route from that by which they arrived, crossing the pass to the north-west of the Sachkach mountain, and passing down through the Astan Marg and Zanin, which is said to be the most difficult and dangerous part of the route.

Officers are detailed by the Maharajah's government to maintain order among the vast and heterogeneous multitude; accidents are consequently of rare occurrence, though the pilgrims are sometimes prevented by heavy falls of snow from reaching their destination; it is said that some danger is to be apprehended on the road from land-slips and rolling avalanches. Among the many fables related concerning the Amrnáth cave, it is asserted that those who enter it can hear the barking of dogs in Thibet!

Vigne explains that Amr signifies the immortal, and náth is a Sanskrit word applied to the principal Hindú divinities, as lords and masters, chiefly to Vishnu or Krishna, and occasionally to Siva, and also to the place where they are worshipped and supposed more particularly to reside.

The name prefixed is sometimes that of the place, sometimes that of the builder of the shrine.

ANAIKOT—Lat. 34° 32'. Long. 75° 14'. Elev.

A village towards the eastern end of the Tilail valley; it is called in the Dard dialect Agaiekot, and consists of three houses, scattered high on the hill side, around the ruins of an old fort.

The Raman river is usually bridged below this village.

ANAR—Lat. 33° 20'. Long. 73° 47'. Elev.

A large village situated about 3 miles north of Chowmuk, on the right bank of the Púnch Toi, which is here high and steep.

With the exception of three Hindú shop-keepers, the inhabitants are all Mohamedans of the Jat and Sao castes, and number about 50 families, including a blacksmith, a carpenter, and three dyers.

There is a kotwali and a masjid in the village; also a baoli and two wells.

ANATNÁG—Lat. 33° 44'. Long. 75° 13'. Elev.

Is the Kashmíri name given to the celebrated spring at Islamabad, which issues from the foot of the table-land, to the westward of which the town stands. Its waters are received into tanks, whose sides are built up with stone, embellished with a wooden pavilion, and overshadowed with large chunar trees.

The name of the spring is derived from Anat Nág, or Ananta Nág, the spring of Anant, the serpent of Vishnu, and the emblem of eternity; it is esteemed sacred by the Hindús. About 100 yards east of the Anat Nág is another spring called the Sonur Pookur, the water of which is held in great estimation for drinking purposes.

Two other springs rise close by, the Sulik Nág and the Mulik Nág; both flow into the same tank; the Sulik Nág is sulphurous, while the Mulik Nág bubbles up in the form of a fountain, and is pure and fresh.

ANATNÁG—

A pargana and one of the three zillahs in the Miráj division; also the chief town of the pargana, situated on the right bank of the Jhelam, towards the south-east end of the valley of Kashmír. Its ancient name was Anyech; it is now called Islamabad by Mohamedans, and Anatnág by Hindús and Sikhs. *See* "ISLAMABAD."

ANCHAR—Lat. 34° 10′. Long. 74° 50′.

A lake, or more correctly a morass, lying to the north-west of the city of Srinagar; it is caused by the overflow of the waters of the Sind river. In shape it is triangular, the apex pointing towards the city; its greatest length is about 7 miles, and the greatest breadth about 5.

The Nali Mar canal, which flows through the northern portion of the city, empties itself into the Anchar lake. (*Ince.—Journal Asiatic Society.*)

ANDRA—Lat. 33° 4′. Long. 74° 43′. Elev.

A village situated in a pretty little valley a few miles south-west of Poni; it lies on the road from Aknúr to Rajaori, but affords little accommodation. (*Vigne.*)

ANS—

This river takes its rise on the southern slopes of the Pansál range, at the foot of the Rúpri pass, and as the Panchgabbar stream flows for some distance in a south-westerly direction, it then turns due east and receives by its left bank the waters of the Chúni Perai stream, which flows from the foot of the Búdil pass, and a few miles further on is joined on the same bank by the Golábgarh stream; from this point the river bends to the south, and flowing continuously towards that point, empties itself into the Chenáb near the fort of Arnas, on the right bank; in lat. 33° 11′, long. 74° 51′, a few miles north of the town of Riassi.

ARA—Lat. 33° 18′. Long. 73° 48′. Elev.

A village situated on the right bank of the Púnch Toí, about a mile north of Chowmuk, on the road to Sensar.

It is shaded by fine trees; there are about 20 houses in the village; the inhabitants are all Mohamedans, including three Syuds.

ARABUL—Lat. 33° 40′. Long. 74° 49′.

A celebrated water-fall, formed by the Veshau river in a rocky gorge, about 2 miles south of the village of Sedau, in the Ardwin pargana, and 6 miles south-west of Shupian. A good view of the fall may be obtained from the right bank of the river, which flows in a deep channel about 40 feet wide. It first drops over a ledge of rock about 15 feet high, in a series of cascades, which are caught in a large pool, the lower end of which is closed by rocky walls, which jut out from either side of the gorge; the water rises to within a few feet of the top of these walls; between them is an opening about 12 feet wide, through which the collected waters rush, falling some 25 feet in a sheet of white foam. The rocks on the left bank of the river are bare and precipitous; those on the right bank are almost as steep, but are clothed with forest. Numbers of pigeons fly about the falls.

Vigne remarks that in spring, during the melting of the snows, the rush of water is tremendous; but the beauty of the place is not owing to its volume, or the height of its fall, which does not exceed 25 feet, but to its dark,

deep, and precipitous sides, the thick pine forest that surrounds it, and the relief that is afforded by the snows of the Pir Panjál, rising majestically behind it.

Arabul is a place of peculiar sanctity with the Hindús, and as such is frequently visited by them; and the precipice overhanging its flood has been upon several occasions the last resting place for the feet of the Hindú suicide.

ARAMPÚRA—Lat. 34° 6′. Long 74° 49′. Elev.

A village situated on the left bank of the Jhelam, about a mile west of Srinagar, on the path to Sybúg.

It consists of a few huts on the edge of a morass.

A little tobacco is grown near this village.

ARAMPÚRA—Lat. 34° 25′. Long. 74° 20′.

See "KÚLANGAM."

ARAT—Lat. 34° 5′. Long. 74° 42′. Elev.

A small village which lies on the western edge of the Hokarsar morass, north of the road from Srinagar, towards Makahàma.

It contains about half a dozen houses and a government stable.

ARATS—Lat. 34° 14′. Long. 74° 49′. Elev.

A village situated on the left bank of the Sind river, north of Srinagar; it is the tehsíl of the Lar pargana.

Much of the pulp used in the paper factories in Srinagar is prepared in this village.

ARDWIN—

A pargana in Miráj, included in the Shupian zillah. It comprises the district on the left bank of the Veshau river. The tehsíl is at Mohunpúra. The Ardwin pargana is said to have been the first formed.

ARHPAL—Lat. 34° 1′. Long. 75° 7′. Elev.

A village which lies on the western side of the Trál valley, towards its northern extremity; distant about 7 miles from Trál, by a good road, and 13 from Tsúrus or Súrsú, the nearest point on the Jhelam.

It is very prettily situated on the left bank of a mountain stream, which seems here to be called the Chulabul nala, and which flows past the village in numerous channels. On the bank of the stream is an expanse of smooth green turf, shaded by some noble trees, which are frequented by an unusual number of birds of variegated plumage; on the right bank of the stream, to the west of the village, is a remarkable spring of pure cold water, which is an object of great veneration to Hindús. It gushes out of a cleft in the precipitous rocky cliff at the foot of the Mainzawan mountain.

The water first flows into a natural rocky basin about 3 feet square, and then again disappears, under the side of the cave, before joining the stream, to which it contributes a considerable volume of water.

The spring is shaded by thick trees; in the face of the rock over the pool into which the water rises, some rough recesses have been cut, in which to place votive offerings to the god of the fountain.

The spring may be reached from the village by fording the stream, or by crossing a *kánal* bridge a short distance to the north of it.

Arhpal contains about 12 families, including a krimkash, or silk-worm rearer, a carpenter, a blacksmith, and a gardener.

A government filature is being built in the village, but at present silk-worms are not reared in any great numbers in this neighbourhood.

In the vicinity of the village and to the north of the Trál valley generally, the alder flourishes abundantly.

ARIGAM—Lat. 33° 51′. Long. 74° 23′. Elev.

Called also Yarigam.

A small village in Púnch, situated on the steep slopes of the hill, in a narrow valley to the west of the Tosha Maidán pass, above the right bank of the Dali Nar stream, about 21 miles north-east of Púnch by a fair path.

But few trees grow in the vicinity of the village, and dry crops are alone cultivated.

On the slopes of the mountains above the village are numerous *doks* and pasture lands. It contains about 25 houses, six being those of Gújars; the remainder are inhabited by Kashmíri Mohamedans. Coolies and some supplies procurable.

ARIHEL—Lat. 33° 49′. Long. 74° 56′. Elev.

A large village in the Shukrú pargana, of which it is the tehsíl.

It is situated in the valley north-east of Shupian, on a branch from the Rembiára river.

ARIPANTHAN—Lat. 34° 4′. Long. 74° 37′. Elev.

This village is situated at the foot of the wudar or table-land just west of the Baba Hanaf-ú-dín hill.

It is divided into two separate mahallas or districts, of which that to the west is the largest, containing about 130 houses; in the eastern division there are about 20 houses; the inhabitants are all zemindars, and include a carpenter and a potter.

The road from Makaháma to Drang passes up between the two divisions of the village.

Rice is extensively cultivated on the plain below the village, and dry crops, including a little cotton, on the table-land above.

ARNAS—Lat. 33° 11′. Long. 74° 52′.

A village on the right bank of the Chenáb, close to the confluence of the Ans, and about 9 miles due north of Riassi. The river, which is here about 200 yards wide, is crossed in a boat.

Arnas lies on the way to Kúri, which is four marches distant. Vigne remarks that this is the only way by which cannon on wheels could have a chance of passing into Kashmír without making a road on purpose for them!

ARO—Lat. 34° 5′. Long. 75° 19′.

The site of a village on the left bank of the Lidar, north-west of Palgám, now deserted.

ARPAT—

This river, which is one of the head waters of the Jhelam, takes its rise in the Hairbal Ki Galli, in lat. 33° 50′, long. 75° 28′, and flows in a south-westerly direction through the Kuthár pargana, receiving by its left bank a considerable stream near the village of Rishpúra; it joins the Jhelam near Islamabad. Throughout the greater part of its course the Arpat is fordable; it is also crossed by numerous bridges, the largest of which is just south of Islamabad, on the road to Vernág.

ARRAH—

A river which takes its rise in the Mar Sar, a tarn situated among the mountains forming the southern boundary of the Sind valley, lat. 34° 9′, long. 75° 10′; after a course of about 20 miles from east to west it empties itself into the Dal or City lake.

ARWAY—

A pargana in Miráj, included in the Shahir-i-kas zillah; it is a very small district, and has no separate tehsíl.

ASHAR—Lat 33° 28'. Long. 75° 13'. Elev.

A considerable village situated on the slope on the western side of the Banihál valley, about a mile west of Seril. The village is well-wooded, and there is much cultivation about it. Some few of the houses have pent roofs.

Like all the other villages in the Banihál valley, the inhabitants are almost without exception Mohamedans.

ASHDARI—Lat 33° 10'. Long. 76° 20'.

A small village on the right bank of the Chenáb, about 3 miles from the boundary between Kishtwár and Chamba.

Ashdari lies on the road from Kishtwár to Lahaul.

Coolies and some supplies are procurable. (*Allgood—Mackay.*)

ASHKOT—Lat. 34° 29'. Long. 73° 53'. Elev.

A village in lower Drawar, which stretches for a considerable distance along the left bank of the Kishen Ganga river.

The inhabitants are all Gújars and Paháris, and include a blacksmith, a carpenter, and a leather worker.

There are about 30 houses in all, in the village, and also some mills.

Both rice and dry crops are cultivated.

ASO—Lat. 32° 44'. Long. 75° 52'.

A village in the Basaoli district, situated on the left bank of the Siowa river, on the path leading to Badrawár over the Chatardhar pass; it consists of a row of dirty huts, with a few walnut trees about them.

ASTAN MARG—Lat. 34° 6'. Long. 75° 30'.

An elevated plain to the north of the Lidar valley, enclosed by lofty mountains, and above the region of forest.

The path by which the pilgrims return annually from Amrnáth passes through this desolate valley. (*Ince.*)

ATHUR—Lat. 33° 41'. Long. 75° 27'. Elev.

A village situated on the left bank of the stream, towards the northern end of the Nowbúg valley, about 3 miles north-east of the village of Nowbúg; it contains about nine families, four being zemindars and five Gújars.

ATOOLI—Lat. 33° 16.' Long. 76° 13'. Elev.

This village is situated on the left bank of the Chandra Bhága or Chenáb, opposite the Golab Garh Fort and the junction of the Botna or Pader stream; it lies on the path from Kishtwár towards Lahaul. A few years ago there was a wooden bridge below the village over the Chenáb, which was practicable for horses; this has been replaced by a rope suspension bridge. Coolies and some supplies procurable. (*Allgood—Mackay.*)

ATSUN—

The name of a pargana in Miráj, included in the Shahir-i-khas zillah; it lies on the right bank of the Jhelam, to the south-west of the Anchar lake; the tehsíl is at Bágwánpúra.

ATWÁT—Lat. 34° 29'. Long. 74° 46'. Elev.

A village in the Khuiháma pargana, situated on the right bank of the Bandpúra nala; it lies on the footpath between Bandipúra and Gúrais.

AWANTIPU'R—Lat. 33° 55'. Long. 75° 3'. Elev.

This village, which occupies the site of one of the most famous of the ancient capitals of Kashmír, lies on the right bank of the Jhelam, midway between Islamabad and Srinagar.

The village is situated at a bend of the river, on the right bank of a little stream. The houses are scattered over the bare and parched plain at the foot of the Wastarwan mountain, a rocky hill which rises to a considerable height above the village.

Awantipúr is distant 18 miles by land from Srinagar; the journey by boat occupies about 15 hours. Bij-Behára is 9 miles by land above Awantipúr, or 10 hours' journey by boat. Islamabad lies 17 miles to the south-east by road.

Trál is about 6 miles to the east by a fair path, and Pa Yech about the same distance to the south-west by a good road from the left bank of the Jhelam, which is crossed by a ferry. Including the neighbouring village of Boo, Awantipúr contains about 40 houses, the inhabitants being all Mohamedans, and of the following occupations: three potters, ten horse-keepers, a carpenter, an oilman, a bunnia, baker, milkman, cow-keeper, a leather-worker, and five boatmen in charge of the ferry. The rest of the residents are zemindars, and there are also a number of fishermen.

Near the bank of the river is a very ancient mosque, now unused, which is built of alternate layers of hewn timber and stone. Outside the wood-work is much decayed, but inside it is in fair preservation, especially the roof, which is designed with great taste; it is said to have been built by the same architect that planned the Jamma Masjid at Srinagar. West of the village is the famous ziárat of Syud Hussein Muntaki, who is asserted to have married a daughter of King Badshah and to have lived and died here.

The ancient capital of Avantipúr was called after its founder, the famous King Avanti-varmma, who reigned from A. D. 854 to 883. The whole neighbourhood is strewn with ruins, but the only traces that remain of its former greatness are the two temples which he founded, one before his accession to the throne, the other and larger one subsequently. Both were dedicated to Mahadeva, the former under the title of Avanti-Swami, the latter under that of Avantiswara. These two temples are situated on the bank of the river, one at Awantipúr, and the other about three-quaters of a mile to the north, near the village of Jaubior. They are now shapeless masses of ruins, but the gateways of both are standing, and the colonnade of the smaller temple, which had been completely buried under ground, has recently been partially excavated. The style corresponds with that of the Mártand quadrangle; but the semi-attached pillars of the arched recesses are enriched with elaborate carving of very varied character, while the large detached columns are somewhat less elegantly proportioned.

The writer in the *Calcutta Review*, from whose description the above account has been extracted, is of opinion that the silting up of the Awantipúr quadrangle can only be explained by the supposition that all the Kashmíri temples were originally surrounded by artificial lakes. Forster, who visited Awantipúr in May 1783, calls the place Bhyteepour.

AWATKU'LA—Lat. 34° 27'. Long. 74° 20'. Elev.

A large village in the Uttar pargana, on the left bank of the Pohru river, about 20 hours' journey by boat from the village of Dubgao, on the Jhelam; the river, however, is only navigable as high up as this point at certain

seasons of the year. At such times there is a considerable traffic in grain, of which there are large store-houses in the village. There are two roads from Awatkúla to Lalpúr, in the Loláb valley, a foot-path and a bridle-path; by the former the distance is about 12 miles, and by the latter 18.

B.

BABA HANAF-U'-DI'N—Lat. 34° 3. Long. 74° 39'. Elev. 6,042 feet.

A hog-backed hill, which forms a conspicuous object in the level of the valley of Kashmír. It is situated at the edge of a low table-land on the south-west side of the valley, about 10 miles west of Srinagar. The hill lies east and west, the sides are bare, and on the north very steep, and deeply scored with rain channels. The shrine of Baba Hanaf-ú-dín is on the summit, surrounded by a clump of trees; there is little to repay an ascent, excepting the advantages which the elevation offers with reference to a survey of the surrounding country.

BABA KAIM-U'-DI'N—Lat. 33° 37'. Long. 74° 54'. Elev.

The Ziarat or shrine of Baba Kaim-ú-dín is very picturesquely situated on the summit of a hillock, in the midst of the fine forest to the west of Kúri, some distance from the right bank of the Veshaú.

BABA KHIPU'RA—Lat. 34° 7'. Long. 74° 31'. Elev.

A village in the Bangil pargana, south of the Chandarsír hill, adjoining Mohunpúr, with which it is included.

BABOR—Lat. 33° 9'. Long. 75° 38'. Elev.

A village situated 3 koss east of Doda, on the path towards Kishtwár; it lies some distance above the right bank of the Chenáb, just to the east of a very violent torrent; a single frail spar is the only bridge thrown across the gulph. (*Hervey.*)

BADAR—Lat. 33° 23'. Long. 74° 53'. Elev.

A village situated some distance from the right bank of the Golábgarh stream, on the pony road from Golábgarh fort towards Búdil. (*Montgomerie.*)

BADERAKAL—Lat. 34° 24'. Long. 74° 18'. Elev.

A place of Hindú worship in the pargana of Mochipúra. It is simply a collection of four or five large stones, a Stonehenge in miniature, near a spring in the middle of the forest. (*Vigne.*)

BADJARAN—Lat. 33° 10'. Long. 75° 32'. Elev.

A village situated about 6 miles north-west of Doda, lying on the spur, some distance above the path to Bagú.

There is a Hindú temple in the village, and 12 houses, most of which are built of brick; the inhabitants are principally Hindús.

BADKHOL—

This torrent drains the Búranambal valley, to the west of the Uttar pargana, and joining the Rangwari and Bangas streams, in lat. 34° 27', long. 74° 2', forms the Kamil river. (*Montgomerie.*)

BADRAN—Lat. 34° 5'. Long. 74° 37'. Elev.

A village lying some little distance from the left bank of the Suknág river,

which is crossed by a *kadal* bridge just to the east of the village. All the inhabitants are Mohamedans, and number 20 families of zemindars, a múlla, a leather-worker, a potter, and a watchmân.

BADRAWÁR—

A province lying to the south-east of the territories of His Highness the Maharajah of Kashmír, where they abut on the state of Chamba.

It is a very mountainous district, and consequent on the difficulties of the passes, and of the passage of the Chandra Bhága river, which flows to the north, it is not traversed by any important or much frequented routes. The drainage of the district flows into the Chandra Bhága, the principal channels by which it is absorbed being the Karney Gad and Kar Gad streams, whose united waters flow into that river near the Zunglwar valley, and the Nerú river, which joins it almost opposite Doda.

The valleys of Badrawár are exceedingly fruitful, producing rice in large quantities, beyond the requirements of the inhabitants; the surplus is exported to less favoured districts.

The tobacco grown in this district is highly esteemed, and likewise finds its way in small quantities to the neighbouring local markets. The fruit of Badrawár is said to rival in excellence that grown in the valley of Kashmír; honey is plentiful, and of a superior flavor.

Iron is found in places on the mountains forming the southern boundary of the province; the ore is smelted in the villages on the north side of the Padri pass. Vigne describes this district as a famous place for the capture of hawks; they are taken in nets set open like a school boy's sparrow trap, and baited with a live pigeon.

In the valleys a species of holly (*kursu*) is very abundant, and is used as fodder for goats; it is doubtful if it ever produces red berries.

The manner of preserving hay seems peculiar to this district, and differs from that practised in Kashmír: a double row of poles are fixed in the ground, usually under the protection of trees; between these poles the hay is built up into a wall about 20 feet high; a cross pole running along the top supports a narrow roof over the stack, which is generally about 20 feet long and 2 broad.

The valleys are thickly studded with villages, and the hedgerows and more open country about them have been likened to a cultivated and hilly district in England.

The houses are generally low single-storied buildings of mud and timber, a large stone with a hole in it, or a *ghurra* fixed on the flat roof, supplying the place of a chimney; a few of the better sort of houses are double-storied, and have pent roofs, but such dwellings are not common. This district seems to experience a rainfall similar to that of the Panjáb, but in the month of May, thunderstorms, accompanied by heavy showers of rain, are of frequent occurrence, and the atmospheric disturbance often continues for many days.

The inhabitants of this Alpine Panjáb are generally Hindús; they are a well made and active race, shorter and stouter than the inhabitants of the plains, handsomer in their features, lighter in complexion, and milder and more obliging in their manners.

Their language, which is a *patois*, or dialect of Hindustani, varies very considerably in different localities.

In the time of the Badrawár Rajahs, the province was divided into the following parganas :—

1. Athkai. The upper ilaka.
2. Badrawár.
3. Ghata. } Form the Jigla Tarra or lower ilaka.
4. Udrana. }
5. Hazrah.
6. Killar.
7. Tarmara.
8. Bedota.
9. Bara Sao.
10. Turraon.
11. Suwar.
12. Gadyara.
13. Bela.
14. Chinta.
15. Busnota.
16. Manota. } Included in the Belase ilaka.
17. Pingal. }
18. Chille. }
19. Nelle. }
20. Jetota }

BADRAWÁR—Lat. 32° 59′. Long. 75° 45′. Elev. 5,427 feet.

The chief town in the province of the same name is situated in a beautiful and highly cultivated valley, lying about a quarter of a mile to the west of the left bank of the Nerú river, which flows beneath the town in a deep channel between high banks strewn with large boulders; it is crossed by two *kadal* bridges, one to the north-east of the town, below the village of Haripúr, and the other to the south-east, on the path leading to the village of Dredja ; the river may also be forded in places.

Badrawár is distant 103 miles north-east of Jamú, 46 miles south of Kishtwár, 60 miles north-west of Chamba, and 65 miles north of Basaoli.

There are over 400 houses in the town, 200 being inhabited by Hindús; there are also 60 Hindú shop-keepers in the bázár, and 50 shál-báfs, besides 160 other Mohamedan families; there are said to be about 400 looms, but of this number only about half are in work.

The houses are built of undressed stones and mud, connected by layers of timber, and are generally single-storied, with flat roofs; a few of the better sort are double-storied, and have pent roofs. The streets are roughly paved with stones, and are uneven and dirty.

Supplies are cheap and plentiful, rice being exported in considerable quantities.

There are said to be seven springs in the town, which is also abundantly supplied with water by a channel flowing from the Nerú river, from the neighbourhood of the village of Monda.

The shawls manufactured in Badrawár are of a coarse description; the shálbáfs, however, enjoy considerable freedom, and their earnings average four and a half rupees per mensem (British currency). Vigne states that the town is celebrated for the manufacture of very prettily carved combs, cut from the wood of the byr-apple, or jujube.

Owing to the difficulties of the passes by which it must be approached, the commerce of Badrawár is confined to local produce, and to a limited trade in pashmína with Basaoli, in return for which a few British commodities are imported; a duty, amounting to about one per cent., is levied on goods passing through the town.

The town is commanded from the west by a fort standing on a hill about 300 feet high; it is a large square building, with bastions at each corner, chiefly built of large blocks of slate clay, that hardens by long exposure to the sun and air; it is found in the vicinity; the walls are loop-holed for musketry, and the fort is said to mount four guns, and to have a garrison of fifty men. The position is commanded by superior heights within easy range from the south and west.

The usual encamping ground is on the plain on the north side of the fort; travellers can sometimes find accommodation in the old palace of the Rajahs, a much dilapidated building, which now contains but one large chamber that is at all habitable. Just below the fort is a masjid, and the ziarat of Syud Sahib; there is another masjid in the town, and the ziárat of Gunda Sahib, and also three Hindú temples.

Vigne states that the ancient Rajahs of Badrawár were Rajpúts, and paid revenue to the Rajahs of Chamba. In the time of the last Rajah of Badrawár, the Rajah of Chamba thought fit to send an army under the command of his vazir, who took the castle of Badrawár and deposed the Rajah. A few years afterwards, Dysa Singh came by order of Ranjit to Badrawár, and took the castle from the vazir. The Rajah of Chamba afterwards recovered possession of it from the Sikhs by treaty.

Badrawár means the stronghold of Baddha; it is also called Budar by the natives of the hills, and Budrikar by the Kashmíris.

BAGH—Lat. 34° 24′. Long. 73° 56′. Elev.

A village in the Karnao valley, situated in a clump of walnut trees on the left bank of the Shamshabarri stream, about 2 miles east of the fort. It contains eight houses, inhabited by Gújars. On the path opposite the village, on the right bank of the stream, is a bunnia's shop.

BAGH—Lat. 33° 59′. Long. 73° 50′. Elev.

A village in Púnch, situated near the junction of the Ramkot and Malwan streams; it lies on one of the paths from Púnch to Mari.

BAGHOBAL—Lat. 33° 37′. Long. 74° 56′. Elev.

A village in the Diosir pargana, situated about half a mile east of Kúri, just south of the path to Hanjipúr.

BAGNI—Lat. 33° 21′. Long. 75° 55′. Elev.

A village in Kishtwár, situated on the slope of the mountain above the left bank of the Chandra Bhága, about 12 miles north-east of Kishtwár, on the path towards Lahaul. Bagni is a small village, and but scanty supplies are obtainable, and a few coolies. Water and fuel abundant. (*Allgood—Mackay.*)

BAGU—Lat. 33° 10′. Long. 75° 31′. Elev.

A village lying in the valley above the left bank of the Lider Khol stream, about seven miles north-west of Doda, on the path to Kashmír by the Brári Bal pass. It contains about 45 houses, most of which are clustered in the village itself, the remainder being scattered in the fields around it; with one exception the houses are all single-storied, built of mud in timber frames, with flat roofs; the double-storied house, which is the largest, is inhabited by the

lambardar, Súba, a son-in-law of the vazir Labji. A Kashmíri pandit resides in the village; the rest of the population are about equally divided between Hindús and Mohamedans.

There is a considerable amount of cultivation about the village, which is well supplied with water from a rill which flows down through it from the hill side to the east; there is also a spring to the north. In the middle of the village, by the path just above it, is a fine chunar tree, beneath which is a *takhtposh* and a small Hindú temple; the usual encamping ground is close to this tree; it is very confined, but well shaded. Coolies and supplies are procurable.

BAHADURKOT—Lat. 34° 22′. Long. 73° 50′. Elev.

A village in the Karnao district, situated on a sloping shelf of the mountains, which drops abruptly into the Kaji Nág stream by its left bank. It is divided from Ebkot on the north by a deep ravine, a similar ravine running to the south of it.

Below the village is a *kadal* over the stream, called the Sherole bridge. There are 16 houses in the village, inhabited by Mohamedan zemindars of the Kokur and Gingeri castes.

BAILAH—Lat. 33° 47′. Long. 74° 17′. Elev.

This village, which is situated on the left bank of the stream, about 11 miles north-east of Púnch, contains about 40 houses, and is inhabited exclusively by Mohamedans.

BAILHERAN—Lat. 34° 8′. Long. 74° 41′. Elev.

A village situated on the left bank of the Suknág river, at the confluence of a stream just south of the road from Srinagar to Patan. It contains 13 houses, six being inhabited by zemindars and seven by shál-báfs. There is much rice cultivation about the village.

BAINCH—Lat. 33° 45′. Long. 74° 9′. Elev.

A village in the Haveli pargana, situated above the left bank of the Súran river, about 3 miles south-east of Púnch. It contains about 20 houses, Mohamedans.

BAIRPARAN—Lat. 34° 17′. Long. 75° 14′. Elev.

A village in the Sind valley, containing about six houses, situated above the path and the right bank of the river, about 2 miles south-west of Gaggangir.

BAKAL—Lat. 33° 7′. Long. 75° 12′. Elev.

A village in Jamú, situated on the slope of the hill, about a quarter of a mile above the left bank of the Pinkta stream, on the road between Mir and Landra. There is a baoli of clear cold water in the village, shaded by some fine trees. Bakal contains a mixed population of Mohamedans and Hindús of the Thakur caste.

BAKTHAOR (*Dard* BABATOR)—Lat. 34° 41′. Long. 74° 43′. Elev.

A village in the Gúrais valley, situated on the left bank of the Kishen Ganga river, about 2 miles north of Kanzalwan. It contains 13 houses, inhabited by zemindars, a múlla, shepherd, blacksmith, and a butcher. The village stands on a low sloping bank at some little distance from the river, and the rocky and precipitous mountains which rise on the right bank; to the south and west the mountains are clothed with forest, and south and south-east the grassy downs of Burrindart and Yizmarg afford splendid pasturage.

There is a little cultivation around the village, and the fields stretch for a considerable distance along the bank of the river, on the side of the hill

to the north. The village is well supplied with water from the Shalapút stream, which flows just to the south of it, and by the Geshárt, which drains the mountains to the west; two other small streams, the Zebbin Nar and Mukkur Kurt, irrigate the fields to the north. The Kishen Ganga is bridged about 3 miles north of Bakthaor, on the path to Thaobut, and frequently also at the village itself; during the winter months the river can be forded at this point. A track leading to the Mutsil valley lies over the mountain ranges to the west. The most convenient place for encamping is to the south-east of the village, by the *kadal* bridge over the Shalapút stream, near the ziarat of Baba Daoud Khaki, which is shaded by a clump of willows.

BAL—Lat. 33° 5'. Long. 74° 29'. Elev.

A village in the Naoshera district, situated above the right bank of the Rud stream, on the main road between Poni and Rajaori, about 14 miles west of the former place. (*Hügel.*)

BALAGRAN—Lat. 34° 26'. Long. 73° 43'. Elev.

A village lying in a narrow grassy valley, some distance above the right bank of the Kishen Ganga river, on the path towards Mozafarabad. Above the village the valley is terraced into numerous fields, and below it rice is extensively cultivated; the fields stretching for a considerable distance westward along the hill side, amid which are a few scattered huts called Mira. Balagran pays an assessment of Rs. 300 (Kashmír currency) annually. The inhabitants number 10 families of Gújars, eight zemindars, among whom are some carpenters, six oil-sellers, who are also zemindars, a barber, a blacksmith, two weavers, and a múlla; there are also three Syuds and four Korashís. During the heat of summer, nearly all the inhabitants betake themselves to the Buttungi Dok, a pasture land on the mountains to the east. There are some shady trees in the village, but the only eligible spot for encamping, which is near the masjid, is very confined. There is a good supply of water from the stream, and also from a spring. Coolies and supplies are generally procurable.

BALAHÁMA—Lat. 34° 2'. Long. 74° 59'. Elev.

A large village situated on the edge of a *wudar*, about 2 miles north-east of Pampúr. It contains two masjids, and 25 houses inhabited by Mohamedan zemindars, 30 shál-báfs, 3 pandits (Brahmins), a Mohamedan fakir, a múlla, dúm, cow-keeper, milk-seller, a carpenter, and a blacksmith. A stream flows on the east side of the village; under the trees on its banks are some ancient stones carved with representations of the Hindú mythology, and there are said to be others in the temple. On the table-land above the village dry crops are cultivated, and in the valley below it are extensive rice-fields.

BALAR—Lat. 33° 10'. Long. 73° 48'. Elev.

A village in Naoshera, lying about 3 miles south of Mirpúr, at the foot of the low ridge, which is crossed by the road to the Gatiala ferry. It is divided into 10 moras or districts, and contains 50 houses in all. There are two reservoirs in the village, there being a scarcity of water in the neighbourhood.

BALTAL—Lat. 34° 15'. Long. 75° 28'.

An encamping ground at the foot of the Zojji-la pass, at the eastern extremity of the Sind valley. It lies at the confluence of the stream which flows down from the pass and that which debouches from a gorge

to the south, the combined waters forming the Sind river. In the early part of the season the cave of Amrnáth and the Lidar valley may be reached through this gorge, the path lying over the snow drifts, which arch the Panjtarni stream, but when this covering melts, it becomes a matter of great difficulty to make the passage, the mountains on either side of the narrow gorge through which the torrent flows being rugged and in places almost perpendicular. Wood, water, and forage are obtainable, but no supplies.

BAMAY—Lat. 34° 22'. Long. 74° 28'. Elev.

A large village, situated about 7 miles north of Sopúr, in the Zainagír pargana, at the foot of the range which separates that pargana from the Loláb valley.

BAMUNÚ—Lat. 33° 48'. Long. 74° 48'. Elev.

A small village of mud-built houses with thatched roofs, about 2 miles south of Pakapúra, on the path between Shupian and Chrár.

BANAGÚND—Lat. 33° 54'. Long. 74° 78'. Elev.

This village consists of two or three huts; it is situated near the left bank of a branch of the Dúdh Ganga, about 4 miles north of Chrár.

BANDAKOT—Lat. 34° 29'. Long. 74° 43 . Elev.

A village near the foot of the pass leading into the Gúrais valley. It is 4½ miles from Bundipúra, on the north shore of the Wular lake, and lies on the banks of a charming rivulet, completely shut in by a high range of mountains.

Bandakot was the residence of a Malek, some of whose family were in existence when Vigne visited the place. (*Hugel—Vigne.*)

BANDAPÚR—Lat. 33° 57'. Long. 75° 1'. Elev.

A village situated at the confluence of a small stream, on the left bank of the Jhelam, between Awantipúr and Pampúr.

BANDARKÚT—Lat. 33° 22'. Long. 75° 47'. Elev.

A village situated on the right bank of the Chandra Bhága, just above the confluence of the Maru Wardwan river. Below the village is a rope-bridge across the Chenáb, on the path to Kishtwár, which lies about 6 miles to the south. (*Hervey.*)

BANDERGUND—Lat. 34° 30'. Long. 74° 12'. Elev.

A village situated just south-west of Trigumma, on the right bank of the Kamil. The small branch which leaves the main stream at this village is called the Gretwari. (*Montgomerie.*)

BANDI or BANDINAR—Lat. 34° 28'. Long. 73° 52'. Elev.

A small village of four houses in Lower Drawar, situated above the right bank of the Kishen Ganga river. It is watered by a small stream which flows down from the hills. There are some wild fruit and other trees about the village.

BANDI—Lat. 34° 14'. Long. 73° 50'. Elev.

A village in the Peliasa or Beliasa district, north of the Jhelam.

It is situated near a path into the Karnao valley, which lies over the mountains to the north.

BANDI—Lat. 34° 8'. Long. 74° 26'. Elev.

A large village on the slope of the hill above the left bank of the Ningil stream, almost opposite to Kountra, on the road between Sopúr and Gulmarg.

It contains about 40 houses, the inhabitants being mostly zemindars; there are also three carpenters, a bunnia, and two weavers.

BANDI—Lat. 33° 47'. Long. 74° 15'. Elev.

This village lies in a narrow valley above the path from Púnch to Mandi, about 9 miles from the former and 3 from the latter place.

It contains 20 houses inhabited by Mohamedan zemindars, and produces rice and dry crops.

BANDI—Lat. 34° 24'. Long. 73° 31'. Elev.

A village situated on the right bank of the Kishen Ganga river, about 3 miles north of Mozafarabad. The valley of the Kishen Ganga here opens out into a wide and level plain. There are very few trees near the village, but the land is said to be very fruitful, producing rice, as well as some cotton and other dry crops. There are about 30 houses in the village, five belonging to Syuds, and five to Gújars; there is also a blacksmith and a bunnia. Syud Mír Gholám Sammardáni, originally an inhabitant of Peshawar, has been lambardar of Bandi for twenty years.

BANDIPÚRA—Lat. 34° 25'. Long. 74° 41'. Elev.

Was once a large and flourishing town on the north-east side of the Wular lake, but is now much dilapidated. It is situated about 2 miles from the margin of the lake, between two of its feeders, the Bandipúra and Erin nalas; when the water is high, boats can ascend to within short distance of the place by means of the former of these streams. The town contains nothing of interest, but occupies an important position as the starting point for the Gúrais valley, and for Gilgit and Iskardo. Srinagar is distant 35 miles south-east by water from Bandipúra, and Gúrais 36 miles north-east by a good road. A road also lies from this place over the mountains to the Gangabal lake on the top of Huramuk. The distance by land to Sopúr is about 16 miles; the road leads round the northern shores of the lake, and is mostly smooth and level. There is a shady encamping ground in front of the village. Supplies abundant. With reference to the waters of the lake having receded from the village, Vigne attributes the diminution to the wearing away of the rocky bottom of the bed of the Jhelam, in the Baramúla pass, and anticipates that in after ages, in the common course of events, the lake will be drained altogether.

BANDOR—Lat. 33° 36'. Long. 73° 58'. Elev.

A village in Púnch, on the slope of the hill above the right bank of the Púnch Toi. It contains 20 houses.

BAN DÚSAR—Lat. 33° 38'. Long. 75° 7'. Elev.

A small village in the Diosur pargana, about 3 miles south-east of Kúlgam and 10 miles north-west of Shahabad. The village lies to the north of a range of low hills, on the bank of a cool and clear stream which flows in front of it. Supplies are not very abundant. There are some very eligible spots for encamping. (*Ince.*)

BANGAS—Lat. 34° 22'. Long. 74° 5'. Elev.

A valley in the mountains south-west of Shalúrah, in which the Bangas stream, one of the head waters of the Kamil river, rises. On the Bangas *maidán* there is an abundance of excellent grass in summer, and it is much frequented by Gújars.

BANGIL—

A pargana in the Patan zillah, of the Kamráj division; it lies on the south-west side of the valley of Kashmír, between Firozpúr and Patan, sloping down from the mountains to the morass on the left bank of the

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Jhelam. It is naturally an arid district, intersected by narrow and shallow ravines, but by means of irrigation a considerable amount of rice is cultivated round the villages; dry crops and a little cotton are also grown. The tehsíl is at Lolpúr.

BANI—Lat. 32° 42′. Long. 75° 51′. Elev.

A village in the Basaoli district, most pleasantly situated in a flat plain on the left bank of the Siowa, at a bend of the stream, which is usually fordable, but is crossed by a *kadal* bridge at the north end of the village. Just above the bridge is a Hindú temple, of the usual pagoda form common to these hills; it is surrounded by fine shady trees and adorned with some quaint carvings. There is much cultivation round the village, which contains about 20 houses, a third of the inhabitants being Mohamedans. On the bank of the stream is a long strip of fine turf shaded by trees, which forms a convenient spot for encamping. Supplies and coolies are obtainable.

BANIHÁL—

A populous and well cultivated district, which lies to the south of the Pansál range, between Naoshera and Kishtwár; it comprises the valleys of the Mohu and Banihál streams, which are enclosed by lofty mountains. In the time of the emperor Akbar, Banihál was constituted a pargana and esteemed an integral part of Kashmír. Traces of the connectionship exist to this day, a large proportion of the inhabitants being Mohamedans, and in dress, appearance, and language, assimilating to Kashmíris.

BANIHÁL—

This stream takes its rise on the slopes of the Pansál range, south-west of Vernág, and flowing in a southerly direction unites with the Mohu, near the village of Nachilána, in Lat. 33° 22′, Long. 75° 13′, forming the Bichlári river, an affluent of the Chenáb. The high road from Jamú to Kashmír follows the banks of this stream throughout its entire course, crossing it by a bridge between the villages of Tati and Banihál.

BANÍHAL.—Lat. 33° 27′. Long. 75° 16′. Elev.

This village may be considered a continuation of Adlkut, from which it is distant a few hundred yards north. It is situated on the left bank of the stream, on the road from Jamú to Kashmír, by the Banihal pass, about 10 miles south of Vernág. The baradari, a large red brick building, occupies an airy situation towards the northern end of the village; it contains a long room, about 50 feet by 20, with three small chambers communicating with it. The inhabitants are nearly all Mohamedans. Supplies and coolies obtainable.

BANIHÁL—Lat. 33° 31′. Long. 75° 16′. Elev. 9,200 feet.

The name of the pass by which the main road from Jamú to Kashmír crosses the Pansál range, about 6 miles south-west of Vernág, in the Shahabad valley. On the south side, the ascent, which is neither very steep nor very rough, is about 2½ miles; the descent on the north side to the village of Wúmú is somewhat less, but the gradients are much steeper. The geological formation of the mountain is the amygdaloidal trap; the south side is quite bare of trees, and is covered with grass and grey rocks. The top is level, and there are two ponds of water on it, and a stone hut used as a dák station at the north end, from whence a glorious view of the plains of Kashmír bursts suddenly upon those who are entering the valley by this route; looking in the opposite direction appears a vast and dreary sea of mountains, rising one beyond the other in immense waves, with nothing to

break the melancholy sameness. On the north the forest extends for a long way up the mountain sides. Camels can enter Kashmír by this route, and the traffic on the road is always considerable, as it is passable all the year round for laden ponies, except when there is much snow accompanied with a high wind; at such times incautious travellers not unfrequently lose their lives in attempting the passage. The line of road on the north side of the pass seems capable of considerable improvement. (*Vigne.*)

BANJIL—Lat. 32° 39'. Long. 75° 51'. Elev.

A village in the Basaoli district, consisting of a few scattered houses, situated high up on the southern slopes of the Rámratchan mountain. The path between Basaoli and Badrawár crosses the range by the Banjil Galli, just to the east of this village.

BANKROAR—Lat. 34° 26'. Long. 73° 42'. Elev.

A village containing 15 houses, situated above the right bank of the Kishen Ganga river, about 2 miles west of Balagran, on the path leading to Mozafarabad. There are a few trees, and much arable land about the place, part of which is cultivated by the farmers of neighbouring villages, the extent of cultivation depending upon the quantity of water obtainable; there is usually but a scanty supply from a rill which flows down to the west. From this village, Baran, in Lower Drawar, may be reached by the path along the right bank of the Kishen Ganga, or by that lying over the Chowgalli spur.

BANMATTU—Lat. 33° 41'. Long. 75° 27'. Elev.

A small village in the Nowbúg Nai, containing three houses, situated above the right bank of the stream just west of the path lying up the valley towards the Margan pass.

BANMÚLA—Lat. 33° 36'. Long. 75° 3'. Elev.

A large village in the Diosur pargana, situated in an uninteresting valley by the path between the Bringhin-Lannor valley, and Hanjipúr.

BANNIALPÚRA—Lat. 34° 26'. Long. 74° 34'. Elev.

A Gújar village situated on the slopes of the mountains north-west of the Wular Lake; it lies about a mile north-west of Alsú, on the path towards the Loláb valley.

BANSKOR—Lat. 32° 43'. Long. 75° 51'. Elev.

A village in the Basaoli district, situated on the slopes of the mountain above the right bank of the Siowa stream. The path for cattle from Basaoli to Badrawár passes through this village.

BANYÍR—Lat. 34° 20'. Long. 74° 41'. Elev.

The name given to the marshy plain which lies between the two branches of the Jhelam, which it forms just before entering the Wular Lake.

BAO FORT—Lat. 32° 44'. Long. 74° 56'. Elev.

See JAMÚ.

BAPUMRESHI—Lat. 34° 5'. Long. 74° 26'. Elev.

The name vulgarly applied to the shrine of Baba Paiyám-ú-dín, which is prettily situated on a grassy slope surrounded by forest, on the top of the lower range of hills, below the northern end of the Gulmarg strath.

The situation is cool and healthy, and the rainfall is considerably less than on the Gulmarg, which is 1,000 feet higher.

Bapumreshi is distant about 24 miles east from Srinagar, 14 miles south-west from Patan, and 16 miles south from Sopúr. Around the shrine is a cluster of buildings, built of timber, the lintels and door-posts of which are embellished with some elegant carvings.

There is a masjid, and four houses for the accommodation of travellers, with the necessary offices.

Slips of paper, containing prayers, vows, and notifications of pilgrimages made to the shrine by important personages, are pasted on the entrance, and an inscription affixed to the carved doorway states that it was added (in the year 1849 A. D.) by Subbúr Reshi, the present khalífa or superior of the brotherhood.

From the month of April to the end of October, a *mela* or fair, which is largely attended for purposes of trade, is held every Monday and Thursday of each week; a religious festival takes place in the month of December, on the anniversary of the saint's death, which is held to have occurred in A. D. 1475. Baba Paiyám-ú-dín was a disciple of Zaina Sháh, whose ziárat is at the village of Eishmakan, in the Lidar valley. There are 40 Reshis or priests attached to the shrine, who are bound to a life of celibacy; any member infringing this rule is summarily expelled the community. They hold different ranks, and are recruited by children devoted by the vows of their grateful parents to a religious life. The novices are at first employed as shepherds, or labourers, or in menial offices about the shrine; all vacancies occurring among the Reshis are filled by selection from among them, the lot being supposed to be guided by visions and dreams vouchsafed to the members of the brotherhood.

Persons coming to make their vows at the shrine present the right leg, head, and skin of a sheep to the priests; the remainder they keep for themselves. Presents of money and other valuables are also made; nothing is permitted to be taken away, and should any pilgrim possess any surplus at the expiration of his visit, he is expected to bestow it for the benefit of the shrine; indigent travellers, on the other hand, are entertained at the expense of the community.

The fame of the shrine is not confined to Mohamedans, as among the pilgrims are many Hindús, the women even vowing to dedicate the object of their prayers to the service of the saint.

The revenues of the neighbouring villages of Tsontputhar, Alrputhar, and Nambalnár, on the road towards Kountra and Hajibal, and Wangil, on the way to Khipúr, are devoted to the support of the shrine.

Bapumreshi is well supplied with water from a rill which flows down from the mountains.

There is a small wooden pavilion for the accommodation of European visitors.

BARACHAR—Lat. 33° 49'. Long. 74° 20'. Elev.

This village lies above the right bank of the Dali-Nar stream, about 16 miles north-east of Púnch, above the path towards the Tosha Maidán.

It contains 15 houses, 10 being inhabited by Kashmíri zemindars and 5 by Gújars. There are a few small walnut trees about the village; dry crops alone are raised.

BARAMGALA—Lat. 33° 36'. Long. 74° 27'. Elev.

A small village on the road between Bhimber and Kashmír, situated in a deep gorge at the foot of the Ruttan pir pass, near the confluence of the Chitta Pani (Súran or Púnch river), with the Purnoi stream, a dashing mountain torrent which flows from the south-east.

Baramgala is distant 70 miles north-east of Bhimber, and 80 miles south-west of Srinagar.

The village lies in the territory of the Rajah of Púnch; it is situated upon a small plateau, which is surrounded by high and rugged mountains about 150 feet above the left bank of the Chitta river.

Just below the village, on the opposite bank of the river, there is an old stone fort, which is built on a lofty and commanding peak.

The village contains about 40 flat-roofed cottages, and is inhabited by both Hindús and Mohamedans, among whom are some blacksmiths and nálbands.

In the rains, the climate is said to be very unhealthy, fevers and dysentery prevailing.

The hills above, to the north, are crowded with Gújars; the pasturage is rank, and not to be compared with that on the opposite side of the valley.

In these hills is a vast quantity of iron ore, not merely in the rocks, but the soil resembles gravel, and this is impregnarted with it; there are villages high up, consisting entirely of miners and blacksmiths. Around these villages are innumerable excavations; they are mostly some 12 feet in diameter and from 3 to 8 in depth. In this locality the compass is of course useless.

A beautiful water-fall to the north-east of the village is worthy the attention of the traveller. There is a bungalow for visitors; the encamping ground is very limited. Supplies and coolies are obtainable. (*Montgomerie.*)

BARAMU'LA—Lat. 34° 13'. Long. 74° 23'. Elev.

A town situated at the mouth of the gorge by which the river Jhelam leaves the valley of Kashmír.

The insincere character of the inhabitants is supposed to have earned for the place the name it bears; the Mohamedans, however, usually call it Waramúl. Baramúla is the tehsíl station of the Kruhin pargana; it extends for about a mile along the right bank of the Jhelam, but has little depth. The hills by which it is almost surrounded are bare and without beauty.

The Jhelam flows in a broad stream, about 150 yards wide. The stillness of its current is a striking contrast to the angry torrent it becomes a few miles lower down, where it ceases to be navigable, and does not again become so until it reaches Oin, in lat. 33° 40', long. 73° 50'. At the east end of the town it is crossed by a bridge having a span of 146 yards and a breadth of 16 feet, of similar construction to those at Srinagar.

Baramúla is distant 104 miles (10 marches) from Mari by the old road *viâ* Danna, and 11 marches by the new; it is the easiest of all the routes from Kashmír to the Panjáb, and is practicable for horses throughout the year.

By land Baramúla is distant about 31 miles from Srinagar, but the journey may be accomplished by water in about 20 hours; the return passage by the Norú canal route takes about six hours less.

Sopúr is 6 hours' journey by boat above Baramúla.

A very tolerable road connects Baramúla with Abbotabad, distant 125 miles (nine regular marches).

There are two roads between Baramúla and Gulmarg, which is distant about 15 miles; from Gulmarg, Súran on the Bhimber and Púnch road may be reached in four marches.

The town of Baramúla contains about 850 houses, and the inhabitants are said to number 8,000, a considerable proportion being Hindús, a number

of whom are Brahmins. The houses are mostly three or four stories high, and are built chiefly of wood with pent-roofs; the roofs are covered with birch bark, which is overlaid with earth, and which, owing to the moisture of the climate, is usually clothed with grass and flowers.

To the west of the town, on the right bank of the river, is the cantonment, a small enclosure with a windmill-like tower. On the same bank of the river, at the north end of the bridge, are traces of some ruins forming a quadrangle.

The fort, which contains a small garrison, has lately been completed. It is situated on the left bank of the river, at the south end of the bridge, and abutting on to it. It is a square work, with a bastion tower at each corner, surrounded by a shallow dry ditch on all except the river face.

The walls, which are about 30 feet high, are built of rubble, strengthened by horizontal bands of timber, at intervals of about four feet, and are pierced for musketry; the bastions at the west end are embrasured, and it is said that guns will be mounted on them; but they must necessarily be of very small calibre. The entrance is on the north side facing the bridge, and is covered by a loopholed wall. The fort is commanded by superior heights on the north-west at a distance of about 1,000 yards, and at about half that distance on the south-west.

In addition to the water of the Jhelam, there are numerous wells in the town, which, judging from the length of the leverpole, must be of unusual depth; there is, however, a great want of trees and shade in the town. On the left bank of the river, just east of the fort is a large garden, enclosed by a line of poplars, which forms a convenient spot for encamping; there is also a *baradari.*

Baramúla is a customs post, and a place of considerable trade; coolies, boats, and supplies are always obtainable.

BÁRAN—Lat. 34° 26'. Long. 73° 51'. Elev.

A village in Lower Dráwar, situated above the right bank of the Kishen Ganga; it stretches for a considerable distance up the hill side and along it.

It contains about 40 houses, most of the inhabitants being pahári zemindars of the Kulgan caste; there are also two Kashmíri weavers, a blacksmith, and a carpenter. There is a mosque in the village, and a ruined house which belonged to Shere Ahmud Khán, the late Rajah of Karnao. There are a few mulberry and other fruit trees about the village; there is also a good deal of *makai* grown and some little rice. A small clump of trees on the path at the north end of the village affords a shady spot for encamping.

A good supply of water is obtainable from small rills which flow down through deep channels to the north and south of the village.

This village was formerly connected by a bridge with Mirpúr, on the left bank of the Kishen Ganga, of which now only traces of the piers remain.

BAREREL—Lat. 33° 9'. Long. 75° 34'. Elev.

A small village containing six houses, inhabited by Hindús of the Thakur caste; it is situated above the right bank of the Chenáb, about 3 miles west of Doda.

BARGAM—Lat. 34° 1'. Long. 74° 46'. Elev.

A village situated about 8 miles south-west of Srinagar; it is the tehsíl station of the Dansu pargana.

BARI—Lat. 34° 39′. Long. 74° 1′. Elev.

This place contains but one house; it is situated on the mountain side, about 2 miles east of Karen, on the left bank of the Kishen Ganga. It may be reached by a path from that village, and also from Monaiyan.

BARRAL—Lat. 33° 28′. Long. 73° 55′. Elev.

A large village in Naoshera, containing about 200 houses, situated on the left bank of the Púnch Toí river, about 5 miles south of Kotli, on the direct road to Mirpúr. The village lies on the top of a spur, and extends down to the valley beneath.

There is a *baoli*, fed by a good spring, on the road side.

BARSHALA—Lat. 33° 9′. Long. 75° 49′. Elev.

A village lying on the right bank of the Chenáb, on the path between Doda and Kishtwár, about 4 koss to the south of Saigát, near which place the river is crossed by a suspension bridge. Barshala is a small village, but it appears to have many dependencies, and is widely encompassed by rich fields of cultivation.

The poppy is extensively cultivated in this part of the country; wild olives and pomegranates are common in the jungles, and sweet limes and bitter oranges are procurable in the villages.

The Hindú shrine of Barshala Devi is of some reputation in the country. (*Vigne—Hervey.*)

BARWHIE—Lat. 34° 32′. Long. 75° 13′. Elev.

A village in the Tilail valley; called also Bar-áb; it contains six houses, and is situated on the right bank of the Kishen Ganga river, almost opposite the junction of the Raman stream.

From this village there is a path leading to Iskardo, by way of the Shingo river.

BAS—Lat. 33° 19′. Long. 75° 22′. Elev.

A village in the Perisán valley, situated on the steep side of the hill, above the right bank of the stream.

It is shaded by fine trees, and contains about six houses.

BASAOLI—Lat. 32° 30′. Long. 75° 51′. Elev. 2,170 feet.

A town of some importance, which gives its name to a district in the province of Jamú. It is situated at the north-east corner of a long open valley, between low ridges, lying on the high land about three-quarters of a mile from the right bank of the Rávi, to which the ground drops abruptly in a series of steps or terraces.

During the melting of the snows, from about the middle of May to the middle of August, the river is at its height, and is then about 200 yards wide; and the current runs with such force, that the only communication with British territory on the opposite bank is carried on by *mashks* (inflated skins); at other seasons of the year a ferry-boat plies, and during the winter months the river is fordable. The *surnars* who work the *mashks* and the ferry arrangements generally are under the British authorities, the boatmen living on the left bank of the river.

Basaoli is distant 99 miles from Amritsar by way of Madhopúr, crossing the Rávi by a ferry below the Thain Fort.

Bradrawár is 65 miles due north, the road lying over the Chatardhar pass. Jamú is said to be distant 30 koss to the west, by a good road which is divided into three stages.

The station of Dalhousie, on the mountains to the north-east, may be reached in two easy marches.

Basaoli is estimated to contain about 1,500 houses, with a population of about 7,000, *viz.* :—

700 houses	... ...	Hindús.
300 „	... ...	Kashmíri Mohamedans.
100 „	... ...	Hill Mohamedans.
200 „	... ...	Shops in bázár.
150 „	... ...	Shálbáfs.
50 „	... ...	Miscellaneous trades.

The houses are well built of mud and dressed stone, with flat mud roofs supported on beams of timber; a long street of shops runs through the town from north-west to south-east, from which point it bends to the north and extends to within a short distance of the palace; in the by-streets are numerous gardens.

There are three strong places in Basaoli, which are all situated towards the north-east end of the town, *viz.*, an old fort now used as a treasury, the palace, and the fort of Devi Kila, built on the site of an old Hindú temple.

The old fort, which is situated close to the town, is perched on the top of a limestone cone, which rises to a height of about 75 feet from the surrounding plain; it is a small masonry building, about 60 feet square, with a bastion at each corner and a dry well in the middle of the enclosure. The walls are cracked and rotten, and it has no armament, being used only as a treasury.

The palace, which stands a little to the north, on the other side of a large tank, is an old square building contained by very high walls, which seem fast decaying. It is at present occupied as a residence by the widowed Rani of Kalian Pal, Rajah of Belaor.

The Devi Kila is a masonry building, seemingly in good repair. It occupies the crest of the ridge which runs almost parallel to the town on the north-east, at the distance of about half a mile, rising to a height of about 300 feet above the level of the town. The sides of the ridge are steep and abrupt, and covered with scrub jungle; the fort occupies the highest point of the crest just before it drops down into the Rávi.

There is a path which leads up to the fort from the direction of the palace, which must be very steep; it could, however, be easily approached from the north-west along the ridge.

The form of the work appears to be an irregular square, with demi-bastions at intervals, and a large bastion at the south-east corner, facing the town and river; the walls, which are loopholed, seem to be about 40 feet high. The fort is said to be armed with three guns, with a garrison of about 50 men, and to have a spring just outside the walls in addition to the usual tank inside. This fort is also sometimes used as a prison.

Basaoli is well supplied with water, as, in addition to the near vicinity of the Rávi, there are in the town two large and other small tanks, five springs, and numerous wells; of the tanks the largest is that in front of the palace, it is fed by a stone-drain from the hills to the north, and holds a supply of water in the dryest season of the year.

There are a considerable number of shawls manufactured in Basaoli, but they are inferior in workmanship and material to those made in Kashmír. The shál-báfs, however, enjoy liberties and immunities which are denied to

the same class in the valley. The *pushm* is imported from Kashmír and is sold at Basaoli at the rate of 10 rupees (British currency) a *wultí* (equal to 1¾ seers), an advance of about twenty-five per cent.; this is adulterated with *wahabshaihi pushm*, which costs here about six rupees for the same weight.

The valley in which Basaoli stands is flat and highly cultivated; it stretches for about 6 miles to the south-west, and is dotted with numerous trees and divided into fields by hedges of prickly pear.

Supplies are cheap and abundant.

BASMAN—Lat. 33° 54'. Long. 75° 33'. Elev.

A small village in the Maru Wurdwun valley, lying on the path some little distance from the right bank of the river. It contains a rude masjid, and some 20 houses built entirely of wood, with wooden pent-roofs, two or three stories high.

A small mud fort, having six bastions, but in a very dilapidated state, commands the little hamlet, and is situated on the slope of a hill which towers far above, the summit of which is covered with snow.

The elevation of the fort above the village is not a hundred feet; it is commanded by many of the surrounding heights.

This fort is said to have been built by order of the Wazír Zorrawaru.

A foot-path lies over the mountains to Goguldar, a village at the north-east extremity of the Khourpára pargana; it is only practicable during the height of summer.

A considerable stream flows into the Maru Wardwan river just south of Basman. Supplies cannot be depended on. (*Hervey.*)

BASTI—Lat. 32° 56'. Long. 75° 45'. Elev.

A small village surrounded by some cultivation, situated above the right bank of the Halúni stream, about 5 miles south of Badrawár, on the road to Basaoli.

It contains six houses, four being inhabited by Hindús and two by Mohamedans.

The Halúni stream is crossed by a bridge about a mile above the village.

BATA—Lat. 34° 34'. Long. 73° 54'. Elev.

A village in Lower Drawar, situated above the right bank of the Kishen Ganga river.

It contains four houses, a masjid, and the ziárat of Syud Lal Sháh. There are a few fruit and other trees about the village, which is supplied with water by a little stream flowing from a spring on the hill above.

The bridge which usually crosses the Kishen Ganga on the path between this village and Sharkot, about 3 miles to the north-east, is now in ruins.

BATAL—Lat. 33° 41'. Long. 74°1'. Elev.

A village in Púnch, on the path to Kotli, about 10 miles south-west of Púnch; it stretches for a great distance along the left bank of the Púnch Toí river.

The houses, which are much scattered, number in all about 100, all the inhabitants being Mohamedans, and for the most part zemindars; there are two or three families of boatmen, who are employed in working the neighbouring ferry below the village of Ser.

The rice fields below this village are very extensive, and dry crops are also cultivated on the upper slopes.

BATALKOT—Lat. 33° 50′. Long. 74° 23′. Elev.

This village lies about 21 miles north-east of Púnch, near the mouth of a narrow valley leading to the Núrpúr and Sang Sofed passes.

Iron is mined in the vicinity, and the inhabitants, comprising about 10 Mohamedan families, are engaged in its manufacture, and also in agriculture. The iron here produced sells for 6 seers the rupee (British currency).

BATAPÚRA—Lat. 34° 10′. Long. 74° 53′. Elev.

A village lying a few miles north of Srinagar, the tehsíl station of the Phak pargana.

BATGÚND—Lat. 33° 57′. Long. 75° 8′. Elev.

A large village in the Trál valley, lying at the northern foot of the Multrag hill, the east spur of the Wastarwan mountain.

BATGÚND—Lat. 33° 33′. Long. 75° 18′. Elev.

A village situated on the slope of the mountains, on the northern side of the Shahabad valley. It lies on the direct path from Vernág to the Bringh pargana.

BATIYÁN—Lat. 34° 26′. Long. 73° 34′. Elev.

A village lying on the left bank of the Kishen Ganga river, about 6 miles north-east of Mozafarabad, on the path towards Títwal. It contains five houses; both rice and dry crops are grown in the fields, which are much scattered; a small stream flows down from the hills through the village.

BATMÁLU—Lat. 34° 4′. Long. 74° 50′. Elev.

This village, or suburb of Srinagar, is called Batamál Sahib by the Kashmíris. It lies on the banks of the Dúdh Ganga river, about half a mile west of the Sher Garhi, the intervening ground being a level plain; to the north-west stretches the wide expanse which is used as a parade ground, and to the west and south-west the Bimman Nambal or morass. A substantial *kadal* bridge spans the Dúdh Ganga in the middle of the village, and there is another similar bridge at the end of the avenue of poplars, about 600 yards to the north; this latter is about 144 feet in length and 25 in breadth.

There are some gardens and fruit trees in the village, and much rice cultivation near it.

An estimate of the population gives 80 houses inhabited by Mohamedan zemindars:—20 Pandits, including two shop-keepers; 100 shál-báfs; 7 shop-keepers, Mohamedans; 3 washermen; 2 watchmen; 3 messengers; 10 sweepers; 2 blacksmiths; a carpenter; 2 cotton-cleansers; 4 múllas; 12 Pir Zadas; and 15 houses inhabited by Sepoys and their families.

The suburb also contains three mosques, and the shrine of Batmálu Sahib.

BATOLI—Lat. 33° 3′. Long. 75° 40′. Elev.

A small village in Badrawár, containing about six houses; it is situated on the right bank of the Bin Kad stream, about half a mile south of the village of Kullain, the usual stage between Badrawár and Doda.

BATPÚRA—Lat. 33° 58′. Long. 74° 37′. Elev.

A village situated on the left bank of the Suknág river, at the foot of the mountains north-east of the Tosha maidán. This village seems to be identical with Kanyelháma, which contains 160 houses inhabited by Mohamedan zemindars, 10 shál-báfs, 7 Pandits, 2 bakers, and 2 bunnias.

When the rivers are in flood, the Suknág is said to be navigable for large boats as high up as Batpúra.

BATPÚRA—Lat. 34° 26′. Long. 74° 18′. Elev.

A small village situated at the foot of a spur from the range of hills on the north-east side of the Machhipúra pargana; it lies on the road from Sopúr to Shalúra, and is watered by a small stream, a branch of the Dangerwári.

The village is surrounded with rice fields, and contains the ziárat of Bahawadhín Gang Baksh.

BATPÚRA—Lat. 33° 43′. Long. 74° 52′. Elev.

A suburb of Shupian, called also Batgúnd; it lies to the north-west of the town, on the right bank of the Rembiára, and contains about 15 houses, inhabited exclusively by Hindús. Many of the houses are substantial brick buildings.

North-west of the village is a suitable spot for encamping, well shaded by trees, and supplied with good water.

BATTERGAN—Lat. 34° 32′. Long. 74° 16′. Elev.

A village in the Uttar pargana, where there is a numerous colony of monkeys.

It contains a thanah, and plenty of supplies are procurable. (*Elmslie—Montgomerie.*)

BATU—

A pargana of the Miráj division, lying on the right bank of the Rembiára river, on the south-west side of the valley of Kashmír. Shupian is the tehsíl and zilla station.

BATÚ—Lat. 33° 47′. Long. 75° 37′. Elev.

A village containing five houses, situated on the right bank of the Maru Wardwan river, almost opposite the village of Wardwan.

It lies on a small plateau above the left bank of the stream which flows down from the Margan pass; there is a *kadal* bridge across this torrent just below the village.

BAWAN—Lat. 33° 46′. Long. 75° 15′. Elev.

A village on the left bank of the Lidar river, containing a magnificent spring; it is about 1½ miles from the ruins of Martand, situated under the northern side of the *kuraywah* of Islamabad, from whence by the direct road it is about 5 miles distant.

The spring, which is esteemed very sacred, gushes with impetuosity from a horizontal fissure in the lime-stone rock at the foot of the hills behind the village; the water is received into tanks, which swarm with fish. There is a fine grove of chunars in the village. Supplies procurable.

BAYLI—Lat. 33° 10′. Long. 75° 34′. Elev.

A large village situated on the top of the hill north-west of Doda; it contains about 30 houses, two-thirds of the population being Hindús.

BFAKAN—Lat. 32° 41′. Long. 75° 51′. Elev.

A small village in the Basaoli district, containing six or seven houses, situated above the right bank of the Siowa river, near the junction of the Kad stream, which is crossed by a wooden bridge. Below the village there is a temporary bridge across the Siowa on the path to Sertal.

Beakan lies to the west of the direct path between Basaoli and Badrawár, but cattle are required to take the road which passes through the village.

BEHAT—

A name of the chief river of Kashmír. (*See* JHELAM.)

BEJA—Lat. 32° 57'. Long. 75° 48'. Elev.
A village lying south-east of Badrawár, on the road to Chamba, by the Padri pass. The Nerú river is bridged beneath it.

BELA—Lat. 33° 49'. Long. 74° 21'. Elev.
A small village about 16 miles north-east of Púnch, on the steep side of the mountain on the left bank of the Dali Nar stream, which here flows through a very narrow valley. Bela contains 12 houses inhabited by Gújars; there is a little dry cultivation and a few stunted walnut trees about the village.

BELADORI—Survey station. Lat. 34° 10'. Long. 74° 5'. Elev.
A spur from the range of mountains separating the Kathai and Dachin districts, on the right bank of the Jhelam, west of Baramúla; it trends in a south-easterly direction to the village of Gingl. Iron is found on the ridge in several places, and the ore is smelted, but not in great quantities. (*Montgomerie.*)

BELOH—Lat. 33° 31'. Long. 74° 33'. Elev.
A small hamlet consisting of 3 or 4 shepherds' huts, on the road between Rajaori and Alliabad Serai by the Nandan Sar pass, 19 miles from Rajaori and 12 from Alliabad Serai. The mountains here are long, smooth, and sloping, and in summer covered with magnificent pasturage. No supplies procurable; fuel must be brought from a point a mile distant; water abundant. The Rúpri valley may be reached from Beloh in a short march by an easy road passing over the Darhal pass and by the Bhág Sar. (*Allgood.*)

BERARU—Lat. 33° 5'. Long. 75° 39'. Elev.
A village in Badrawár, inhabited by Hindús and Mohamedans, situated above the right bank of the Nerú river, which is crossed by a bridge below the village, about a mile to the north of it. There is a *baradari* in the village, and seven houses which are much scattered, and surrounded by cultivation.

BHALA—Lat. 33° 4'. Long. 75° 40'. Elev.
A small Mohamedan village, containing eight houses, on the road from Badrawár to Doda. It stands on the left bank of a small stream, which runs into the Bin Kad close to its junction with the Nerú river. The Bin Kad stream is bridged between this village and Kullain.

BHANIYÁR—Lat. 34° 8'. Long. 74° 13'. Elev.
A village on the right bank of the Harpatkai stream, where it empties itself into the Jhelam on the road between U'ri and Naoshera. Supplies are scarce. From Bhaniyar, Srinagar may be reached by a path over the Sallar pass in five stages.

East of the village, on the road about 2 miles from Naoshera, stands a magnificent ruin, one of the best preserved specimens of ancient architecture in Kashmír; it is a famous place of pilgrimage for Hindús, and is much frequented. The shrine is a cella of larger dimensions than usual, being 13½ feet thick, supported on a basement 4 feet square, of singularly noble proportions. It is the earliest example in the country that still retains its original enclosure, a cloistered quadrangle measuring 145 by 120 feet. Though the finer touches of the chisel have been effaced by time, the colonnade is in other respects almost perfect. The wall is pierced by a series of pedimented and trefoiled arches, forming shallow recesses for the accommodation of priests and pilgrims, and in front of each pier is a circular column

attached to the intablature by a short transverse architrave. The central gateway is of similar character with the temple-porches, and has a pair of lofty detached columns on either face, and in the centre a cross-wall closed by a wooden door. This plan of having the door not flush with either wall, but an equal distance from both under the centre of the gateway, is to be observed also at Martund and Awantipúr. It has an obvious advantage in affording shelter to persons claiming either admission or exit, and the artistic effect is excellent. At some distance on the road is another temple of similar character, but originally, as it would seem, of more elaborate design. Here, however, the surrounding colonnade, if it ever existed, has entirely disappeared, and only the blank wall remains. (*Allgood—Growse.*)

BHARA—Lat. 33° 3'. Long. 75° 40'. Elev.

A village in Badrawár, lying on the slope of the hill above the right bank of the Bin Kad stream, about half a mile south-west of Kullain. It contains 16 houses inhabited by Hindús. There is much cultivation around this village and in the valley generally.

BHAT KHOL—

A stream which rises at the foot of the Bhút Kol or Lanwi La Pass leading into Súrú, and forms one of the head waters of the Maru Wardwan river. It flows in a north-westerly direction through a narrow valley; the average breadth of its channel is from 100 to 120 yards, and in some parts it is not less than a quarter of a mile in width, and occupies the entire valley. Huge blocks of snow strew the banks, and the surrounding mountains are sharp and rugged. The road into Súrú by the Bhút Kol pass follows the course of this stream. (*Hervey.*)

BHATKOT—Lat. 33° 57'. Long. 75° 20'. Elev.

A small village about midway between Eishmakan and Palgám, prettily situated on the left bank of the Lidar. Some supplies procurable.

BHEDRI KA GALLI—Lat. 34° 36'. Long. 73° 35'. Elev.

A pass over the mountain range, between the valley of the Kishen Ganga and Khágán; it lies at the head of the Pakote valley, and is traversed by a fair path.

BHIMBER—Lat. 32° 58'. Long. 74° 8'. Elev.

A small town situated in the plains, on the right bank of a stream of the same name, which flows into the Chenáb near Wazírabad.

Bhimber is about 29 miles north of Gujrát, 22 miles east of Jhelam, and 50 miles north-west of Sialkot.

The place is of some importance, as being the point of departure from the plains for Kashmír; it is distant about 150 miles from Srinagar, by the Pir Panjál route.

The town, which is mostly built of stone, is surrounded on all except the south side by low hills, about 500 or 600 feet in height.

There is an old Mogul Serai in the middle of the town, and a brick garhi or fort of no strength on the north; the former building is used as the thanah and district officer's residence.

To the south of the town are two buildings for the reception of travellers; there is also a good encamping ground supplied with water from the *nadi*.

This stream is usually shallow and fordable, but is liable to freshets. Supplies procurable.

Bhimber was anciently governed by an independent Rajah; the last of the line, Súltán Khán, opposed Runjit Sing's designs upon Kashmír, and is stated to have been blinded by Rajah Goláb Sing.

The ruins of the palace of the old Rajahs of Bhimber may be traced near the village, on the left of the road towards Kashmír.

BHIMBER GALLI—Lat. 33° 33'. Long. 74° 16'. Elev.

A pass over the range of hills between Rajaori and the Mendola district of Púnch.

BHU'GMUR—

The name of the mountain range on the east side of the Trál valley; the direct path to the Dachinpára pargana and the Lidar valley lies over this range.

BHU'MJU' OR BU'MZU' OR BHAUMAJO—Lat. 33° 47'. Long. 75° 16'. Elev.

These caves are situated on the left bank of the Lidar river, about a mile north of the village of Bawan, the largest is dedicated to Kaladeva. The cave-temple stands at the far end of a natural but artificially enlarged fissure in the limestone cliff. The entrance to the cavern, which is more than 60 feet above the level of the river, is carved into an architectural doorway, and a gloomy passage 50 feet in length leads from it to the door of the temple. It is a simple cella, 10 feet square exterior dimensions, raised on a boldly moulded plinth, and approached by a short flight of steps. The square doorway is flanked by two round-headed niches despoiled of their statues, and is surmounted by a high triangular pediment reaching to the apex of the roof, with a trefoiled tympanum. There is no record nor tradition as to the time of erection; but from the absence of all ornamentation, and the simple character of the roof, which appears to be a rudimentary copy in stone of the ordinary sloping timber roof of the country, it may with great probability be inferred that this is the earliest perfect specimen of a Kashmír temple, and dates from the first or second century of the christian era. Close by is another cave of still greater extent, but with no architectural accessories; and about half a mile further up the valley, at the foot of the cliff, are two temples, the larger of which has been converted into a Mohamedan tomb. Both are to a considerable extent copies of the cave-temple, but may be of much later date.

The shrine of Baba Rámdín Rishi and the tomb of his disciple Rúkúdín Rishi are also close by. Hügel states that the Bhúmjú caves occupy a very conspicuous place in the fables of the timid Kashmíris, and are supposed to have originated from the following causes: In the year Kali 2108 (993 B. C.) Raja Nara succeeded his father, Vibishána; during his reign a certain Brahmin espoused Chandrasáha, the daughter of Susravas, a serpent-god, whose palace was in a lake near the Vitusta, and near a city built and inhabited by Nara. One day as Raja Nara beheld the beautiful daughter of the serpent on the shore of the lake moving gracefully through the calm waters, he was struck with the deepest admiration, and endeavoured vainly to inspire the same sentiments he himself felt. At length he resolved to carry her off from her husband, but the plan failed, and the enraged Brahmin called on her father to avenge the insult. A storm was accordingly called up, and the earth opened and swallowed up the king and his whole court. The sister of the serpent-god assisted him, and hurled on the city huge stones from the Báman mountain. The caverns of Bhúmjú are said to be on the spot where these rocks were uptorn. (*Hügel—Growse.*)

BHURTPU'RA—Lat. 33° 37'. Long. 74° 56'. Elev.

A village in the Diosur pargana, lying about half a mile north-east of Kúri.

BIARUN—Lat. 33° 50'. Long. 74° 23'. Elev.

A small village in Púnch, lying at the mouth of a narrow valley on the left bank of the Dali Nar stream, north-west of the Núrpúr and Sang Sofed passes, about 20 miles north-east of Púnch by a fair path.

The village contains about 12 flat-roofed houses inhabited by Mohamedan zemindars.

The cultivation is confined to dry crops.

BICHLA'RI—

This river, which drains the Banihál district, is formed by the junction of the Mohu and Banihál streams, which take their rise on the slopes of the Pansál range, and unite below the village of Nachiláua; the Bichlári at first flows in a south-east direction until it receives the combined waters of the Pogal and Peristán streams by its left bank, when it takes a more westerly course through a narrow valley, and empties itself into the Chenáb, in lat. 33° 15', long. 75° 12', about 6 miles west of Rámband.

The road from Jamú to Kashmír by the Banihál pass lies on the banks of the Bichlári, which it crosses by bridges, above Digdihol, below Rámsú, and again just above the village of Gagna.

BIFLIAJ—Lat. 33° 37'. Long. 74° 23'. Elev.

A small village between Thanna Mandi and Súran, about 3 miles north of the Ruttan pir pass; it is picturesquely situated on the side of the hill, about 400 feet above the right bank of the Súran river.

Bifliaj is about 20 miles south-east of Púnch. (*Ince.*)

BIHU—

A pargana in the Muráj division, lying on the right bank of the Jhelam, south-east of Srinagar; the tehsíl station is at Pampúr.

BIJ-BEHA'RA OR WIJ-BEA'RA—Lat. 33° 47'. Long. 75° 9'. Elev.

An ancient town of considerable importance, built on both banks of the Jhelam, between Islamabad and Srinagar, from which places it is distant by road about 6 and 30 miles, respectively; by river the distances are much greater. It lies about 9 miles by land above Awantipúr, the journey by boat occupying 10 hours; from Shupian it is said to be 9 koss distant by the direct path.

Bij-Behára is the tehsíl station of the Saremozebala pargana.

The houses, which number altogether about 400, have a very dilapidated appearance, are mostly built of sun-dried brick, in timber frames, and have pent thatch roofs; they are disposed in picturesque confusion, and extend for a considerable distance along the left bank of the river; but the town has very little depth, the high river banks quickly subsiding to the level of the surrounding rice fields.

The streets are narrow, tortuous; and hilly, and very dirty.

There are numerous gardens in the town, which are irrigated by wells, in which the water rises to a level of about 20 feet from the surface.

To the west of the town lies the Wahid Baba Wudar, or table-land, on the edge of which grows a single tree, sacred to Mahadeo, and a place of Hindú worship.

Near the middle of the town is a bridge across the Jhelam, which has here an average depth of about 6 feet; it is supported by three piers, and is a hundred yards long, and 17 feet broad.

In construction the bridge is exactly similar to those at Srinagar; it has lately been much damaged, a portion of the wreck of the bridge below Islamabad, which was carried away, having struck it in its course down the river; though the accident happened many months ago, no steps have as yet been taken to repair it.

An inconsiderable portion of the town is built on the right bank of the river, north of the bridge.

Bij-Behára is famous for the delicacy of its trellis-work, and for the manufacture of blankets.

The following is an approximate list of the houses, according to the trades and occupations of the inhabitants:—

80	Zemindars, Mohamedans.	5	Leather workers.
65	Shop-keepers "	7	Milk-sellers.
15	" Hindús.	2	Cow-keepers.
8	Brahmins.	10	Fishermen.
20	Pandits.	7	Fish-sellers.
10	Goldsmiths.	8	Butchers.
5	Bakers.	2	Musicians.
5	Washermen.	2	Carpet-makers.
9	Cloth-weavers.	3	Blanket-makers.
5	Blacksmiths.	1	Syud.
4	Carpenters.	12	Múllas.
1	Toy maker.	40	Pir Zadas.
2	Surgeons.	20	Fakírs.
3	Physicians.		

There are 10 mosques in the town; in that close to the east end of the bridge is preserved a slab, which was removed from the ruins in the Badshahi Bágh; the inscription, which is in Persian, relates that "by the grace of God, Dara Shukkú, on the 22nd day of the Ramzán, in the year of the Hijra 1060 (corresponding to A. D. 1650), in the reign of Shah Jehan Badshah Gazi, completed this building, which was erected under the superintendence of daroga Mohamed Zahid Abul Hassan, of Samarkand." The site of the Badshahi Bágh lies on the right bank of the river, to the south of the bridge; it is now a barley field, the only traces of the royal garden being the magnificent avenues of chunar trees, now past their prime, and falling rapidly to decay; the remains of the water channels and two masonry reservoirs exist, and the ruins of a baradari or pavilion near the bank of the river.

The garden was supplied with water brought from the village of Nangle, situated on the right bank of the Lidar, some miles to the south-east; it is related that the channels were cut, and the garden itself constructed, at the solicitation of a damsel called Nanu, the daughter of the lambardar of that village, who was a slave in the household of Dara Shukkú. These pleasure grounds originally extended along both sides of the river, the two parts being united by a masonry bridge, of which traces are still visible.

At the south end of the garden, a long brick baradari has lately been built; it is not yet completed.

There are eight ziárats in Bij-Behára; of these, the shrine of Baba Nassíb-ú-dín Ghází is the largest and most famous; it is situated on the

left bank of the river, towards the north end of the town, near the Jumma Masjid.

The local custom, narrated by the traveller Vigne in his description of Bij-Behára, is still observed, and is stated to owe its origin to the following circumstances. On the death of Baba Nassíb-ú-dín, which is held to have occurred 275 years ago, a large concourse of people assembled to do honour to his obsequies, and trespassed on the hospitalities of the towns-people to such a degree, that they were driven to their wits' end how to get rid of them; having taken counsel in the matter, Baba Khán, one of the saint's most prominent disciples, proposed to the multitude that they should accompany him on a pilgrimage to the sacred shrines at Anatnág and Achibal; they consented, and in this manner the inhabitants of Bij-Behára were rid of their burdensome guests.

In memory of this circumstance, one of Baba Khán's descendants, who live in the town, and in the neighbouring village of Kaimo, his mother's birth place, at the annual fair in May, represents the character of his ancestor, and the people go through the ceremony of asking his leave to depart, which being granted, they snatch portions of his garment as relics, and make visits to Islamabad and Achibal.

On the left bank of the river, south of the town, shaded by some fine chunar trees, stands a new Hindú temple, built of white stone with gilt ornaments on the top; it is said to occupy the site of a very old temple, which was founded by Hari Chandar Rázan, one of the ancient kings of Kashmír.

The Maharajah Gulab Sing made, it is said, a vow to erect a temple here, and placed a stone with his own hands to mark the spot; but dying before he had time to accomplish his purpose, the present Maharajah determined to give effect to his father's pious intentions; the works were commenced 11 years ago, and completed A. D. 1871.

Gobind Rám Brahmin of Kishtwár was appointed priest of the temple by the Maharajah, and a *jagir* of the neighbouring village of Gundpúra, of the value of 300 rupees a year, assigned for its maintenance.

On a platform, in front of the temple, are some idols and lingam stones, which seem to have been brought from other places; it was intended to remove an ancient stone tank which lies below the Babarat Haji Makan, at the foot of the Wahid Baba Wudar, to the same position, but the united efforts of five or six hundred men, extended over three or four days, were, it is said, insufficient to move the ponderous mass, which measures about 14 feet 6 inches in length, 5 feet 8 inches in breadth, and 2 feet 7 inches in depth, cut from a single block of stone.

The walls of this basin are about 8 inches thick, and a spout projects at one end from the upper surface. Similar stone tanks may be seen at Wangat, in the Sind valley; the Kashmíris call them *tattalu*, from the large vessel in which it is used to cleanse rice.

Near the temple, on the left bank of the river, is a *dharmsála*, and also a long row of brick buildings, intended for the accommodation of travellers of distinction.

Supplies are abundant; the Jhelam furnishes the best water, as, from the number of cemeteries in and about the town, that from the wells must be of very doubtful purity.

Baron Hügel states that Bij-Behára was one of the ancient capitals of Kashmír; the name may perhaps be derived from Vijaya Para, the city of

Victory, or from Vijaya Bijiri, a king who is believed to have reigned in this neighbourhood about 67 B. C.

BILAUR—Lat. 33° 10′. Long. 75° 17′. Elev.

A hamlet scattered on the northern slopes of the Singipal mountain, about 3 miles from the left bank of the Chenáb. It lies almost opposite to Rámband, on the direct road from Jamú to Kashmír, and contains a small enclosure for the accommodation of the Maharajah when travelling. Supplies are procurable, but water is scarce.

The inhabitants are chiefly Hindús of the Chuttri caste. There are also a few Mohamedan families living in the village.

BIN KAD—

A stream which takes its rise on the slopes of the snowy mountains west of Badrawár, and flowing in a northerly direction through a fertile valley, empties itself into the Nerú river by its left bank, in lat. 33° 4′, long. 75° 40′, below the village of Bhala.

This stream is usually fordable, but is bridged between the villages of Kullain and Bhala, where the road from Badrawár to Doda crosses it, and also above Danda.

The villages lying on the right bank of the stream are almost entirely inhabited by Hindús.

BIREGATI—

A small stream, which, rising in the snowy mountains near the cave of Amrnáth, flows into the Panjtarni streams, the head waters of the Sind river. (*Moorcroft.*)

BIRU′—

The name of a stream which flows into the Tawi; it is crossed by the road from Jamú to Kashmír, about 2 miles north of Krimchi, and at that point, during the rains, the ford is about 60 yards wide, and waist deep.

BIRWA—Lat. 34° 1′. Long. 74° 38′. Elev.

The tehsíl station of a pargana of the same name, which is included in the Patan zillah of the Kamráj division.

The pargana lies on the south-west side of the valley, west of Srinagar, the village being situated at the foot of a table-land above the left bank of the Súknág river. Both the pargana and the village are called Birú.

BISHLA—Lat. 34° 40′. Long. 73° 45′.

A pass over the water-shed between the Kishen Ganga and Khágán valleys, by which, during the summer months, there is a practicable path from the village of Durrol, on the right bank of the Kishen Ganga, to Mandri, in Khágán.

BITARH—

A river in Púnch, which rises on the western slopes of the Pansál range, near the Nilkánta pass, and flowing in a south-westerly direction, empties itself into the Púnch Toí by its right bank, in Lat. 33° 46′, Long. 74° 7′, just south-west of the town of Púnch.

The path from Púnch to Parral crosses this river by a ford, the passage being occasionally temporarily interrupted by floods; the main road from Púnch to Kashmír, over the Haji Pir pass, follows up the bed of the river for about 10 miles, crossing and re-crossing the stream in numerous places.

During the latter part of its course the stream divides into separate channels, flowing over small boulders, and drains a valley which is about half a mile in width, bounded by well-wooded hills of moderate elevation.

BO—Lat. 33° 55'. Long. 75° 4'. Elev.

A small village situated at the foot of the southern slopes of the Wastarwan mountain, about a mile south-east of Awantipúr, on the path to Trál.

The traces of ruins extend from this village to Awantipúr, of which it is considered to form a part. There are five houses in the village, also two springs, and some chunar and other shady trees about it.

BOBAL—(*Dard*, BODE)—Lat. 34° 38'. Long. 75° 12'. Elev.

A camping ground in a valley of the same name, on the path between Badagam, in Tilail, and the Shingo valley. It lies at the source of the Grati Nar stream. There are no habitations in the valley, but fuel and water are obtainable.

BOBERNAG—Lat. 34° 29'. Long. 74° 17'. Elev.

A village in the Uttar pargana, lying high up in the Magabsanger gorge, in the direct road from Hatmalú to Magham.

There is a fine spring in the village which is always running. (*Montgomerie.*)

BOOGAN—Lat. 34° 36'. Long. 73° 58'. Elev.

A village in lower Drawar, situated on the left bank of the Kishen Ganga river, almost opposite Lalla, with which it is connected by a *zampa* bridge.

There are nine houses in the village, inhabited by zemindars, a carpenter, and a blacksmith.

BOORPHRAR—Lat. 34° 15'. Long. 75° 6'. Elev.

A village in the Sind valley, situated on the right bank of the river, almost opposite Sombal. It is watered by a stream which flows down from the Kotwal mountain to the north-west, and it produces rice. The village contains a masjid, and 10 houses inhabited by zemindars, including a carpenter and a potter.

BOR—Lat. 34° 42'. Long. 74° 1'. Elev.

A small hamlet in upper Drawar, situated on the left bank of the Kishen Ganga, opposite Talli Lohát.

During floods this village is cut off from all communication with the right bank of the river; but there is a path over the hills to the south, leading to Kairen.

BORKAN—Lat. 33° 18'. Long. 75° 31'. Elev.

A village lying to the south of the Brari Bal pass, about 18 miles north of Doda, on the path towards Kashmír. It is situated about 2 miles north of Gay, on the top of the long spur which separates the two principal head waters of the Luddur Kud stream.

The village itself contains twelve families, ten being Hindús, and two Kashmíri Mohamedans; the hamlet of Bata, which lies just to the north, on the west face of the spur, contains four houses inhabited by Kashmíri Mohamedans.

Borkan is the last village met with on the path leading into Kashmír by the Brari Bal pass.

BORROGAM—Lat. 34° 33'. Long. 75° 6'. Elev.

The largest village in the Tilail valley is situated on the plateau above the right bank of the Kishen Ganga river, near the confluence of the Grati Nar stream.

It is the thanah station of the valley, and the thanadar who resides in the village is vested with magisterial powers.

Borrogam contains a masjid, and 16 houses which are clustered together, for the sake of warmth and protection, in the manner peculiar to the Tilail valley. The inhabitants are all Mohamedan zemindars. There is much cultivation around the village, but no shade; the pleasantest situation for encamping is under the trees, on the left bank of the Kishen Ganga, which is crossed by a *kadal* bridge with balustrades, having a span of about 75 feet; the descent to the bank of the river is exceedingly steep.

Gulturri, a village in the Shingo valley, may be reached in four marches when the weather is favourable; Mushki, in Drás, is the same number of marches to the east, by a good road said to be practicable for laden ponies.

BORU—Lat. 33° 55′. Long. 74° 47′. Elev.

A small village lying at the foot of the spur, about 5 miles north of Chrár; a stream, a branch of the Sangsofed river, flows through the village; there is also a spring under a chunar tree.

BOSE—Lat. 33° 53′. Long. 75° 8′. Elev.

A village in the Wúllar pargana, lying about half mile east of the path between Súrsú and Trál.

It contains 25 houses inhabited by Mohamedan zemindars, and 2 by Pandits.

The Kumla Nág spring rises near the village, which is also well supplied with water from the stream which flows between it and the village of Laria to the west.

BRAMA—Lat. 33° 30′. Long. 76° 10′.

A cluster of snowy peaks, having an elevation of over 20,000 feet, situated north-east of Kishtwár, on the borders of Zanskar.

They form a conspicuous object in the landscape of those entering Kashmír by way of Doda or Kishtwár.

BRANYEN—Lat. 33° 50′. Long. 75° 36′. Elev.

A village lying on the right bank of the Maru Wardwan river, about 2 miles south of Suedramman.

There are some trees and a little cultivation about the village, which contains seven houses and a masjid.

BRAR—Lat. 33° 48′. Long. 75° 20′. Elev.

A village in the Khourpara pargana, north-east of Islamabad, situated on the right bank of the Shahkúl canal.

An excellent path, crossing the Metsij hill, connects this village with Gowran, in the Kuthár pargana.

BRARIANGAN—

The name of a stream, one of the head waters of the river which flows in many channels through the Trál valley; it rises on the slopes of the lofty range between the Lidar valley and the Wúllar pargana, and is crossed by a *kánal* bridge just south of the village of Narastán.

BRARIANGAN—Lat. 33° 42′. Long. 75° 21′. Elev.

A large village in the Kuthár pargana, lying east of Achibal, at the mouth of the Halkan Galli, on the path to Nowbúg.

There are several springs in the village, the largest of which is esteemed sacred by Hindús. The village contains 25 houses inhabited by pandits, and also five Mohamedan families.

BRARI BAL—Lat. 33° 23′. Long. 75° 29′. Elev.

A mountain pass which lies at the extreme south-east point of the valley of Kashmír, and is crossed by the path from Doda. This route only

becomes practicable when the summer is well advanced, and it is closed early in winter.

The distance from Borkan, the last village met with in Kishtwár, to Choan, at the south-east end of the Shahabad valley, is about 18 miles, the ascent and descent both being steep; there are no villages on the way, but wood and water are obtainable in places.

BRARINAMBAL—Lat. 34° 5′. Long. 74° 51′. Elev. 5,236 feet.

An expanse of water in Srinager, adjoining the Dal lake, traversed by a branch of the Rainiwar canal.

From the northern edge of this morass the canal called the Nali Már flows through the northern portion of the town; on the western edge lies the garden of Dilawar Khán.

BRIMBAR—Lat. 33° 46′. Long. 75° 23′. Elev.

A village in the Kuthár pargana, situated towards the east side of the valley; it is watered by a branch of the Arpat.

The houses, which are eight in number, are built of stones and wood, and have pent roofs covered with either shingles or thatch. The inhabitants are Mohamedan zemindars.

BRING—

A pargana in the Islamabad zillah of the Miráj division; the tehsíl station is at the village of Hokra.

Bring is the name of the ornament or spire on the top of a masjid or ziárat; it seems, therefore, probable that this pargana owes its name to its geographical position at the extreme end of Kashmír.

The Bring pargana is a long and narrow valley, bounded by lofty hills; it lies north-west and south-east, parallel to the Shahabad valley, which it greatly resembles, but is neither so thickly populated, nor is the rice cultivation so extensive, as the river by which it is traversed spreads itself over a considerable surface, and much of the land on the banks of its various channels is stony and unfruitful; willow pollards, however, abound on this land, and afford large supplies of fodder for the cattle during the winter.

Great numbers of ponies graze in this valley, and silk-worms are reared in the villages towards the north-west end. The iron mines near Sof are the most extensive and profitable in Kashmír.

BRING—

The river, one of the head waters of the Jhelam, takes its rise at the foot of the Brari Bal pass, at the south-east extremity of the valley of Kashmír, and as the Tansan stream flows in a north-westerly direction to the village of Wyl, up to which point it is usually fordable; it is there joined by a more considerable stream, which drains the Nowbúg valley, and bending further to the west is augmented by the waters of the Kukur Nág springs, near the village of Hillar, uniting with the Arpat river just west of Islamabad.

During the winter months, this river may be forded without difficulty, but when the snows are melting, it is a vast and impetuous stream, flowing through wide channels bedded with stones and small boulders.

There is a good *kadal* bridge over the river, just above the village of Urigám, south-east of Sof.

BRINGHIN—Lat. 33° 35′. Long. 75° 8′. Elev.

A village which, with Lannor, lying about a mile to the north-west, gives its name to a small valley in the mountains between the Diosur and Shahabad parganas.

It contains about 20 houses, which present rather a dilapidated appearance, but are delightfully situated on sloping turf shaded by beautiful trees. The village is well supplied with water by a stream from the hills.

BRINGHIN-LANNOR—Lat. 33° 35'. Long. 75° 8'. Elev.

A small valley containing the villages of Bringhin and Lannor, beautifully situated in the mountains between the Diosur and Shahabad parganas. The valley is well watered, and rice is extensively cultivated; the locality seems particularly favourable to the growth of the vine; Vigne mentions that wine was formerly made here in great quantities.

The Bringhin-Lannor valley may be reached by a good road from the village of Kew, in the Shahabad pargana; the distance is about 4 miles, the path lying by the Khund valley and the village of Rozlú.

BRINNAR—Lat. 33° 39'. Long. 75° 25'. Elev.

A small village situated on the ledge of the hill, above the left bank of the Nowbúg stream, almost opposite the village of that name.

The houses, of which there are four, and a masjid, are constructed of timber, with pent shingle roofs.

BRÍNT—Lat. 33° 41'. Long. 75° 14'. Elev.

A dirty village surrounded by rice fields, situated about 2 miles west of Achibal, with which place it is connected by a raised pathway.

There are numerous mulberry and other fruit trees about the village; silk-worms are reared in the place, but not to any great extent. The inhabitants number 30 families of zemindars, two barbers, two watchmen, two dyers, two múllas, three shop-keepers, a carpenter, a potter, a leather-worker, two cow-keepers, two milk-sellers, a tailor (a Peshawari), and a fakir, a native of Arabia. In the adjoining hamlet of Butpúra, which is considered a part of the same village, there are 15 houses inhabited by Pandits, and 2 by Mohamedans.

BRIOUND—Lat. 32° 46'. Long 75° 51'. Elev.

A small Hindú village in the Basaoli district, containing about four houses; it is situated on the left bank of the Siowa, to the south of a spur of the mountain which overhangs the stream.

BROR—Lat. 34° 24'. Long. 73° 31'. Elev.

A village situated on the left bank of the Kishen Ganga river, about 3 miles north of Mozafarbad, on the path towards Títwal.

A stream flows down through the north end of the village, which lies on a ledge at the foot of the hills. The inhabiants are Mohamedan zemindars, and number four families; there are also four mills in the village.

BUDDURMUNNU—Lat. 33° 34'. Long. 75° 15'. Elev.

A small village containing six houses, situated on the south-west side of the Shahabad valley, about 3 miles north-west of Vernág. About half a mile beyond the village there is a defile which leads up to the cave of Munda; the ascent is said to be rough and steep, and about 2 koss long. (*Ince*).

BU'DIL—Lat. 33° 30'. Long. 74° 42'. Elev. 14,120 feet.

The Búdil or Sedau pass crosses the Pansál range towards the south-west corner to the valley of Kashmír, north of the province of Naoshera.

The distance between the village of Búdil and Sedau, a village situated about 6 miles south-west of Shupian, is 35 miles, the pass lying about midway.

The road is good, except the part near the summit, which is very steep, the path crossing over snow, which never entirely melts.

The pass is open from May to the beginning of November, and is much used. (*Allgood—Montgomerie.*)

BU'DIL—Lat. 33° 23'. Long. 74° 41'. Elev.

A large village consisting of about 50 houses compactly built, lying in a district of the same name on the southern slopes of the Pansál range, north of Naoshera; it is connected with Golábgarh to the east by a very fair path, quite practicable for horses, and is distant 35 miles south of Sedau, in the valley of Kashmír, the road lying over the Búdil or Sedau pass. A few hundred yards south of the village, which stands on the right bank of the nala, is a small square-bastioned fort, in rather a bad condition. There are a few Mohamedan families residing in the village, but the great majority of the inhabitants of the neighbouring districts are Hindús; they are described as a small wretched-looking set, who appear to suffer much from fever.

There is a good deal of rice cultivation about the village, and supplies are plentiful. (*Allgood—Montgomerie.*)

BUDKU'L—

This river, called also the Bandipúra Nala, takes its rise on the lofty mountains between Haramuk and the Gúrais valley, and flowing in a westerly and south-westerly direction, through the Khuiháma pargana, empties itself into the Wular lake.

It is crossed by a bridge between Watpúra and Bandipúra, and may also be forded.

BUGRA—Lat. 33° 57'. Long. 74° 45'. Elev.

A large village containing 25 houses, situated about a mile north-west of Drigám, on a stream from the Yechára river.

BUILLUNDER (*Dard*, BULLÚR DURRÚ)—Lat. 34° 32'. Long. 75° 9'. Elev.

A village in the Tilail valley, situated on the right bank of the Kishen Ganga river, on the path towards Drás. It contains a masjid and about 12 houses.

BULDA—

A pargana in the Shahir-i-Khas zillah of the Miráj division; owing to its limited extent, and nearness to the city, it possesses no tehsíl station.

BU'LI—Lat. 33° 56'. Long. 75° 8'. Elev.

A village lying in the middle of the valley, rather more than a mile west of Trál. Rice is extensively cultivated in the surrounding district, which is low and swampy, the village standing on high ground shaded by fine trees. There are about 10 houses, surrounded by vegetable gardens, which are enclosed with mud walls.

BUNGLA BUL—Lat. 34° 43'. Long. 75°. Elev.

A store-house and encamping ground, situated on the right bank of the Búrzil stream, 10 miles north-east of the Gúrais Fort, on the road to Skardo. Vigne remarked that opposite this place the stream had apparently worn away the limestone rock to a depth of 150 feet. The same traveller descended upon Bungla Bul from the end of the valley of Astor or Hazora, crossing a pass about 9,500 feet high.

BU'RAN—Lat. 34° 10'. Long. 74° 37'. Elev.

A village lying at the foot of the table-land just east of Patan, near the edge of the Pambarsar morass. It is surrounded with rice cultivation, and includes three mahallas, or districts—Um-Búrun, containing 12 houses, Ban-Búrun, 10 houses, and Mullapúr-Búran, 8 houses. In fiscal matters Um-Búrun is considered as part of Palhallan.

BU'RANAMBAL—Lat. 34° 30'. Long. 74° 2'. Elev.

A village lying in a mountain valley west of the Uttar pargana; it is situated on the right bank of the Badkhol stream, one of the head waters of the Kamil river.

This village has been inhabited by Kashmíris for the last 60 years; before that the inhabitants were from Bhútan. (*Montgomerie.*)

BURNAI—Lat. 34° 37'. Long. 75° Elev.

A small village at the west end of the Tilail valley, situated on the right bank of the Kishen Ganga river, opposite the junction of the Lahun-i-Thul stream. It contains a masjid, and six houses inhabited by Mohamedan zemindars.

The road from Tilail to Gúrais passes up the bed of the Kushpat Wí stream, about half a mile to the north-east of the village; but when the water is low, an active, unladen man can, it is said, reach the Gúrais valley along the bank of the river, which here flows in a narrow channel hemmed in by precipitous pine-clad mountains.

BURNI—

A stream which runs from the Veshau, on the south edge of the Shupian *wudar.* (*Montgomerie.*)

BU'RZIL—Lat. 34° 50'. Long. 75° 8'. Elev. 10,740 feet.

A store-house and camping place, situated at the limit of the forest, on the right bank of the stream at the northern extremity of the Gúrais valley, on the road to Skardo; it lies 26 miles north-east of Gúrais Fort, and 53 miles south-west of Skardo. Two defiles are continued from this spot, that on the east leads to the table-land of Deosai, the other, which is more in a line with the ascent, leads over lofty mountains to Little Thibet and Skardo.

Vigne states that on approaching Stakpilah, otherwise called Búrzil or the Birches, the limestone suddenly ceases, and is succeeded by a formation of granite.

These regions present as wild and grey a scene as any painter could wish for, made up of a confusion of snowy summits, and hoary precipices, broadly relieved in one place by the deep rust colour of the ironstone rock; the chaotic masses with which the whole valley was thickly covered; the streams of the incipient Kishen Ganga dashing over and amongst them, with the milk-white and delicate stems of the birch-tree in full leaf trembling amidst their descending violence.

BU'RZIL—

A stream which drains the east end of the Gúrais valley; it rises on the southern slopes of the Dorikún pass, and flows almost due south until joined by the Nagai stream from the east, when it bends to the south-west, and receiving the waters of the Gisháṭ by its right bank, empties itself into the Kishen Ganga river, in lat. 34° 38', long. 74° 55', below the village of Achur, about 2 miles east of the Gúrais Fort.

In the neighbourhood this stream is commonly known as the Sind; the main road to Skardo lies along its right bank; it is usually fordable, except for about three months in the year during the height of summer; it is bridged near Búrzil store-house, and by the Niát bridge below the village of Dúdgay and by the Kutubut bridge about 2 miles above the village of Tseniál; there is frequently also a bridge at this latter village, on the path to the Tilail valley. In winter the stream freezes, and the inhabitants of the valley are then accustomed to use it as a road.

Jajimarg; the stream which flows from it forms one of the sources of the Lidar river.

CHANDARSÍR—Lat. 34° 8'. Long. 74° 31'. Elev.

A large village lying about 3 miles south of Palhallan and 6 miles south-west of Patan, on the path towards Gulmarg; it is situated in a little valley on the east side of a wudar or table-land, on the left bank of a stream which almost dries in the summer time; there is a small spring in the village, and another on the hill side to the north-west.

There are some beautiful trees in the village, which contains 17 houses inhabited by zemindars, including some Pir Zadas, a messenger, a miller, and a tailor; and also 15 families of sepoys occupying *chak* or rent-free lands in the neighbourhood.

There is much rice cultivation about the village, which also produces dry crops.

CHANDARSÍR—Lat. 34° 8'. Long. 74° 30'. Elev. 6,116 feet.

A wudar or table-land, lying between Palhallan and Khipúr, by the path leading towards the Gulmarg; it is also called the Mogulpúr wudar, from a village of that name situated at the foot of its south-west slope; but its most common appellation seems to be the Haistlak wudar.

A great portion of the land is cultivated, and trees grow along its southern side.

CHANDIMAR—Lat. 33° 38'. Long. 74° 28'. Elev.

A log-house village in the glen between Baramgalla and Poshiana, on the road between Bhimber and Srinagar; it lies on the right bank of the Chitta-pani, about a mile north of Baramgalla. It contains about 25 families, including four blacksmiths; the encamping ground is very limited; some supplies and forage procurable. (*Vigne—Allgood.*)

CHANDNIAN—Lat. 34° 18'. Long. 73° 57'. Elev.

A village in the Karnao valley, situated on the right bank of the Kazi Nág stream; it lies on the path from Títwal to Sopúr, by way of the Tútmari Galli. Gingl, in the valley of the Jhelam, can, it is said, be reached by two paths from this village.

CHANDRA BHÁGA—

The Chenáb river bears this name in the upper part of its course. *See* CHENÁB.

CHANGAN—Lat. 34° 43'. Long. 74° 7'. Elev.

A hamlet in Upper Drawar, situated on a low strip of flat cultivated land on the right bank of the Kishen Ganga river, about 2 miles west of Dúdnial.

A considerable stream, which is crossed by a bridge, flows down through the eastern end of the village; huge boulders lie scattered about its banks, which are precipitous and rocky.

The population consists of 10 families of Mohamedan zemindars, a carpenter, a blacksmith, and a múlla; there is a masjid in the village, and the ziárat of Syud Shehed; also a *masafir-khana* for the accommodation of travellers.

There are a few trees scattered about the place, and some water mills, which are turned by the stream.

CHANOTE—Lat. 32° 59'. Long. 75° 45'. Elev.

A village situated on the slopes of the mountains, a little distance north-west of Badrawár.

It contains about twelve houses, inhabited by a mixed population of Mohamedans and Hindús. It is frequently called Chakr-chanote, from the village which adjoins it.

CHANPU'RA—Lat. 34° 23'. Long. 73° 52'. Elev.

A village lying on a gentle slope above the left bank of the Shamshabari stream, at the western extremity of the Karnao valley; it produces rice and also some dry crops, and is surrounded by a mass of cultivation, which extends for a considerable distance along the bank of the river.

The village is divided into two divisions, Upper and Lower Chanpúra, and contains altogether 19 houses, inhabited by Mohamedan zemindars of the Budwal caste.

CHANTHAN—Lat. 33° 19'. Long. 75° 24'. Elev.

A village situated above the right bank of the stream, at the eastern extremity of the Peristán valley.

The houses, which number about five, are built of timber, and have flat roofs. All the inhabitants are Hindús.

CHAOMUK—Lat. 33° 18'. Long. 73° 47'. Elev. 1,202 feet.

A town situated on a plain on the right bank of the Púnch Toí river, which may be forded in the dry season, and is crossed by a ferry during the rains; it is distant 10 miles north-west of Mirpúr, and 36 miles south-west of Kotli, by way of Sensar. The prosperity of this place is said to be on the wane; it is still, however, the centre of a considerable trade in country produce, between the neighbouring districts of the Panjáb and the surrounding hills. The following is an approximate enumeration of the inhabitants: 250 houses inhabited by Hindú zemindars, 50 Hindú shop-keepers, 100 Mohamedan zemindars, 25 Mohamedan shop-keepers, 60 of various trades and occupations; there are also six sepoys attached to the thana.

The town contains two masjids and the ziárat of the Panch Pir, and two Hindú temples; the red-brick dome of the larger forms a conspicuous landmark; there are likewise three gardens in the town.

CHARAT—Lat. 33° 37'. Long. 75° 11'. Elev.

A small village lying in the plains to the north of the Khund valley, on the path to Bun Dúsur, about 6 miles west of Shahabad. (*Ince.*)

CHASHMA SHAHI—Lat. 34° 5'. Long. 74° 56'. Elev.

A beautiful spring situated in a little valley about a mile from the south-eastern shore of the Dal lake.

CHATAR—Lat. 34° 12'. Long. 73° 32'. Elev.

A village situated on the left bank of the Jhelam river, just south of the junction of the Agar stream. It lies 6 koss north of Kohála, on the new road to Baramúla and the Kashmír valley.

CHATARDHAR—Lat. 32° 53'. Long. 75° 46'. Elev. 10,100 feet.

A pass over the mountain range which separates the district of Basaoli from the valley of Badrawár.

The summit of the pass is distant about 14 miles south of Badrawár and 51 miles north of Basaoli; the path lying over a narrow ridge between lofty mountains, the Sonbai to the east, and the Kaplas to the west.

During the winter months the pass becomes impracticable for cattle and laden coolies, but foot passengers are accustomed to make the passage at all seasons of the year.

Both the ascent and descent are easy, that on the north side being somewhat the steeper; but consequent on the many difficulties to be met

with on the road between Badrawár and Basaoli, cattle are rarely used on the road, and it has very little traffic.

CHATERO—Lat. 33° 26'. Long. 75° 40'. Elev.

A village situated about 4 miles north-west of Mogalmaidán, on the road leading towards the Marbal pass. It contains six or eight houses, which are scattered on the right bank of the Kasher khol stream, opposite the junction of the Sinchun khol. (*Allgood.*)

CHATSABAL—Lat. 34° 5'. Long. 74° 49'. Elev.

A suburb of Srinagar, lying to the west of the city, on the left bank of the Jhelam.

There is a custom house situated on the river bank, just beyond the limits of the town, where duties are levied on all merchandise.

CHECHIAN—Lat. 33° 5'. Long. 73° 47'. Elev.

A small village in Naoshera, 9 miles south of Mirpúr, on the road to the Gatiala ferry. It is situated on the wide open plain, on the left bank of the Jhelam.

The inhabitants are Mohamedans, and number 14 families.

CHEIYER—Lat. 33° 38'. Long. 75° 45'. Elev.

A small village in the Maru Wardwan valley, situated on the right bank of the river, a few miles south of Maru, on the path to Kishtwár.

This village contains two Hindú families, almost the only Hindús inhabiting the Maru Wardwan valley.

CHEJWA—Lat. 34° 28'. Long. 73° 54'. Elev.

A small Gújar village in Lower Drawar, containing four houses; it is situated in a narrow valley about 3 miles east of Ashkot by a fair path, and lies on a small stream which empties itself into the Kishen Ganga river by its left bank.

CHENÁB—

This river is formed of two principal feeders, the Chandra and the Bhága, whence it derives its Sanscrit name of Chandra-Bhága, by which it is usually known in the upper part of its course.

Ptolemy calls it Sandabal, but the Greek historians of Alexander named it the Akesines, because its proper name was one of ill omen. Forster mentions the river under the name of the Chiunaun.

Vigne prefers to derive its present appellation of Chenáb from Chand-áb, or "the water of the moon," rather than from Chín-ab, or "the water of China," inasmuch as it does not flow from any part of the Chinese territories.

The Chandra and the Bhága rise on opposite sides of the Bara Lacha pass, in north Lat. 32° 45', east Long. 77° 22', at an elevation of 16,500 feet above the sea; they effect a junction at Tandi.

From Tandi the Chenáb pursues a north-west course to Kishtwár, a distance of 115 miles. At Kishtwár the river flows in a deep rocky channel, 25 yards wide; its discharge at this place after the junction of the Maru Wardwan river has been calculated at 4,500 cubic feet per second.

At a point about 5 miles north of Kishtwár, the river makes a bend for about 20 miles due south; it then sweeps suddenly round to the west, flowing in that direction by a very tortuous course, until a few miles north of Riassi, when it adopts a south-westerly course to Aknúr, at the foot of the hills, a total distance from Kishtwár of about 150 miles.

In this part of its course the fall is 4,000 feet, or 26·6 feet per mile. At Riassi, the river is a deep and rapid stream, about 200 yards wide.

From Aknúr the Chenáb may be said to become navigable. Near this place its winter discharge has been calculated at 4,750 cubic feet per second, the maximum discharge during July and August being probably between 50,000 and 60,000 cubic feet.

From the Bara Lacha pass to Aknúr the length of the Chenáb is 380 miles, and the whole fall is 15,500 feet, or 40·8 feet per mile.

From Aknúr to Mithankot the length is 570 miles in a south-south-westerly direction, and the whole length from its source to its junction with the Indus is 950 miles.

During its course through the Kashmír territories of Kishtwár, Badrawár, and Jamú, the Chenáb receives many affluents, the principal of which, commencing from the east and following the right bank of the river between the Chamba boundary and Kishtwár, are the Ooniar and Shendi streams, and the Bútna and Maru Wurdwan rivers. Between Kishtwár and Aknúr, the Golan Nar and Lidur Khol streams, and the Bichlári and Ans rivers; no tributaries of importance join the Chenáb on its left bank east of Kishtwár; between Kishtwár and Riassi it receives the united waters of the Karney Gad and Kar Gad streams, and the Nerú, Baggi, and Pinkta rivers; and between Riassi and the western boundary of Jamú, the Tawi.

Between the village of Atúli and the Golábgarh Fort, just above the junction of the Bútna river, the Chandra Bhága is crossed by a rope suspension-bridge, which has replaced the wooden bridge that lately existed.

Another rope suspension-bridge spans the river north of Kishtwár, near the village of Bandarkút, just above the junction of the Maru Wardwan river. Between the villages of Kandni and Saigat, a few miles south of Kishtwár, there is a *jhola* bridge; both these suspension-bridges have replaced wooden bridges, which formerly existed.

Below Doda the river is spanned by a suspension (*chika*) bridge, and about 3 miles east of Rámband, the high road from Jamú to Kashmír crosses the Chenáb by a wooden bridge, which measures about 190 feet in length between the piers, which project about 45 feet; the bridge is about 12 feet broad, and the roadway is planked and protected by side rails.

In addition to those enumerated, suspension-bridges may also probably be found near the village of Asar, between Doda and Rámband, but on the left bank of the river, and below Ass, a village also situated on the left bank, just above the junction of the Ans river.

At the town of Aknúr there is a ferry, and at Riassi the Chenáb is said to be crossed either by a suspension bridge or by a ferry. (*Forster—Cunningham—Vigne—Hervey—Allgood—Mackay.*)

CHIKAR—Lat. 34° 9′. Long. 73° 43′. Elev.

A considerable village in a district of the same name, which lies on the left bank of the Jhelam, and forms part of the Mozafarabad zillah.

It is situated between Maira and Hatti, on the old road from Mari towards Kashmír.

The village stands on a low ridge between two small and richly cultivated valleys; on the north side of the path is a small fort, and at the foot of the hill beyond the village there is a bungalow for the accommodation of travellers. Supplies procurable.

CHIL—

A considerable stream which takes its rise on the southern slopes of the Rámratchan mountain north of Basaoli, and empties itself into the Rávi, in lat. 32° 32′, long. 75° 54′, a few miles above that town.

Its waters are clear and cold. The road between Basaoli and Badrawár crosses this stream between the villages of Samán and Lar. There are stepping stones on the path, but no bridge, and as the stream is subject to freshets, the passage is sometimes interrupted.

CHILA—Lat. 33° 0′. Long. 75° 39′. Elev.

A small village in Badrawár, containing about six houses, situated high up in the mountains at the head of the Bin Khud valley, above the right bank of the stream.

CHILAS—Lat. 33° 44′. Long. 74° 5′. Elev.

A large village containing about 100 houses, with a mixed population of Hindús and Mohamedans; it is situated on the slopes of the hill, on the south side of the Púnch valley, above the left bank of the Púnch Toí river.

CHINENI—Lat. 33° 2′. Long. 75° 20′. Elev.

A large and neat village in a district of the same name, lying about 57 miles north-east of Jamú and 30 miles south-west of Asar, a village on the left bank of the Chandra Bhága river, where it is crossed by a rope bridge. Chineni is built on an eminence on the right bank of the Tawi, and is overlooked by the old palace of its legitimate Rajahs. The mountains to the north are covered with pine forest. Water and supplies abundant. (*Forster Vigne—Montgomerie.*)

CHINGAS SERAI—Lat. 33° 15′. Long. 74° 18′. Elev.

A small and scattered village situated on a flat table-land about 200 feet above the right bank of the Tawi river. It lies on the Bhimber route into Kashmír, between Naoshera and Rajaori, about 13 miles north of the former place, and 15 miles south of the latter. There is a bungalow for the accommodation of travellers, about a quarter of a mile from the village, overlooking the river. It consists of one room 20 feet square, surrounded by an enclosed verandah, 9 feet wide.

The old Serai from which the village takes its name is close to the bungalow. There is no encamping ground, and supplies are very scanty. Water is procurable from a *baoli* or from the river beneath. The hill sides in the vicinity are covered with under-wood and firs, but on the opposite side of the river there is good grazing ground.

In proof of the ophiolatry that prevailed in these hills, the ancient slabs sculptured with figures of snakes have been adduced.

A most curious example of these stones exists at this village, where, among a number of small lingams under a pipal tree, is a rudely carved slab, representing a serpent with its long coils spreading over the whole length of the stone, and a devotee with clasped hands standing below.

CHINGRAM—Lat. 33° 29′. Long. 75° 39′. Elev.

A small village on the left bank of the Sinthon Khol stream; it lies about 6 koss north of Mogalmaidán by a very fair path, on the road between Kishtwár and Nowbúg by the Chingam pass. The village is prettily situated, surrounded with mountains, which are thickly wooded with fir. (*Hervey.*)

CHINJIART—Lat. 34° 34′. Long. 73° 54′. Elev.

A village in Lower Drawar; it lies on the flat top of a mountain with very precipitous sides, situated above the right bank of the Kishen Ganga

river, just north of the confluence of the Jagran stream. It contains a masjid and 12 houses. The inhabitants are all Mohamedans.

CHITTA PANI—

A stream which rises on the western slopes of the Pansál range, at the foot of the pass of that name, north-west of Alliabad Serai; after its junction with the Núricham stream near the village of Bifliage, in lat. 33° 37′, long. 74° 24′, the united waters form the Súran river, which flows in a north-westerly direction towards Púnch.

The bed of this stream is very stony; after heavy rain it becomes an impetuous torrent. Between Baramgalla and Poshiana the road into Kashmír by the Pir Panjál route runs along the bed of the stream, which here lies between lofty and precipitous mountains, and is crossed and re-crossed by about 28 small and very rudely constructed bridges. (*Ince.*)

CHITTAR—Lat. 33° 45′. Long. 75° 23′. Elev.

A large village shaded by fine trees, lying in the middle of the Kuthár pargana, about 10 miles north-east of Achibal. It contains a masjid and 20 houses, of which 2 are inhabited by Pandits, and the others by Mohamedans of both the Shíah and Suni sects.

CHITTI NADDI—

This stream, which is also known as the Bromsuh river, takes its rise in the Gogal Marg, on the northern slopes of the Pansál range, at the foot of the Golábgarh pass; it flows in a north-westerly direction through the Zojimarg, draining a grassy and wooded valley, which is enclosed by lofty mountains; it receives by its left bank the waters of the Dontsuh stream, which flows from a small nág or tarn on the slopes of the Brama Sakal mountain, also the Chitta pani, or Chursuh stream, and numerous other torrents, and empties itself into the Veshau river, in lat. 33° 37′, long. 74° 49′, just north of the village of Kangwattan.

CHITTINGU′L—Lat. 34° 18′. Long. 74° 54′. Elev.

A considerable village in the Lar pargana; it lies in the valley to the north of the Sind river, on the west of the path from Srinagar to the Wangat ruins. Chittingúl is about 18 miles north of Srinagar by road. Supplies are procurable, and water from a stream.

CHIULI—Lat. 33° 19′. Long. 75° 23′. Elev.

A hamlet situated towards the eastern extremity of the Peristán valley, above the left bank of the stream; it lies on the path leading towards the Hinjan Dhar pass and the Lider Khol valley. The huts, which are scattered on the hill side, are built of timber and have flat roofs; they are five in number, and are inhabited by three Gújar families, a potter, and a thakur. Just to the west of the village and below it there is a *kadal* bridge across the stream; it may also be forded a little higher up, where the banks are low.

CHOAN—Lat. 33° 28′. Long. 75° 24′. Elev.

A village situated on the right bank of the Sándran river, at the extremity of the Shahabad pargana, about 10 miles south-east of Vernág; it is the point of arrival and departure from the Kashmír valley by the Nandmarg and Brari Bal passes.

The village, though not large, extends for a considerable distance; the better description of houses, which are built of timber, with pent shingle roofs, are situated on a shelf of the hill towards the north-west, and are surrounded by fields and gardens enclosed with stone walls; the houses at

the other end of the village are single-storied log huts. All the inhabitants are Mohamedans, and number about 10 families, including two of Gújars. There is a customs post in this village, and a small revenue establishment is maintained, except during the four winter months, when the passes are entirely closed, the duties collected seem to be very small, amounting, it is stated, to under one hundred rupees annually. Snow lies at Choan for five months in the year.

Iron ore is obtained in small quantities from mines in the immediate vicinity, but all engaged in the trade live in the villages on the left bank of the river. Mogdúm Sahib's makan occupies a most picturesque position in the village, looking down the valley; below it, shaded by some fine walnut trees, is the small ziárat of Músam Sháh, close to which, on the grassy bank of the river, is the usual encamping ground. Supplies are scarce.

CHODRA—

See SADÚRA.

CHOGAL—Lat. 34° 25′. Long. 74° 22′. Elev.

A considerable village in the Machhipúra pargana, situated on the Pohru river, about 13 miles north-west of Sopúr, and the same distance south-east of Shalúrah; it forms the usual stage between these places. The village is divided into three sections, that lying on the high right bank of the river is the oldest; the other two divisions are situated on the left bank; the stream is usually fordable, and when the waters are high, there is communication by boat with the Jhelam.

Chogal is inhabited by 60 families of Mohamedan zemindars, five Sikhs, four Gújars, four leather-workers, two watchmen, two cow-keepers, a sweeper, three mullas, and a Syud; and has a small garrison of eight or ten sepoys.

It also contains the ziárat of Shaikh Ahmud sahib, near which stands the masjid, a substantial double-storied brick building. There are some fine chunar trees in the village, and a convenient space for encamping on the left bank of the river. From the village of Rickmakam, which lies just to the north-east, there is a good path over the mountains into the Uttar pargana. Supplies are obtainable. The highest peak in the range of hills to the north is called Dewa Null.

Vigne remarks that a panoramic view, replete with most of the beauties of sylvan scenery, is obtainable from the hill close to Chogal, composed of ridges and hollows, plains and cultivated spots, partly rescued by the hand of man from the profusion of pine forest, by which they are so extensively covered, and around all is extended the noble and unbroken amphitheatre of mountain by which this end of Kashmír is bounded.

CHOTA ALI—Lat. 34° 3′. Long. 74° 15′. Elev.

A small village in the upper part of the valley of the Harpetkai stream; it lies about 10 miles south of Bhaniar, on a footpath leading directly towards Srinagar. The village consists of six or eight shepherds' houses surrounded by a little Indian corn cultivation; cattle and sheep graze here in summer, but in winter the place is deserted. A path lies over the mountains from this village to Púnch. (*Allgood.*)

CHOUTRA—Lat. 33° 9′. Long. 74° 45′. Elev.

A village lying high up on the slopes of the mountain a few miles north of Poni, to the west of the road leading towards the Búdil pass. It consists of a few houses. (*Allgood.*)

CHRÁR—Lat. 33° 52′. Long. 74° 49′. Elev.

A small town on the north-west side of the valley of Kashmír, lying about 3½ miles west of Ramú, on the road between Shupian and Srinagar, and 13 miles north-east of Shupian by the direct path. Chrár is built on one of the many bare sandy ridges by which the Pansál range subsides into the level of the valley; these ridges are usually more or less flattened at the top, but have steep and almost perpendicular sides, which are here and there furrowed with rain channels; owing to the scarcity of water obtainable, these ridges are seldom cultivated. The town is built somewhat in the form of the letter X, and now contains about 500 houses; the inhabitants state that about 40 years ago there were more than double this number, before the occurrence of a conflagration, by which the place was totally destroyed. But for its reputed sanctity, it would be difficult to account for its prosperity, as the town owes nothing to its geographical situation. The houses are well built of burnt bricks, which are made in the neighbourhood, and have shingle roofs, but mostly without the usual additional covering of birch-bark and earth. The town is offensively dirty, and ill supplied with water from three tanks; better water may be procured in the ravines at some little distance to the east. With the exception of the clump of trees about the ziárat, and a few vegetable gardens in the town and around it, there is little or no shade or cultivation about the place. The town is commanded by superior heights on the south, and in a less degree by the ridges to the east and west, which run parallel to that on which it stands. A very fine view, embracing almost the whole of the valley of Kashmír, is obtainable from the survey station on the hill to the north-east of the town.

Chrár is a kusaba or market-place, and has an annual fair, which commences in September and lasts for two months; the fair is held on one day in the week. The inhabitants are exclusively Mohamedans. The most convenient spot for encamping is on the east side of the town; but there is almost an entire absence of shade, and water must be procured from the ravine at some little distance. Supplies are abundant.

Chrár contains the ziárat or shrine of Shah-núr-ú-dín (the light of the faith); the great celebrity of this saint seems chiefly owing to his having been a Kashmíri by birth. The tomb is of the usual form, but is perhaps better proportioned, and contains more elaborate carving, than any other in the valley; it is said to have been built during the reign of the emperor Akbar, and the adjoining masjid in the time of Atta Mohamed Khán, the Pathan governor. The masjid consists of a large oblong building, with a wing at either end; it is built of hewn timber placed transversely, and raised on a plinth of brick-work. It is a double-storied building, the centre chambers measuring about 80 feet by 60, with an elevation of about 30 feet; the roof, which rises in tiers, is supported by four pillars of hewn timber, each formed of the single trunk of a deodar tree. The interior is quite plain; the massive wood-work is neither stained nor varnished, but the windows are filled with trellis work.

CHRÁT—

The name of a pargana in the Shupian zillah of the Míráj division; it lies on the left bank of the Jhelam, to the south-east of Srinagar. The tehsíl station is at Múran.

DALWICH—Lat. 33° 35′. Long. 75° 14′. Elev.
A small village surrounded with trees, situated in the centre of the Shahabad valley, about 5 miles north-west of Vernág; it is watered by the stream which flows from the Vetarittar springs.

DAM SAHIB—Lat. 33° 49′. Long. 75° 8′. Elev.
A small village situated on the left bank of the Jhelam, a few miles north-west of Bij Behára.

DANA—Lat. 33° 26′. Long. 74° 1′. Elev.
A small village on the road between Bhimber and Kotli; it lies on the left bank of the Ban stream, about 8 miles south of Kotli. Fine fish may be had from the stream; but supplies can only be procured in small quantities with great difficulty. Shade very scanty. (*Allgood*).

DANDA—Lat. 33° 2′. Long. 75° 40′. Elev.
A village in Badrawár, lying a few miles south-west of Kallain, on the right bank of the Bin Kad stream, which is bridged beneath it.

DANDI—Lat. 32° 59′. Long. 75° 44′. Elev.
A village in the Badrawár valley, lying about 2 miles north-west of that town; it contains about 20 houses, which are for the most part inhabited by Hindú zemindars.

DANDI—Lat. 32° 59′. Long. 75° 47′. Elev.
A small village situated on the lower slopes of the mountains east of Badrawár. It is said to be inhabited exclusively by Hindús, who number 20 families.

DANGA—Lat. 32° 51′. Long. 74° 57′. Elev.
A small village lying about 8 miles north of Jamú, on the east side of the path towards Riassi.

Between this village and Jamú the road consists of stony water-courses and great defiles. (*Hervey.*)

DANGERPU'R—Lat. 34° 8′. Long. 74° 33′. Elev.
A village in the Bangil pargana, situated on a small rill about 3 miles south-west of Patan, on the road towards Khipúr.

The village lies on a high sloping bank just above the path; it contains the ziárat of Syud Mohamed Guznavi, and three houses inhabited by zemindars, a watchman, and an oil seller.

There are many fruit trees in the village, and much rice cultivation about it.

DANGERWARI—
This stream or small river takes its rise on the slopes of the mountains at the south-west end of the Uttar pargana, and flows, in a parallel direction to the Kamil river, to the neighbourhood of Shalúrah, where it bends to the south and east, joining the Pohru river, in lat. 34° 26′, long. 74° 19′, near the village of Wadpúra, just to the south of the range of hills dividing the Machhipúra and Uttar parganas.

During its course it receives numerous streams, the most important being the Idji Nadi and the Surna Nala, both which join it by its right bank, the latter just above the junction of the Pohru.

The Dangerwari has no where any great depth, and may usually be forded; it is also bridged in various places.

DANNA—Lat. 34° 8′. Long. 73° 36′. Elev.
A small town in the district of Chikar, situated on the east side of the Danna Dhak ridge, on the old road from Mari towards Kashmír. It is

distant about 26 miles from Mari and 81 from Baramúla. It overlooks a deep and cultivated valley, at the bottom of which flows the Agar, a considerable stream. There is a double-storied bungalow on the west side of the town for the reception of travellers. Danna also boasts of a small fort.

Coolies and supplies are procurable (*Allgood—Knight—Ince.*)

DANNI—Lat. 34° 25'. Long. 78° 43'. Elev.

A village containing about six houses shaded by trees; it is situated above the left bank of the Kishen Ganga river, on the path between Panchgram and Nosudda-Noseri.

DANSÁL—Lat. 32° 52'. Long. 75° 2'. Elev.

A small town situated above the left bank of the Jhujjur or Chapar Kad stream, about 16 miles north-east of Jamú, on the main road towards Kashmír. The town, which contains about 200 mud-built houses, with flat roofs, is inhabited almost exclusively by Hindús, many of whom are Brahmins. It is supplied with water from wells and a tank, and also from the stream which flows about half a mile to the north-west.

The inhabitants speak a *patois* which is common to the neighbouring districts of Riassi and Poni. A commodious spot for encamping lies to the north-west of the village.

DANSU—

The name of a pargana included in the Patan zillah of the Kamráj division, situated to the south-west of Srinagar; its tehsíl station is at Bargam.

DAR—Lat. 32° 44'. Long. 75° 51'. Elev.

A village in the Basaoli district, situated on the slopes of the mountains above the right bank of the Siowa river.

The path for cattle from Basaoli, leading towards the Chatardhar pass, lies through the village.

DARA—Lat. 33° 44'. Long. 74° 7'. Elev.

A village situated on the slopes of the hills south of Púnch, above the left bank of the Púnch Toi river.

It contains about 40 houses, all the inhabitants being Mohamedans.

DARDPÚRA—Lat. 33° 48'. Long. 75° 25'. Elev.

A small village situated on the right bank of the Arpat stream, at the north-eastern extremity of Kuthár pargana. It contains three houses, two of which are inhabited by Gújars, and the other by a family of Kashmíris. Suedramman, in the Maru Wardwan valley, can be reached from this village by a foot-path lying over the Hairbal Galli.

DARDPÚRA—Lat. 34° 25'. Long. 74° 25'. Elev.

A village containing about eight houses, situated in a valley at the foot of the mountains at the north-west extremity of the Zainagír pargana; it lies about 4 miles east of Chogal.

DARH—Lat. 34° 1'. Long. 75° 7'. Elev.

A village lying on the east side of the Trál valley, towards its northern extremity, at the mouth of the Lam Nai, about half a mile north-east of Arhpal. It contains a masjid, and 12 houses inhabited by zemindars, a múlla, and a carpenter.

DARHAL—Lat. 33° 30'. Long. 74° 29'. Elev.

A large village lying in a district of the same name, at the foot of the west slope of the Darhal passes leading over the Pansál range into Kashmír; it is situated about 12 miles north-east of Rajaori, on the old Patán road to Alliabad Serai.

DARPÚRA—Lat. 34° 31′. Long. 74° 28′. Elev.

A large village in the Loláb valley, shaded by fine walnut trees, and surrounded by a mass of rice cultivation; it adjoins Lalpúr on the north-west.

DARRAL—Lat. 34° 33′. Long. 73° 53′. Elev.

A village in Lower Drawar, situated on a flat strip of land at the foot of the mountains on the right bank of the Kishen Ganga river, just south of the junction of the Jagran stream, which is crossed by a bridge a little distance to the west of the village. The inhabitants number five families, of whom three are Gújars and two Syuds, descendants of Russúl Shah, whose ziárat adorns the village. A little rice is grown in the neighbourhood, and dry crops, but neither supplies or coolies are obtainable. The most shady and convenient spot for encamping is on the river bank, about half a mile south of the village.

Darral lies about 9 miles south-west of Lalla, and 10 miles north of Baran. Pala, in the Mozafarabad district, may be reached by a track crossing the intervening mountain ranges, and paths to the Khágán valley lie up the course of the Jagran stream.

DASU′T—Lat. 34° 46′. Long. 74° 11′. Elev.

A village situated on a small stream which flows down from the hills on the right bank of the Kishen Ganga river, about 5 miles south-west of Sharidi; it contains a masjid, and seven houses inhabited by zemindars. There are also three houses surrounded by some cultivation on the left bank of the river, which is crossed by a fragile *zampa* bridge. The lambardar of the village is said to have a wife and family on either bank. The fields of that part of the village lying on the right bank extend for a considerable distance to the south, joining those of Mundrkur.

DAWAREN—Lat. 34° 7′. Long. 74° 7′. Elev.

A place situated some miles to the west of Gingl, on the right bank of the Jhelam. Baron Hügel, who mentions it under the name of Diánun, says that the ruins of a once important town and temple are visible for some distance along the bank of the river; but at present it cannot boast of so much as one solitary inhabitant. Opposite to Diánun is a Buddhist temple, still in good repair, and built in the same style as those of Kashmír. Its situation is its best defence; its name is Brangutri. (*Hügel.*)

DELOGA—Lat. 32° 42′. Long. 75° 50′. Elev.

A village in the Basaoli district, situated on the side of the mountain on the right bank of the Siowa, high above the bed of the river to the west of Bani.

DEOGOL—Lat. 33° 27′ Long. 75° 15′ Elev.

A village in the Banihál valley, situated on the left bank of the stream.

A path from this village lies over the Danikmarg range to the village of Mohu, to the south of the Mowa pass.

DEORU—Lat. 34° 9′. Long. 74° 41′. Elev. 5,370 feet.

A village lying at the foot of a *wudar* to the north of the road from Srinagar to Patan. It is divided into three mahallas or districts—Dewarpúra, Lahorepúr, and Yekompúr—and contains altogether 15 houses inhabited by zemindars, 10 shál-báfs, a watchman, and a blacksmith; the inhabitants all belong to the Shíah sect of Mohamedans. The village contains the ziárat of Shonshi Baba, and there are said to be the ruins of a Hindú temple on the table-land above it.

DEOSAI—

The Deosai or Devil's Plains are situated on the north-east boundary of

Kashmír; they consist of about 580 square miles of gently undulating ground, averaging at least 14,000 feet above the sea level, and surrounded on all sides by rugged mountains, running up to from 16,000 to 17,000 feet. The drainage, escaping through a not easily distinguished gorge near the Katasiri survey station, falls into the Drás river above Kirkitchú. The formation is usually of granite gneiss, of which lofty barren hills and peaks are seen rising in different parts of the plains. Amidst the general destitution of verdure, there is still a great deal of morass on the banks of the streams, which take their rise on these plains. In his enumeration of the difficulties successfully surmounted by the survey party under his superintendence, Major Montgomerie, R. E., states, that on these plains there are no habitations for the distance of 7 or 8 marches, and no village of any size for 11 or 12 marches; the only firewood to be had is got by digging up the juniper roots and from very thin stunted willows, while on the mountains above there was absolutely no fuel to be had of any kind.

Major Montgomerie also mentions that the people of the country were not very willing to enter the plains from the Kashmír side.

The road from Gúrais to Skardo passes over the Deosai plains.

DEOSAR—Lat. 34° 26′. Long. 74° 21′. Elev.

A small lake situated at the foot of the hills at the south-eastern end of the Uttar pargana.

It lies by the direct path from the village of Nattanas to Chogal.

DERPET—Lat. 33° 24′. Long. 75° 44′. Elev.

A village situated on the left bank of the stream, about 4 miles east of Mogul maidán. From Mogul maidán to Derpet the road is unfit for riding. After crossing a stream close to the village, a long and very steep acclivity leads to the top of a hill nearly 2,000 feet above Mogul maidán.

A corresponding descent of a couple of miles follows, and Derpet is reached. This can scarcely be called a village, as there is but one family living here. It is nearly half a mile out of the way of the path leading towards Kishtwár and on the opposite side of the river Korai. This torrent is broad, deep, and rapid, and is crossed by a frail *sanga* or wooden bridge. The path to Derpet is up a steep ascent after crossing the river. (*Hervey*.)

DEWA—Lat. 33° 57′. Long. 75° 10′. Elev.

A village in the Wúllar pargana, situated about a mile north of Trál, on the path towards Arphal; it is divided into two parts by the Mundúr stream, which flows from Nágbal. At the south end of the village, a spring rises in a basin which is filled with fish; there is another smaller spring close to it. The village contains 16 families of Mohamedan zemindars, 3 Sikh zemindars, 5 pandits, 3 bunnias, a watchman, a cow-keeper, and a fakir; there are also two masjids, and the ziárats of Syud Kurrumdín and Khajah Lattif, which are shaded by fine trees. Both rice and dry crops are produced.

DEWAR—Lat. 34° 28′. Long. 74° 30′. Elev.

A large village lying to the south of Lalpúr, on the eastern side of the Loláb valley.

It contains about 60 houses, including a bunnia's shop and a blacksmith.

The village is surrounded with rice cultivation, it is well shaded by trees, and is supplied with water by a stream from the hills.

Supplies procurable.

DEWASPU'RA—Lat. 34° 27'. Long. 74° 17'. Elev.
A village situated about a mile south-east of Maghám, just south of the road from Sopúr towards Shalúrah; it contains six houses inhabited by zemindars, four by Pirzadas, a múlla, and a watchman, and is surrounded by rice cultivation.

DHANNI—Lat. 34° 24'. Long. 73° 31'. Elev.
A scattered hamlet containing about 10 houses, situated on the flat top of a spur some hundred feet above the left bank of the Kishen Ganga river; it lies about 3 miles north-east of Mozafarabad, on the path towards Títwal.

At the east end of the village, the Bodi Nar, a small rill dashes down from the mountain side, and irrigates the fields, which produce rice and also some dry crops.

To the north of the village the path becomes very bad.

DHARMSA'L—Lat. 33° 8'. Long. 74° 27'. Elev.
A village in Naoshera, situated on the road between Poni and Rajaori; it is distant about 22 miles west of Poni, and the same distance south-east of Rajaori.

Supplies are procurable. (*Hügel—Vigne.*)

DHARMSA'L—Lat. 33° 46'. Long. 74° 5'. Elev.
A village in Púnch, situated on the left bank of the Tat stream, close to its junction with the Púnch Toi, about 3 miles west of Púnch.

It contains 30 houses, about a third of the inhabitants being Hindús.

DHARMSA'LA—Lat. 33° 14'. Long. 74 °5'. Elev.
A small village situated on the northern slope of a sandstone ridge on the road between Bhimber and Kotli. The dharmsala is a building 45 feet long by 15 broad, with a room at each end measuring 15 feet by 9; the intermediate space is supported by pillars. Moderate supplies may be procured, but are precarious. Dharmsála lies about 12 koss north-west of Samani Serai. (*Vigne—Allgood.*)

DHAROT—Lat. 33° 9'. Long. 75° 31'. Elev.
A village standing on the spur above the right bank of the Lider Khol stream, close to its confluence with the Chandra Bhága; it contains about 10 houses.

DIALAGAM (PET or *Upper* DIALAGAM,)—Lat. 33° 41'. Long. 75° 13'. Elev.
A village lying about a mile north-west of Bríut, by the road between Islamabad and Vernág.

A rivulet flows through the village, which is surrounded by rice fields; it contains 15 families of zemindars, a múlla, a watchman, a cow-keeper, and a Pandit, who keeps a bunnia's shop.

DIALAGAM (BUN or *Lower* DIALAGAM)—Lat. 33° 42'. Long. 75°12'. Elev.
This village lies about 3 miles south of Islamabad, on the road towards Vernág, and about 1½ miles north of Pet Dialagam. It contains a masjid, a múlla, and 10 houses inhabited by zemindars; there is also a government silk factory in the village approaching completion. South-west of the village three mounds rise out of the plain; on the top of the largest of these hills there is a solitary tree, near which a fakir lives.

DIDU'F NA'G—Lat. 33° 52.' Long. 75° 28.' Elev.
This lake lies on the east side of the chain of mountains between the Khourpára pargana and the Marú Wardwan valley; it lies south-west of Basman, from which place it is said to be distant 7 koss, on the path leading over the mountains to Kashmír.

DIGDHOL—Lat. 33° 18′. Long. 75° 13′. Elev.
A village situated on the slopes of the mountains above the left bank of the Bichlári river, about 7 miles north-west of Rámband. The road leading towards the Banihál pass lies below the village, and crosses the river by a bridge about a mile to the north of it.

Nearly opposite the village, on the right bank of the stream, there is a waterfall.

DILDAR—Lat. 34° 23′. Long. 73° 52′. Elev.
A village lying on the north side of the Karnao valley, about 3 miles west of the fort, on the road from Títwal towards Shalúra. Some chunar, walnut, and other trees shade the village, which produces rice and also dry crops. It contains a masjid and the ziárat of Baba Abdúla, and 18 houses, which are inhabited by a mixed population of Kashmíris and Paharis, including two múllas. There are also six houses lying at the foot of the hill to the north-east; this hamlet is called Bágh, and may be considered to form part of Dildar.

DILLON KA GHAT—Lat. 34° 15′. Long. 74° 27′. Elev.
A cluster of houses situated on the left bank of the Jhelam, between Sopúr and Baramúla. The banks of the river are low, and the channel unusually broad at this point.

DINGLA—Lat. 33° 45′. Long. 74° 12′. Elev.
A village towards the eastern end of the Púnch valley, about 3 miles east of that town, on the path to Mandi.

It is surrounded with rice fields, and contains 16 houses, 12 being inhabited by Mohamedans and four by Hindús.

DINYER—Lat. 34° 38′. Long. 73° 58′. Elev.
A village in Lower Drawar, situated on the right bank of the Kishen Ganga river, about 3 miles north of Lalla. It lies on the right bank of a stream which flows into the river below the village.

The inhabitants are zemindars, and number five families; there is a mill in the village, which is turned by the stream.

DIOSUR—
A pargana included in the Anatnág zillah of the Miráj division; it comprises the district lying on the right bank of the Veshau river, at the south-west end of the valley of Kashmír. The tehsíl station is at Kulgam.

Vigne remarks that this pargana, one of the largest in Kashmír, produced 100,000 kharwárs (equal to 14,400,000 lbs.) of rice, annually, in the time of Kupar Ram, the best of the Sikh governors, but that when he visited it, the revenue had fallen to 25,000 kharwárs.

DOBWAN—Lat. 33° 57′. Long. 75° 9′. Elev.
A spring and three houses shaded by a clump of trees, situated in a hollow, about 2 miles north of Trál, on the west side of the path leading towards Arhpal.

DODA—Lat. 33° 9′. Long. 75° 36′. Elev.
A town in the province of Kishtwár, situated on a small plain above the right bank of the Chandra Bhága river; it lies at the foot, and partly on the slope, of a grass-covered hill, bare of trees.

The town itself is surrounded by trees; a few willows and poplars, mingled among hundreds of fruit-trees, give it shade and beauty. Doda is distant 21 miles north-west of Badrawár, and 46 miles south-east of Vernág by the Brari Bal pass. About half a mile below the south end

of the town, the Chenáb roars along in a swollen and turbulent flood. The sides of the river are very rocky, and for some feet perpendicular; that on the right bank is the most precipitous, there being only room for a hut and two stunted trees on the bare ledge of rock above the bridge; on the left bank the ground shelves, and there are a few huts and a *baoli* shaded by trees.

The suspension-bridge, which is of the *chika* description, swings at a high elevation above the torrent, here about 50 yards wide; the transit of passengers and baggage is a tedious, though not really a dangerous, operation.

There is a regular establishment maintained to work the bridge, and a small toll is levied on each passenger and package passed across.

During the months of June, July, and August, consequent on the melting of the snows, the river rises considerably; the bridge has then to be moved to a higher position.

The ascent from the bed of the river to the plain and town is somewhat steep, and occupies about 25 minutes, the path leading by the fort, which is situated on the edge of the plain, about 500 yards to the south of the town. It is a mud building about 200 feet square, having a bastion at each corner; there is no ditch; the entrance is on the east side amid some trees. The fort is now used as a state prison, and in it is confined Mir Huthú Sing, the half-brother of the Maharajah. This unfortunate prince entered into a conspiracy with certain superior officers of the army to murder the Maharajah by sword or poison, shortly after his accession. On the plot being discovered, his confederates expiated their contemplated crime by being blown from guns. At the advice of his Pandits and Múlvis the clemency of the Maharajah spared the life of his relative, but condemned him to close captivity for life; his wife and family live in the town, but are permitted no communication with the royal prisoner. His brother, Mir Touma, was also supposed to have been implicated in the conspiracy, but as the fact was not clearly established, the Maharajah contented himself with banishing him to Púnch, his cousin, Moti Sing, the Rajah of that province, having offered to become security for his good behaviour.

Most of the houses in the town are built of mud, in timber frames, and double-storied; the better sort have pent-roofs, which, as in Kashmír, are covered with a layer of birch-bark and earth. The *baradari*, a long brick building, occupies a most prominent position in the highest part of the town; it has been assigned as a residence to the family of Mir Huthú Sing. The bázár lies at the foot of the hill.

In the upper part of the town the streets are narrow and very steep, and are frequently blocked up with huge boulders; a ravine runs along the north-east side of the town, of which the banks are very precipitous. There are said to be 239 houses in the place inhabited by Hindús, and 322 by Mohamedans (including 205 families of shál-báfs), making a total of over 500 houses. In the bázár are to be found representatives of all the usual trades and occupations, but the most important industry, and that for which the place is noted, is the manufacture of shawls, which are, however, inferior in quality and texture to those made in Kashmír. Chogas and patch-work carpets are also largely manufactured. All the trade of Doda with Kashmír and Jamú is carried on by the Rámband and Banihál route, as the passage of the Chandra Bhága and the difficulties to be met with on the direct paths between Kashmír and Basaoli render them impracticable for traders.

There are two masjids in the town, and sundry Hindú temples; also the ziárat of Sharfarid Bagdadi, which is of some reputation in the neighbourhood. This saint, who died and was burried in Kishtwár, is said to have come from Bagdad 300 years ago, and to have lived for a long time in Doda.

Neither wells nor springs are found in the town, which is entirely dependent for its water-supply on a stream which is said to flow down from a village called Koti, lying on the mountain side about 6 miles to the north. Chowdry Russúl Khan has the credit of having constructed the channel by which water is conveyed to the town.

The small plain of Doda is richly cultivated, and is entirely encompassed by high hills bare of forest. The amount of rice grown in the district is, however, insufficient for the wants of the inhabitants, and a considerable quantity is yearly imported from Badrawár.

The Sarkari Bágh, which lies to the south-west of the town close to the fort, forms a convenient and pleasant encamping ground, affording a shady retreat from the heat of the sun, which attains great power in this valley. Doda and the surrounding district, to which it gives its name, had always been under the dominion of the Rajahs of Kishtwár, and fell with it under that of Gulab Singh. Supplies are plentiful, and cattle and sheep abound, but mules and ponies are very rarely met with in the neighbourhood.

DODLA—Lat. 32° 35′. Long. 75° 52′. Elev.

A village in the Basaoli district, lying to the east of the direct path leading towards Púd. Cattle are obliged to make a detour through this village between the Chil stream and Jimrali.

DODWAGAN—Lat. 33° 30′. Long. 75° 22′. Elev.

A small village containing five houses inhabited by zemindars, situated on the right bank of the Sándran river, on the north side of the Shahabad valley. The Bringh pargana may be reached from this village by a path over the mountains.

DOGRIPUR—Lat. 33° 51′. Long. 75° 5′. Elev.

A village situated on the left bank of the Jhelam, a few miles north-west of the confluence of the Veshau and Rembiára rivers.

DOPATTA—Lat. 34° 13′. Long. 73° 41′. Elev.

A village and fort lying in a district of the same name, situated on the right bank of the Jhelam, about 2 miles south-east of Hattian and 18 miles from Mozafarabad. The raj-ship of Dopatta, which, together with Kathai, formed the district of Dowarbid, was left by Enaetullah Khan to his eldest son Futteh Khan, whose grandson Ahmad Khan held the raj at the time of the Sikh invasion and fled at their approach; after living for nearly 17 years in voluntary exile, he returned to his raj accompanied by a strong party of followers, and took possession of the fort which Dewan Kirpa Ram had constructed, and distributing the government stores of ammunition and grain which it contained among his people, again decamped. The Sikh ruler gave the raj to his brother Nasur Ali Khan, who was succeeded by a son, Atta Mohamed. It is said that Ahmad Khan eventually made his peace with the Maharajah Gulab Singh. Atta Mohamed paid a "nuzzeranah" of Rs. 7,000, reserving Rs. 2,000 for his own use.

The district extended for about 25 miles in length from the Kathai frontier on the east, to the spur which divided it from Mozafarabad on the west. Its extreme breadth from the summit of the range of hills border-

ing on the left bank of the Jhelam to the confines of the Karnao Rajah's dominions on the north, was about 18 koss. It comprised all the rich culturable land on both banks of the river, besides which the Rajah exacted a feudal tribute from the Koth Ilaka, in the Kukha country. (*Lumsden—Allgood.*)

DOWAL—Lat. 33° 25′. Long. 74° 56′. Elev.

A small village containing 16 houses, situated in a district of the same name, lying to the south of the Golábgarh, or Kúri pass, on the path between Riassi and Shupian.

DRABBLE—Lat. 32° 45′. Long. 75° 51′. Elev.

A village in the Basaoli district, situated on the left bank of the Siowa, just above the junction of the Bairo stream, about 4 miles north of Bani, on the path towards Badrawár.

The village consists of a few scattered houses surrounded by cultivation.

DRABGAMA—Lat. 33° 50′. Long. 74° 51′. Elev.

A once populous village, and the capital of the pargana of Shúkrú; it now contains little more than one large house, built by some rich man in more prosperous days; on account of its size, and elevated situation on the right bank of the Ramchú stream, it is visible from a great distance. Close to it is a place where two or three large stones, a few feet high, are standing, like those of Stonehenge. Drabgama is about 9 miles north of Shupian, on the west of the road to Srinagar. (*Vigne.*)

DRANG—Lat. 33° 57′. Long. 74° 35′. Elev.

A village in the Birwa pargana, situated on the edge of the forest at the foot of the mountains to the east of the Tosha maidán; the path lying over that pass debouches into the valley of Kashmír at this village, which lies about 21 miles south-west of Srinagar by way of Makaháma. Drang contains a masjid, and 10 houses inhabited by zemindars, a múlla, and a weaver; there is also a small custom-house, to which a Múnshi and a Pandit are attached. There are many walnut trees in the village, which is watered by a stream flowing from the hills. Both rice and dry crops are produced.

DRANGA—Lat. 33° 1′. Long. 75° 42′. Elev.

A village lying a little above the path and the left bank of the Nerú river, about 5 miles north-west of Badrawár. It contains about 30 houses, all the inhabitants being Hindús, with the exception of one family of Mohamedans. A very small stream, which flows down through the village, turns some water-mills, which are situated by some fine shady trees on the bank of the river.

The Nerú, which is here about 2 feet deep, with a moderate current, is crossed by a substantial *kadal* bridge, about 70 feet in span and 4 broad. By the side of the road there is a *dharmsala* for travellers.

DRANGIARI—Lat. 34° 26′. Long. 74° 2′. Elev.

A Gújar settlement, which is usually occupied during the summer months; it lies in the forest near the right bank of the Bangas stream, one of the head waters of the Kamil river, and is situated at the foot of the eastern slope of the Nattishanner Galli, about 10 miles south-west of Shalúrah, on the path leading into the Karnao valley. Supplies are not procurable, but wood and water are to be had in abundance.

DRAR—Lat. 34° 29′. Long. 73° 36′. Elev.

This village, which lies about 12 miles north-east of Mozafarabad, on the north side of the Kishen Ganga river, is situated on the right bank of the

Pakote stream *vis-à-vis* with the village of Mandal, whence it is frequently called Mandal-Drar. There is a bridge across the stream below the village. In the village are a few trees and four houses inhabited by zemindars of the Kulgan caste, an oil-seller, and a blacksmith; also five houses occupied by the servants of Rajah Mohamed Zaman Khán, who lives in a house built of undressed stones, which lies just above the path. The rajah is related to the titular Nawabs of Kúri and to the ex-rajah of Karnao. There are extensive rice fields above the village, which are irrigated by a channel from the Pakote stream; some dry crops are also grown.

DRAWAR—Lat. 34° 25′—34° 45′. Long. 73° 50′—74° 20′. Elev. The district of Drawar, or Drao, comprises that part of the valley of the Kishen Ganga river lying between Titwal and Sharidi. The village of Karen divides it into Pet or Upper Drawar, and Bun or Lower Drawar. Here and there a few Kashmíris are met with, but the bulk of the inhabitants differ entirely from the natives of that valley, resembling in appearance and dress the inhabitants of Hazára, from which district they would seem to have originally migrated.

Some few of the inhabitants of Upper Drawar are conversant with the Dard dialect, but the Kashmíri and Pahari languages are those usually spoken throughout the district. The population appears to be as great as the country is capable of supporting, as every available spot of ground is brought into cultivation, which is noticeably not the case in Tilail and Gúrais, where, however, the area of arable lands is more extensive.

In Upper Drawar, where there is only one harvest annually, makai (Indian corn) grows most luxuriantly, and may be said to be the only crop raised, except on the occasion of an unusually rainy season, when a little *tromba* and *pinga* is sown. Peas are not cultivated, as the sandy soil which suits the makai so admirably does not favour them. In Lower Drawar rice is extensively cultivated, but it does not extend in a northerly direction beyond the village of Kasur, opposite Karen. The harvest is gathered towards the end of September, the Indian corn and rice ripening at the same time. The alternation of crops is not practised in Drawar, but the value of manure is appreciated, the cattle being herded on the fields directly the harvest is completed, and all the manure collected during the winter is carefully utilised. The inhabitants are accustomed to reserve the rice for the evening meal; eating corn-cakes during the day, they prefer rice, but consider that the variation is conducive to health. Most rain falls in this district during the months of July and August, from which period until the end of September fevers are said to be very prevalent in the lower part of the valley.

During the heats of summer the inhabitants are accustomed to retire, with their flocks, to the mountain pastures, returning to their villages for the harvest; during this season travellers often experience great difficulty in getting coolies, as only one or two men are left in each village for its protection. In Upper Drawar the villages are nothing but scattered hamlets, in which the flat-roofed huts are often built at a great distance from each other, each family living on its own land for the convenience of tillage. Here and there the *lambardar*, or some individual possessing both means and taste, has indulged in a timber-house with pent-roof, but with these few exceptions all the houses in Drawar are merely log-huts, with flat mud roofs, such as the Gújars inhabit.

The reasons alleged for building such dark and uncomfortable dwellings are, firstly, a scarcity of wood, a want which is not, however, apparent; secondly, for the convenience of storing grain; and thirdly, for fear of exciting the cupidity of the government by an unusual display of wealth. Most probably the real cause is to be found in local prejudice.

But little trade is carried on in Drawar; cotton cloths, prints, salt, and trinkets are imported, and puttus, luis, ghi, goats, and sheep are exported, but both imports and exports are of trifling value. Customs duties are levied on traders importing goods by the passes from Khágán; each load of salt, averaging two maunds, pays one rupee (British currency).

The district of Drawar formed part of the possessions of the rajahs of Karnao, and until the time of Shere Ahmud, the last of the line, the inhabitants seem to have held their lands rent-free, on the conditions of feudal service.

Rajah Shere Ahmud, being required by his Suzerain to furnish troops for the expedition against Gilgit, was unable to raise the necessary contingent; the inhabitants of Drawar declining to serve, he punished their contumacy by levying a land tax, which was at first limited to Rs. 11 (Hari Singhi) for each *dok* (that is, as much land as a maund weight of *makai* seed will sow); this he subsequently increased to Rs. 14. After the fall of Rajah Shere Ahmud, successive governors of Mozafarabad, in which zillah Drawa now lies, have increased the assessment, and it is now stated to be reckoned on the crop at Rs. 30 (Kashmír currency) on each 400 *kurhu*, each kurhu consisting of 12 *púlahs* or sheaves; the zemindars aver that this assessment only leaves one quarter of the crop to the farmer, the rest falling to the government, which latter portion has to be accounted for in coin; and they likewise assert that Golam Ally Shah, the lately appointed zilladar of Mozafarabad, has declared his intention of still further raising the assessment.

The flocks and herds, however, seem to represent the principal wealth of the population; and judging from the comfortable and well-to-do appearance of the people, it might be supposed that their taxes did not press with undue severity.

The road, which follows the course of the Kishen Ganga, lies for the most part on the right bank of the river; it is stated to have been considerably improved about five years ago by order of Colonel Gandú, the then zilladar of Mozafarabad; but it is rough and difficult, and may be said not to be practicable for cattle, and it is a noticeable fact that neither ponies nor mules are to be found in Upper Drawar.

DRAWEY—Lat. 33° 37′. Long. 75° 24′. Elev.

A village at the mouth of a valley, which opens into the Nowbúg Nai at its south-west end; it is situated some little distance from the right bank of the river, about a mile west of the village of Larún. It contains a masjid, and 9 houses inhabited by zemindars and a mochi.

DRAYNA—Lat. 33° 4′. Long. 75° 42′. Elev.

A small village in Badrawár, situated on the slopes of the mountain above the right bank of the Nerú river, almost opposite to Kullain.

It contains eight houses, of which six are inhabited by Mohamedans and two by Hindús.

DREDJA—Lat. 32° 59′. Long. 75° 45′. Elev.

A small village, containing 5 houses, situated on the right bank of the Nerú, almost opposite Badrawár.

There is a bridge across the river below the village.

DRIGÁM—Lat. 33° 57′. Long. 74° 46′. Elev.

A village containing about 50 houses, situated on the left bank of the Yechára stream, which is crossed by a bridge, or it may be forded.

There are some splendid chunar trees and green turf by the path on the west side of the village.

DRINGLA—Lat. 34° 23′. Long. 73° 50′. Elev.

A village in Karnao, lying on the left bank of the Kazi Nág stream, about a mile east of Títwal; it is shaded by numerous walnut trees, and produces much rice and some little corn.

The inhabitants, who are all zemindars, number nine families, five being Gújars, three dhobies, and one Syud. Druggur, a village lying on the opposite bank of the stream, contains seven houses inhabited by Gújars, who are also zemindars.

DRINJA—Lat. 32° 43′. Long. 75° 51′. Elev.

A village in the Basaoli district, consisting of a few houses situated on the side of the hill, above the right bank of the Siowa river, north-west of Bani.

DROBMARG—Lat. 33° 37′. Long. 75° 29′. Elev.

A village situated on the left bank of the Brinwar stream; it lies on the path from Nowbúg to the Maru Wardwan valley by the Hoksar pass.

DROGJUN—Lat. 34° 5′. Long. 74° 52′. Elev.

A village situated at the south-western extremity of the Dal lake; it forms one of the zillahs of the city of Srinagar, and contains 23 mahallas or districts. The continuation of the village in the direction of Gagribal is called Buchwor; a large number of the inhabitants of this locality are potters.

The bridge over the water-gate, at the head of the Tsont-i-kol canal, on the west side of the village, is called the Githa Kadal.

DROGMAL—Lat. 34° 29′. Long. 74° 20′. Elev.

A village lying towards the south-east end of the Uttar pargana. The houses, which are much scattered, are built of dove-tailed timbers, and have thatched roofs.

There is plenty of grass about the place, and many shady trees.

DRUDU′—Lat. 33° 1′. Long. 75° 42′. Elev.

A small village, containing five houses inhabited by Hindú zemindars; it lies on the left bank of the Nerú river, about 6 miles north-west of Badrawár, on the road towards Doda.

DRU′NGLI—

The name of a stream which flows into the Súran river by its right bank, in lat. 33° 46′, long. 74° 10′, near the village of Kankot, about 3 miles east of Púnch.

It is fordable where it is crossed by the path from Púnch to Mandi.

DUBGAO—Lat. 34° 16′. Long. 74° 28′. Elev.

A small village lying on the right bank of the Jhelam, about 4 miles south-west of Sopúr.

It contains a large timber depôt, from whence most of the wood used in boat-building throughout Kashmír is supplied; it is the property of the government, and there are three or four bungalows in the fine grove of chunars near the village, which are occupied by the agents attached to the depôt.

The Pohru river runs into the Jhelam just above the village; when the waters are high, boats can ascend as far as the village of Awutkúla; the passage occupies about 20 hours. (*Ince.*)

DU'BJI—Lat. 33° 41'. Long. 74° 42'. Elev.

An encamping ground on the Pir Punjál route, between Alliabad Serai and Hirpúr; it lies on the left bank of the Rembiára, about 3 miles west of Hirpúr.

There is no village or any shelter near it, and neither coolies nor supplies are procurable. (*Ince.*)

DU'DAR KAD—

A stream in the province of Jamú, which flows into the Tawi, in lat. 32° 49', long. 75° 12', a few miles south of U'dimpúr. It crosses the road from Jamú towards Kashmír, about 5 miles north-east of Dansál; during the rainy season the ford is about 70 yards broad and waist deep.

DU'DGAY—Lat. 34° 41'. Long. 74° 57'. Elev.

A village situated on the right bank of the Búrzil stream, towards the north-east end of the Gúrais valley; it is said to contain only two houses.

The Niat bridge, so called from a neighbouring stream, crosses the Búrzil about half a mile below the village.

DU'DH GANGA—

This river, which takes its rise on the eastern slopes of the Pansál range, near the Choti Galli pass, is known at the commencement of its course as the Sangsofed stream, and flows down in a north-easterly direction, debouching on to the plain a few miles north of Chrár; it shortly afterwards turns due north, and passing through the suburbs of Batmalú and Chatsabal, empties itself into the Jhelam at the west end of Srinagar, just below the Suffah Kadal, the last of the seven bridges.

During the latter part of its course, the high road from Shupian lies along its right bank. In its passage through the suburb of Batmalú it is crossed by two *kadal* bridges, and by a third, the Chatsa Kadal, about 50 yards above its junction with the Jhelam; it is also bridged between the villages of Ború and Kralwari north of Chrár, and probably in other places. It has usually but little depth, and may, it is believed generally, be forded without difficulty throughout its course; the banks, however, are frequently very steep. Dr. Elmslie calls this river the Chatsakol, or "the white stream," and states that it gets its name from the circumstance that it takes its rise near a white stone called Chats Kanyi.

DU'DNIA'L—Lat. 34° 43'. Long. 74° 8'. Elev.

A hamlet in Upper Drawar, situated on the right bank of the Kishen Ganga river; it is distant about 12 miles south-west of Sharidi, by the main path lying along the right bank of the river; there is also a pathway along the left bank, but it is described as being very rough and difficult.

The Kishen Ganga is crossed by a *zampa* suspension-bridge to the south-east of the village, and a path, by which the valley of Kashmír may be reached, lies up the bed of the stream, which is called the Kashmír-ka-Katta. The village contains a masjid, and five houses inhabited by zemindars; there is also a *masáfir-khána* for the accommodation of native travellers; the houses are much scattered, and surrounded by extensive patches of cultivation; some fields lie also on the left bank of the river.

A little grain may be obtained in this village, and some coolies collected if due notice is given. Space for encamping is very confined; water may

be brought from the river below, or from a stream which flows across the path at some little distance to the west of the village.

DU'DSCHUR NA'G—Lat. 33° 56′. Long. 75° 26′. Elev.

The name given to two tarns lying on the lofty chain of mountains which divides the Dachinpára pargana from the Maru Wardwan valley. (*Montgomerie.*)

DUGRA—Lat. 33° 38′. Long. 74° 29′. Elev.

A small village of flat-roofed cottages, prettily situated on the right bank of the Chitta pani, between Baramgalla and Poshiana, on the Pír Panjál route into Kashmír.

DU'LIPU'RA—Lat. 34° 28′. Long. 74° 11′. Elev.

A village lying at the edge of the forest about 2 miles south-east of Shalúra, on the road towards Sopúr; it is the southernmost village in the Uttar pargana, and is situated on the left bank of the Dangerwari stream, which flows in a deep channel, but is shallow, and may be forded without difficulty. The village contains a masjid and 12 houses, inhabited by zemindars, a múlla, and a watchman. Rice cultivation abounds in the vicinity.

DU'MAL—Lat. 33° 13′. Long. 73° 49′. Elev.

A village in Naoshera, lying a little distance north of Mirpúr, on the road towards Chaomuk. There is a well in this village by the side of the path.

The inhabitants are zemindars, and number about 30 families.

DUMBA—Lat. 34° 24′. Long. 73° 56′. Elev.

A village situated towards the eastern extremity of the Karnao valley; it lies on the left bank of the Shamshabari stream, by which it is divided from the village of Haji Nar on the opposite bank. The stream can be forded. The village is shaded by a clump of trees, and contains four houses inhabited by Kashmíri zemindars; there are a few rice fields about the place, and much cultivation of dry crops.

DUNGTHUL—Lat. 34° 36′. Long. 75° 1′. Elev.

A village in Titail, situated on the left bank of the Kishen Ganga, at a bend of the river looking up the valley; it lies towards the western extremity of the valley, almost opposite to Purana Titail, and contains four houses and a masjid.

DU'R—Lat. 33° 56′. Long. 74° 43′. Elev.

A small village situated in the valley a few miles north-west of Chrár, on the path towards Kág.

DURU or DU'R—Lat. 33° 34′. Long. 75° 16′. Elev.

The tehsíl station and chief place in the Shahabad pargana, sometimes called Shahabad. (*See* SHAHABAD.)

DUS—Lat. 34°. Long. 75°. Elev.

A small village lying in a ravine of the Sonakrund wudar, about 4 miles south-east of Pampúr, just to the south of the path towards Ladú; the ziárat of Syud Jafir, surrounded by a belt of trees, enclosed by a mud wall, lies by the side of the road. The village contains a masjid, and 12 houses inhabited by zemindars, a múlla, a watchman, and a cow-keeper; it is shaded by trees, and produces only dry crops, being dependent on wells for its water-supply.

DU'SU'—Lat. 33° 37′. Long. 75° 28′. Elev.

A village situated on the right bank of the Brinwár stream, at the foot of the western slope of the Chingam pass, between 3 and 4 miles south-

south-east of Nowbúg. It is a small village, lying at the foot of the higher range, and encompassed by other hills, so that not a glimpse of the valley can be obtained. There is plenty of wood in the neighbourhood, and the hills are covered with dense forests. A good deal of cultivation surrounds the village, and the country between these hills, and the next and lower ridge is quite a valley. Mrs. Hervey, who gives this description of the place, calls it Déosir.

DWORIAN—Lat. 34° 44′. Long. 74° 3′. Elev.

A village in Upper Drawar, situated on the bank of the Kishen Ganga, between Talli Lohát and Dúdnial; it stretches for a considerable distance along the bank of the river, the south-west end being divided from the eastern portion by a grassy spur; the Kanderan stream flows down through the east end of the village, and may be crossed by the trunk of a tree; a more considerable stream, which is not usually fordable, flows through the west end, and is crossed by a good *kadal* bridge. A *zampa* bridge spans the Kishen Ganga just to the east of the village, and communicates with some fields lying on the left bank. There is also a patch of cultivation on the mountain side at some little distance to the north-east, called Akori, but there are no habitations there.

Burrawai, in Khágán, may be reached from this village by a path lying up the bed of the stream to the north; the journey is divided into three stages.

Dworian contains a *masáfir-khána* for the accommodation of travellers, a masjid, and 16 houses inhabited by zemindars, a carpenter, and a blacksmith. Cedars and holly grow in the vicinity of this village, and are here first met with in descending the valley of the Kishen Ganga.

DWORIAN—Lat. 34° 52′. Long. 74° 3′. Elev.

A pass over the water-shed between the valley of the Kishen Ganga and Khágán; it lies to the north of a village of the same name.

E.

EISHMAKAN—Lat. 33° 52′. Long. 75° 20′. Elev.

A considerable village in the Lidar valley, prettily situated on the sloping side of the range of mountains some little distance above the left bank of the river, about 12 miles north-east of Islamabad. The Shákúl canal, which traverses the upper portion of the Khourpara pargana, flows beneath the village. Above it and visible from a distance of some miles is the ziárat of Zyn-ú-Dín, one of the four principal disciples of Shah Núr-ú-Dín; for about 12 years before his death he lived in a cave at a village near Litur, in Dachinpara. He then, in imitation of the prophet Ali, told his disciples not to follow him, said that his end was approaching, and enjoined them to place a tomb to his memory where his staff should be found. It was discovered in a low and narrow cave at Eishmakan, and the tomb lies in a nook at the extremity, distant only a few paces from the mouth. His body, they would have the world believe, was never found at all. This shrine is the object of deep veneration by the Mohamedans, who visit it in great numbers from all parts of the valley.

Coolies are obtainable and supplies abundant. (*Vigne.*)

ERIN—

A stream which rises on the western slopes of the Haramuk mountain, and flows through the end of the Khuiháma pargana, emptying itself into Wular lake at its north-east end, near the village of Lankagúnd. (*Ince.*)

F.

FARRIABA'DI—

A stream which is fed by the glaciers on the southern slopes of the Kún Nún or Ser and Mer mountains, on the confines of Súrú; it flows in a south-westerly direction, and empties itself into the Maru Wardwan river, just below Petgám, in lat. 33° 40', long. 75° 46'.

A path leading towards Súrú and Zanskar by the Chilúng pass, follows the course of this stream.

FATTEHPU'R—Lat. 23° 10'. Long. 73° 47'. Elev.

A village in Naoshera, lying about 2 miles north of Mirpúr, to the west of the road towards Chaomuk. There is a well in the village, and about 16 houses inhabited by Mohamedan zemindars.

FATTIPÚR—Lat. 33° 25'. Long. 74° 21'. Elev.

A village in Naoshera, containing an old Serai; it is situated on the right bank of the Tawi, about 2 miles north of Rajaori. (*Ince.*)

FIROZPU'R—Lat. 33° 57'. Long. 74° 23'. Elev.

A pass over the Pansál range, between Púnch and Kashmír; it is situated at the northern extremity of the Mandi valley, and derives its name from the village which lies at its foot on the Kashmír side. Though not adapted for cattle, this is a very direct and much frequented route; laden coolies accomplish the journey between Srinagar and Púnch in six days.

During the winter months, from December until April, this pass is closed.

FIROZPÚR—Lat. 34° 3'. Long. 74° 29'. Elev.

A village in the Bangil pargana, lying at the foot of the mountains to the east of the Gulmarg; it is situated on the left bank of a shallow stream which flows through a wide and stony bed.

This village is well shaded by trees, and contains about 20 houses inhabited by zemindars, including a watchman and two weavers; there is a small customs establishment presided over by a Pandit, and a few sepoys are likewise located in the village to prevent unauthorised emigration.

Firozpúr is distant about 20 miles west of Srinagar; and the remainder of the journey to Púnch, by the foot-path lying over the pass to the south-west of the village, is divided into four stages.

FISHALTANG—Lat. 34° 36'. Long. 74° 12'. Elev.

A mountain in the range forming the water-shed between the north end of Kashmír and the valley of the Kishen Ganga. (*Montgomerie.*)

G.

GABRA—Lat. 34° 22′. Long. 73° 52′. Elev.

A village in the Karnao valley, the ancient residence of the Rajahs of that district. It is said now to contain about 30 houses, and to be distant 2 koss above Kanpara by a good path.

GADENWAR—Lat. 34° 27′. Long. 73° 57′. Elev.

A pass over the range of mountains forming the water-shed between the north-west extremity of the valley of Kashmír and Lower Drawar.

From the pass there is a road along the ridge to Drawitch 3 koss, and from there a path to Khágán in summer. (*Montgomerie.*)

GADITAR—Lat. 33° 53′. Long. 74° 28′. Elev.

A mountain lake, lying in a valley on the east side of the Pansál range, above the Tosha maidán; the path between Púnch and Kashmír by the Tosha maidán pass lies to the south of the lake, and crosses the stream which flows from it into the Suknág river.

GADRAMMAN—Lat. 33° 40′. Long. 75° 26′. Elev.

A hamlet lying above the right bank of the Nowbúg stream, about 2 miles north-east of the village of Nowbúg. The inhabitants number six families of zemindars, seven Gújars, a shikari, and a lohar. There are two masjids in the village.

GADSAR—Lat. 34° 25′. Long. 75° 6′. Elev.

A small lake called also the Yem Sar; it lies near the head of a grassy valley, which bears its name, situated amid the lofty mountains between the Sind valley and Tilail; the Gadsar stream flows through the lake joining the Lahun-i-Thal, an affluent of the Kishen Ganga, in lat. 34° 33′, long. 75° 2′.

The tarn, which is about a quarter of a mile long and something less in breadth, is of oval shape, lying north-west and south-east; on the south and south-west precipitous rocky mountains and huge glaciers overhang its waters, which are of a deep blue colour, flecked with floes of ice and snow. To the north the banks are low and grassy, and strewn with grey boulders. This lake lies above the limit of forest; but a few stunted juniper bushes grow amid the surrounding rocks. One of the paths between the Sind valley and Tilail, passes down the valley above the north end of the lake.

GADWAIN—Lat. 34° 8′. Long. 74° 32′. Elev.

A village in the Bangil pargana, situated about 4 miles south-west of Patan, on the path towards Khipúr. The village, which includes Sirrir, lies mostly a little distance to the north of the road. It is shaded by fruit and other trees, and watered by a little stream; there is also a spring of clear cold water by the side of the path.

The village contains a masjid, now in ruins, and six houses inhabited by Mohamedan zemindars and 10 Pandits. There is a sacred tree in the village called Brinamole, an object of veneration to Hindús.

GAGANGIR—Lat. 34° 18′. Long. 75° 15′. Elev.

A small village in the Sind valley, prettily situated on the right bank of the river, about 10 miles west of the village of Sonamarg, and 9 miles east of Gúnd-i-Sur-Singh, on the road to Drás. It contains a custom-house and

establishment, and three houses inhabited by zemindars, two Pandits, and two sepoys. There is a convenient and shady place for encamping on the level bank of the river to the east of the village.

GAGRIBAL—Lat. 34° 5′. Long. 74° 53′. Elev.

A pretty hamlet lying on the southern margin of the Dal, at the rocky foot of the Takht-i-Sulaimán hill; the water of that portion of the lake adjacent to this village is very highly esteemed. A pleasant lane shaded by young poplar trees, festooned with vines, leads by the margin of the lake to the suburb of Drogjun, which lies about a mile to the south-west.

GAGRIN—

This stream takes its rise on the slopes of the snowy Pansál, south-west of the Firozpúr and Zamir passes, the path to which lies along its course; it flows almost due south, and being joined by the Dali Nar stream just above the village of Mandi, where there is a bridge, empties itself into the Súran river, in lat. 33° 45′, long. 74° 14′, near the village of Chandak, at the eastern extremity of the Púnch valley.

GAGRIN—Lat. 33° 54′. Long. 74° 20′. Elev.

A village lying at the northern extremity of the Mandi valley, at the foot of the Firozpúr pass; it is said to contain 10 or 12 houses, and lies about midway between Púnch and the village of Firozpúr, in the Kashmír valley.

GAGRIN—Lat. 33° 43′. Long. 74° 53′. Elev.

A dirty village, surrounded by rice cultivation, situated about half a mile to the south of Shupian.

GALLOTI GALLI—Lat. 34° 27′. Long. 73° 28′. Elev.

A pass over the water-shed between the Kishen Ganga and Kúnara or Nainsúkh rivers. The path between Kúri and Bala-kot lies over this pass.

GAMMOTE—Lat. 34° 57′. Long. 74° 16′. Elev.

The name given to part of the valley traversed by the Surgun or Kankatori stream; it lies about 12 koss north of Sharidi, on the path towards Chilas.

GANDARBAL—Lat. 34° 14′. Long. 74° 49′. Elev.

A village situated on the left bank of the Sind river, at the western extremity of the valley. The village itself lies about a mile from the bank, but there is a ghát on the river, and near it a small, but smooth and well shaded, encamping ground. The village lies beneath a lateral spur from the mountains, which is composed of excellent kunkur, and upon which the prungus plant grows abundantly. The Sind here becomes navigable, and boats pass between Gandarbal and Shadipúr, on the Jhelam, in about four hours; Just below the ghát a small stream flows in by the left bank of the river. across the mouth of this stream is one of the arches of a ruined stone bridge, which was probably the largest in Kashmír; it appears to have consisted of not less than 12 arches; its length was about 120 yards, and it formerly spanned the Sind river, which now, however, flows several yards to the west of it. (*Moorcroft—Ince.*)

GANESHBAL—Lat. 33° 59′. Long. 75° 21′. Elev.

A village lying on the right bank of the Lidar river, towards the northern extremity of the valley; it consists of about a dozen houses built of wood, and situated so completely on the edge of the river, as to overhang the rapid waters which foam along only a few feet below. Just before reaching Ganeshbal the strath narrows to a defile, but it there again opens upon a triangular plain, about a mile in length, and bounded on all sides by

beautiful slopes, covered with forests or carpeted with verdure, and rendered grander in appearance by the aspect of the snowy peaks seen at the upper end of it.

Ganeshbal, or the place of Gunysh or Ganesa, the only son of Siva and Parbuti, owes its celebrity to a large fragment of rock that lies in the torrent of the Lidar, and has been worn by it into what none but a Hindú would discover to bear the faintest resemblance to the head of an elephant, with which Gunysh is always represented; a trunk and a pair of ears and eyes have been added by the painter's hand.

The Pandit who resided on the spot when Vigne visited it, admitted that he had long sought the favour of the god, but he had rarely given a propitious answer to his prayers.

GANGARBAL NÁG.—Lat. 34° 26′. Long. 74° 58′. Elev.

A lake situated on the north-east slopes of the Haramuk mountain, at an elevation of about 12,000 feet; it lies under the wildest and most lofty peaks of the mountain, which tower to a height of about 1,000 feet above its level. The lake is about 1½ miles long, and only 2 or 300 yards wide; its waters are not particularly clear, nor has it the appearance of great depth.

On the 8th of the Hindú month of Bhadra (20th August), there is a great pilgrimage of Hindús to the Gangarbal; they remain on its banks for a day or two, praying and performing their ablutions, and throw into its sacred waters three small bones taken from the funeral pyre of their deceased friends, together with sweetmeats and money. In the native tradition of the valley it is affirmed that Siva, for the benefit of his followers in Kashmír, went to Haramuk and pulled his own hair, and that the water of the Gangarbal immediately began to flow.

Gangarbal is about 35 miles north of Srinagar, and may be reached by a path from the Wangat ruins. (*Vigne.*)

GANGNA—Lat. 33° 21′. Long. 75° 13′. Elev.

A hamlet situated on the left bank of the Bichlári, about 1½ miles north-west of Rámsú, on the road leading towards the Banihál pass. A few hundred yards above the village there is a bridge across the river, which measures about 38 feet between the piers.

GANHOT—Lat. 33° 15′. Long. 75° 21′. Elev.

A village in the Rámband district, said to contain six or seven houses inhabited by Hindús; it lies on the path from Rámband, towards the Hinjan Dhar pass, between Kishtwár and the Peristán valley.

GANIKI—Lat. 33° 10′. Long. 75° 31′. Elev.

A village situated on the left bank of the Lider Khol stream; it lies a few miles west of Doda, on the path towards Rámband, which crosses the stream by a bridge below the village.

GANMARA—Lat 34° 37′. Long. 74° 31′. Elev.

A mountain in the range forming the water-shed between the north-east end of Loláb valley and the Kishen Ganga. On the range between Ganmara and the Kimsaran mountain to the south-east, there is apparently a large quantity of iron ore, and it is probably owing to this that the rocks are so much cut up by lightning. The compass is very variable. Water is procurable all along at about 200 feet below the top of the ridge, but towards night it is scarce, owing to the snow not melting after sunset.

An excellent road runs along the ridge from the Ganmara survey pole, leading from the Loláb and beginning at Kúligan. A little past that pole the road is very bad for about a mile, and it is with great difficulty and often danger that a person can get along. The tops of all the high hills are rocky and quite barren; there does not even exist a blade of grass on them, but below are beautiful little valleys full of cattle, mostly horses.

There are in some of these valleys small settlements of Gújars, who pass the summer months here, and keep a large supply of milk and butter. (*Montgomerie*).

GAREPU'RA—Lat. 34° 27'. Long. 74° 15'. Elev.

A village in the Machhipúra pargana, lying on the north side of a narrow cultivated valley, which is traversed by the path from Shalúrah towards Sopúr. It is situated about a mile to the west of Magham.

All the inhabitants are zemindars, and number eight families, five being Mohamedans and three Pandits. Rice is extensively cultivated about the village, which is well shaded by trees, and contains a masjid.

GARH—Lat 32° 57'. Long. 75° 45'. Elev.

A house belonging to Molak, lambardar of Sartangal and two neighbouring villages; it lies in the valley about 2 miles south of Badrawár, and is marked on the map as a village.

GAROL—Lat. 33° 31'. Long. 75° 26'. Elev.

A small hamlet situated at the south-east extremity of the Bringh pargana, the last habitations visible on the Kashmír side of the path lying over the Marbal pass. The vicinity of the village is beautifully wooded and a perfect garden of flowers. (*Hervey*.)

GARREWEL—Lat. 33° 36'. Long. 75° 25'. Elev.

A small village situated at the south end of the Nowbúg Nai, above the right bank of the river, almost opposite to the junction of the Brinwar stream; it contains six houses, four being inhabited by Gújars and two by Kashmíris. The path entering the Nowbúg valley lies through the village, and crosses the river by a bridge below it.

GARSIR—Lat. 33° 47'. Long. 75° 10'. Elev.

A village in the Dachinpára pargana, situated on the right bank of the Jhelam, a few miles south-east of Bij-Behára.

GAT—Lat. 33° 9'. Long. 75° 37'. Elev.

A small village situated on the right bank of the Chenáb, about 1½ miles east of Doda, on the road towards Kishtwár; to the east of this village, a very violent mountain torrent empties itself into the Chenáb. (*Hervey*.)

GATA—Lat. 33°. Long. 75° 44'. Elev.

A large village situated about 2 miles north of Badrawár, on the road towards Doda; it lies some little distance from the left bank of the Nerú river, which at this spot flows in two channels. They are bridged below the village. North of the village is a *dharmsála*, and the temple of Bas Dev, and near it are two smaller temples; they are surrounded by fine turf, and shaded by large trees. Gata contains about 30 houses, 10 of which are occupied by shál-báfs; the remainder of the inhabitants are Hindús, and are mostly of high caste.

GATIALA FERRY—Lat. 33° 3'. Long. 73° 47'.

This ferry is situated on a broad reach of the Jhelam river, between the villages of Piswál and Pindi, in the Jhelam district. It is distant about 11 miles north of Jhelam, and the same distance south of Mirpúr by a good road.

The ferry boat plies at all seasons of the year; there is usually water communication with the town of Jhelam, but during the winter months only small boats can be used, that part of the river nearest the ferry being divided into numerous channels and rapids. The passage to Jhelam by river occupies rather more than three hours. The boats and establishment are maintained on the Jhelam side of the river; on the other bank there is only a small store-house.

GAY—Lat. 33° 17′. Long. 75° 31′. Elev.

A village prettily situated in an oval basin of the mountains, through which the easternmost branch of the Lider Khol flows. It is situated on the right bank of the stream, about 17 miles north-west of Doda, on the path toward Kashmír by the Brari Bal pass. It is also the point of departure for the detour by the Peristán route, should the former not be practicable. The hills by which the village is surrounded are not lofty, and are wooded on the east side, the slopes towards the west being bare; most of the houses, of which there are 16 in all, are built on the bank of the stream, close to the *kadal* bridge by which it is crossed; but some of them are pushed high up the hill side. Above the village is a small Hindú temple dedicated to Piparran, the tutelary deity of the neighbouring mountain.

The encamping ground, which is shaded by fine walnut trees, is on the grassy bank of the river, opposite the village. Both coolies and supplies are procurable.

GHARI—Lat. 34° 13′. Long. 73° 39′. Elev.

A village situated on the left bank of the Jhelam; it lies 10 koss south-east of Tindali, and 6 koss north-west of Hatti, on the new road from Mari towards Baramúla. (*Montgomerie.*)

GINGER—Lat. 34° 18′. Long. 74° 1′. Elev.

A ravine under the south-west side of the Tútmari Galli, at the south-eastern extremity of the Karnao valley. (*Montgomerie.*)

GINGL—Lat. 34° 8′. Long. 74° 9′. Elev.

A village situated on the right bank of the Jhelam, about 18 miles west of Baramúla, on the road towards Mozafarabad. It lies on a small open and well cultivated plain above the river, the valley of the Jhelam being here very narrow. The ridge to the north-west contains iron in several places.

Chandnián, in the Karnao valley, may, it is said, be reached by two paths from this village.

There is a bungalow for the reception of travellers situated near the bank of the river; it is a double-storied building, containing six rooms, with an open verandah along the front of it. Supplies are procurable.

GISHÁT—

A torrent which flows into the Búrzil stream, in latitude 34° 45′, longitude 75° 1′; the road from Gúrais towards Skardo crosses this torrent by a bridge between Bangla Bal and Mapanonabad.

GOAS—Lat. 33° 30.′ Long. 75° 23.′ Elev.

A village situated in a cleft in the mountains on the north side of the Shahabad valley; it is known as Hir, or Upper Goas, to distinguish it from Bun Goas, situated on the bank of the Sándran, near Rishpúra. The Bring valley may be reached by a path lying through this village. The upper village is inhabited by Gújars, and contains four houses, the lower by dúms, who number three families.

GOGACHIPATAR—Lat. 33° 11.' Long. 75° 22.' Elev.

A fort, also called Gujput; it is situated on a conical hill on the right bank of the Chandra Bhága river, between Rámband and Doda.

GOGALMARG—Lat. 33° 31'. Long. 74° 56'. Elev.

A few huts inhabited by shepherds, situated on the slopes of the Pansál range, to the north of the Golábgarh or Kúri pass, on the path between Riassi and Shupian, about 19 miles south of the latter place.

The marg is covered with rich and luxuriant grass, upon which during the summer months large flocks of sheep are grazed. (*Allgood.*)

GOGISAR—Lat. 33° 52'. Long. 75° 28'. Elev.

A mountain lake, lying on the east side of the water-shed, between Kashmír and the Maru Wardwan valley. (*Montgomerie.*)

GOGULDAR—Lat. 33° 51'. Long. 75° 24'. Elev.

A Gújar settlement, which is inhabited during the summer; it lies towards the north-east extremity of the Kaurpara pargana, on a path leading over the mountains to Basman, in the Maru Wardwan valley.

GOHAN—Lat. 34° 11'. Long. 74° 25'. Elev.

A village in the Kruhin pargana, containing two or three houses; it is situated on the slopes of the hills, about 3 miles south-east of Baramúla, on the path towards Kountra and the Gulmarg.

GOHILPÚR—Lat. 34° 8'. Long. 74° 37'. Elev.

A village situated at the edge of the table-land, to the south-east of Patan; it lies about a mile south of the road from Patan towards Srinagar.

There are extensive rice fields below the village, which contains eight houses, inhabited by zemindars, a watchman, a messenger, a blacksmith, and two shál-báfs.

GOHU'N—Lat. 33° 34'. Long. 75° 24'. Elev.

A village in the Bring pargana, situated on the spur in the angle formed by the confluence of the Nowbúg and Tansan rivers, which are crossed by a bridge a little distance to the north-west of the village. It lies on the path from Islamabad towards Kishtwár by the Marbal Pass. (*Hervey.*)

GOJIPATRI—Lat. 33° 52'. Long. 74° 44'. Elev.

An encamping ground on the path between Srinagar and Baramgalla, by the way of the Choti Galli pass. Gojipatri is situated close to the Nil Nág, about 5 miles west of Chrár and 20 miles south of Srinagar; it has a famous ziárat, and there are besides a few houses scattered here and there; no supplies are procurable, but grass is plentiful, and green Indian corn may be had in summer; wood and water are abundant. (*Allgood.*)

GOLÁBGARH—Lat. 33° 29'. Long. 74° 57'. Elev. 12,530 feet.

The Golábgarh, Kúri, or Dowal pass, lies over the Pansál range at the south end of the valley of Kashmír, and is crossed by the direct path between Shupian and Riassi; it is a well frequented road, and is practicable for ponies. On the Kashmír side the ascent is very gradual, with the exception of a short steep pull up to the top of the ridge; on the south side the ascent is steeper, but not difficult; the natives say it is dangerous when snow falls, and mention that in one year 80 persons were lost on it.

At the top there is a plain called Nikan. There are many shepherds' paths leading about the neighbouring hills, but the natives say that the ridge is not practicable, except at the pass. (*Montgomerie.*)

GOLÁBGARH—Lat. 33° 26'. Long. 74° 57'.

A small mud fort, on the left bank of the Golábgarh Nala, one of the

sources of the Ans river. It is situated in the district of Dowal, lying to the south of Pansál range. (*Allgood—Montgomerie.*)

GOLÁBGARH—Lat. 33°16′. Long. 76°13′ Elev.

A small square fort in the Pader district, situated in the fork between the confluence of the Batna and Chandra Bhága rivers. A rope suspension-bridge, which has replaced the wooden bridge, crosses the latter river a few hundred yards above the fort. From this place Ladák may be reached by a path which follows the course of the Batna river, but it is mentioned as difficult at all seasons of the year, and little frequented.

The fort of Golábgarh lies about 50 miles (five marches) east of Kishtwár, but the path is impassable for many months in the winter. There is a second path along the river side which people sometimes travel by at that season, but it is a difficult and dangerous one. (*Allgood—Mackay.*)

GOLPÚR—Lat. 33° 26′. Long. 73° 54′. Elev.

A village in Naoshera, situated in a narrow valley on the west side of the Troach fort; it lies about 10 miles south of Kotli, on the direct path towards Mirpúr. There are about 18 houses in the village, which is supplied with water by the Kowa torrent, which flows down through the centre of the valley; in the summer the stream dries, but pools of water collect in various places in its rocky bed.

GONDALI—Lat. 33° 12′. Long. 74° 44′. Elev.

A small hamlet containing two or three houses, lying about 10 miles north of Poni, on the path towards Kashmír by the Búdil pass. (*Allgood.*)

GORITHAL—Lat. 34° 11′. Long. 74° 5′. Elev.

A Gújar settlement, lying to the north of the Beladori range, on the foot-path between Gingl and the village of Chandnian, in the Karnao valley.

GOTALA—Lat. 33° 13′. Long. 75° 30′.

This place is situated on the right bank of Lider Khol stream, which is crossed by a rough bridge between it and Kai, below the path from Doda towards Kashmír; it contains but one house.

GOWRAN—Lat. 33° 43′. Long. 75° 29′. Elev.

A village situated on an elevated table-land at the foot of the spur between the two head waters of the Nowbúg river, at the extreme north end of the valley. It contains a masjid, and six houses inhabited by zemindars, and is shaded by fine trees.

The villages in this neighbourhood are constructed principally of wood, with wood and mud-cement as the frail foundation. The peasantry are miserably indigent, and, except fowls, no supplies are procurable. (*Hervey.*)

GOWRAN—Lat. 33° 46′. Long. 75° 23′. Elev.

A hamlet lying at the foot of the hills on the west side of the Kuthár pargana, by the right bank of the Arpat; it contains three houses inhabited by Gújars.

From this village an excellent road, leading towards the Kaurpara pargana, crosses the Metsij hill; neither the ascent nor descent are described as being at all steep; it is used by horsemen and for laden animals. The distance to the village of Brar is about 5 koss, passing *en route* the Gújar village of Vaal (10 houses) and Pa Paharun (five houses), just before reaching the Shahkúl canal, which is crossed by a *kánal* bridge near Brar (16 houses).

GRATI NAR—

A stream which rises in the lofty mountains on the north side of the Tilail valley, and empties itself into the Kishen Ganga river, in latitude

34° 33′, longitude 75° 6′, just above the village of Borrogam. A path leading from Tilail to the Shingo valley and the Deosai plains follows the course of this stream.

GRATINU'RA—

A stream which rises on the southern slopes of the Panjtarni mountain, and flowing in a southerly direction through an elevated grassy valley, empties itself into the Shísha Nág, a mountain lake lying at the north-east extremity of the Dachnipára pargana. (*Montgomerie.*)

GUASHBRARI—Lat 34° 6′. Long. 75° 26′. Elev.

The name of a grazing ground situated on the slopes of the mountains above the right bank of the Lidar river north-east of Palgám. (*Montgomerie.*)

GUGAI—

A stream which rises in the range of mountains forming the northern boundary of the Kishen Ganga valley; the principal streams of which it is formed unite shortly before their junction with the Kishen Ganga, lat. 34° 44′, long. 74° 45′, just above the village of Thaobut. The path lying down the valley of the Kishen Ganga crosses the stream, which is about 50 feet broad and 2 feet deep, by a *kánal* bridge about half a mile above the confluence; as the current is rapid, flowing over boulders of considerable size, it is not fordable when in flood.

A path leading to Astor, which is now unused, lies up the valley of this stream. The direct path from Thaobut to Gúrais, by way of the Dúdigay stream, also follows its course for some little distance.

GUGGEAN—Lat. 33° 50′. Long. 74° 22′. Elev.

This village lies above the right bank of the Dali Nar stream, on the path from Púnch to the Tosha maidán pass, about 18 miles north-east of Púnch. It contains 26 families, seven being Gújars, and the remainder Kashmíri Mohamedans. The cultivation is confined to dry crops.

GU'JIARA—Lat. 33° 19′. Long. 75° 23′. Elev.

A hamlet in the Peristán valley, situated above the left bank of the stream; it is inhabited by a few Gújar families, occupying flat-roofed huts scattered among the fields, which stretch for a considerable distance along the side of the mountain.

GU'JRÍND, (DARD GÚJRONDO)—Lat. 34° 32′. Long. 75° 17′. Elev.

A village situated near the source of the Kishen Ganga river, at the east end of the Tílail valley; it contains a masjid, and eight houses inhabited by zemindars. The path leading towards Drás crosses the Kishen Ganga by a bridge or ford, below the village.

GULLA SHEIKH-KI-GU'ND—Lat. 34° 32′. Long. 75° 10′. Elev.

A hamlet in the Tílail valley, containing three houses, situated on the left bank of the Kishen Ganga river.

GULMARG—Lat. 34° 5′. Long. 74° 25′. Elev.

A mountain upland, situated on the slopes of the Pansál range, on the south-west side of the valley of Kashmír. It lies about 13 miles due south of Baramúla and 24 miles east of Srinagar, and may be reached by various roads from Srinagar, Patan, Sopúr, and Baramúla. There is also a foot-path from the village of Naoshera, in the Jhelam valley, and from Púnch paths lie over the Nilkanta and Firozpúr passes, but they are not usually practicable for laden cattle.

The marg, which is shaped somewhat like the figure 8, is about three miles long, and varies in width from a few hundred yards to more than

a mile. It lies chiefly north-west and south-east, and is enclosed on all sides by hills densely wooded by deodar, from which numerous spurs in the form of grassy knolls project far into the plain. The whole surface of the down and the projecting knolls is clothed with flowers of every hue, whence the place is supposed to take its name, Gulmarg, "the field of flowers;" others, from certain mythological legends connected with the locality, prefer to derive it from *ghul*, a tumult, *ghulmarg*, the place of the tumult."

The elevation of the marg is about 3,000 feet above the level of the valley of Kashmír; the climate is cold, bracing, and salubrious, but the rainfall is very considerable. The valley is intersected by a stream which receives numerous tributaries in its course towards the north-west, where it escapes through a deep gorge.

The most eligible spots for encamping are along the ridge at the east end of the marg, from which, in addition to the advantages of fresh, pure air, and sun, a magnificent view is obtainable of the valley of Kashmír, including the city of Srinagar; next to these sites those on the slopes at the south-east end of the marg are the most desirable, being conveniently situated as regards the water supply. Timber abounds, but its indiscriminate destruction by visitors threatens to detract from the beauty of the place, and unless speedily checked, the damage will be irreparable. Milk and butter may be procured from the cowherds in the valley, but other supplies must be obtained from the village below.

Vigne describes the Gulmarg as "a lovely spot on the downs of the Panjál flat, green, open, and perfumed with wild flowers; the snowy peaks sloping gently upwards from its extremities, and the valley itself extended beneath it; whilst the scenic disposition of its woods and glades, watered by a stream that winds through its whole length from north-west to south-east, is so highly picturesque, that little is wanting but a mansion and a herd of deer to complete its resemblance to an English park.

At the end is a bank over the stream, on which it is said the emperor Jehangir, and his celebrated Begum, Nur Jehan, pitched their tents when indulging in a picnic, and at the furthest extremity is a steep descent through the jungle, by a path which joins the pass, named after the village of Firozpur, which lies at its foot. The vast mountain of Nunga Purbut is seen to great effect from the ascent to the Gul Murg.

GULPUR—Lat. 33° 46′ Long. 74° 6′ Elev.

A village in Púnch; it lies in a valley above the right bank of the Púnch Toi, between the Tat stream and the Bitarh river, about 2 miles west of the town. It is inhabited by Mohamedan zemindars, and contains 20 houses. Both rice and dry crops are grown.

GÚMBAL—Lat. 34° 24′. Long. 73° 53′. Elev.

A village situated at the foot of the mountains on the southern side of the Karnao valley, about a mile of the south-east of the fort. It is held in jagir by dewan Jowala Sahar, the father of Kirpa Rám, the Maharajah's present dewan. It contains a ziárat and a masjid, and 12 houses inhabited by Kashmíri zemindars. There are many shady trees about the village, which produces both corn and rice.

GUMBER—Lat. 33° 56.′ Long. 75° 34′. Elev.

A small village in the Maru Wardwan valley, situated above the left bank of the river, between Basman and Súknis, just north of the junction of the Gumber stream. It is said to contain a masjid and about 12 houses.

GUNAPORA—Lat. 34° 28′. Long. 74° 19′. Elev.

A village in the Uttar pargana, situated on the right bank of the Kamil river; with the adjoining villages of Malpúra and Krishpora it makes up the land called Nagger. There was at one time a large town here, but for some reason it has been resolved into three villages. (*Montgomerie.*)

GÚNDARPÚR—Lat. 34° 8′. Long. 74° 30′. Elev.

A village containing two houses, situated just to the east of Khipúr, by the path leading towards Patan.

GU'NDBAL—Lat. 34°. Long. 75° 2′. Elev.

A village in the Bihú pargana, containing three houses, situated on the Sonakrund wudar, about a mile south-west of Ladú.

GU'NDI—Lat. 33° 38′. Long. 75° 22′. Elev.

A small village lying on the slopes of the mountain, about 2 miles from the right bank of the Súran river. The *chaoni* or encamping ground, which lies on the left bank of the river, is situated about 2 miles west of Bifliáj, on the road towards Púnch. Between the village and the *chaoni* the river is crossed by a rough wooden bridge. (*Hervey.*)

GÚNDIHASHIBAT—Lat. 34° 7′. Long. 74° 44′. Elev.

A village situated at the edge of the Hokar Sar morass, about half a mile south of the road from Srinagar towards Patan. It is surrounded with rice cultivation, and contains a masjid, and 20 houses inhabited by zemindars; among the inhabitants is a Pandit, who is the patwari of the village.

GÚND-I-SUR-SINGH—Lat. 34° 15′. Long. 75° 9′. Elev.

A village in the Sind valley, which stands very prettily upon a rocky eminence in the midst of the valley, above the right bank of the river, which is crossed by a bridge below it. Its three-storied houses, ornamented with fancy wood-work, after the fashion of Kashmír, remind the traveller of a Swiss village, the want of chimneys only excepted. It is surrounded by mountain-sides, pine forests, and orchards; amongst these were patches of cockscomb, buckwheat, and two kinds of millet. The village contains a masjid and *hamám*, now in ruins, and the ziárats of Syud Komaladín and Shaikh Nasir Sahib Bengali, and the Wyser Sahib Makan.

A descendant of the old Maliks of the place resides in the village; there are also 20 houses inhabited by zemindars, a blacksmith, a potter, a múlla, dúm, and harkara. There is also a bunnia and a government store-house. A stream which flows down to the east of the village supplies it with water.

Gúnd-i-Sur Singh is distant about 39 miles north-east of Srinagar, and is a postal station on the high road to Drás and Léh.

Vigne remarks that *Gúnd* is a Tibetian word (the equivalent of *Chak*), used to distinguish new land held rent-free, in distinction from *yul*, or cultivated land returning a rent.

GUNDPÚRA—Lat. 33° 47′. Long. 75° 8′.

A village situated about a mile south-west of Bij Behára; its revenues, amounting to Rs. 300 annually, are devoted to the maintenance of the Hindú temple in that town, lately built by the Maharajah.

GUNSAR NÁG—Lat. 34° 27′. Long. 74° 29′.

A small lake situated at the south end of the Loláb valley. It is covered with weeds, and has a mean depth of about 2½ feet. (*Montgomerie.*)

GÚPAKAR—Lat. 34° 5′. Long. 74° 54′. Elev.

A village situated at south-east corner of the Dal lake, close to the gap between the Baswan peak of the main range and the isolated spur of the

Takht-i-Sulaimán. It lies on both sides of the path, and is divided into two *mahallas*, the upper being inhabited by Mohamedans of the Shíah sect and the lower by Sunis. At the east end of the village there is an old ruined *hamám*, and the ziárat of Rishmail Sahib; north-west of the village on high dry ground, is an open orchard containing some fine chunar trees, it is called the Mirza Razza-ka-Bágh. Between Gúpakar and Drogjun the path lies along the edge of the lake, and is mostly raised, but in places it is liable to be encroached upon by the waters of the lake when flooded.

GÚR—Lat. 33° 46′. Long. 75° 10′. Elev.

A village situated on the right bank of the Jhelam, between Islamabad and Bij-Behára, just below the junction of a branch of the Lidar.

GU′RAIS—

A large valley, lying to the north of Kashmír, between longitude 74° 30′, and 75° 10′; it is shaped somewhat like the letter W, the base and western arm being traversed by the Kishen Ganga river, and the eastern arm by the Búrzil stream. The main road, leading from Kashmír into the valley, crosses the Rajdiangan pass; the distance from Bandipúr, at the head of the Wular lake, to Kanzalwan, on the left bank of the Kishen Ganga, being about 25 miles, which is usually divided into three stages. The entrance to the valley is exceedingly picturesque, as the river comes dashing along through a rich meadow, partly covered with lindens, walnut, and willow trees, while the mountains on either side present nothing but a succession of most abrupt precipices, and Alpine ledges, covered with fir-trees. It is no where above a mile in width, and is surrounded on every side by lofty peaks, chiefly of mountain limestone, rising far above the limit of forest which covers their lower slopes.

The south-east end of the valley is occupied by a superb peak of mountain limestone, rising nearly 3,000 feet above it, and dividing the Tilail valley from that of Gúrais; to the north of this mountain is an immense mass of alluvium, which must once have choked up the entrance to the north-east end of the valley, and through which the Búrzil stream appears to have worn its way. This part of the valley, which lies north-east and south-west, is very narrow at its lower end. It is bounded by precipitous mountains, which are somewhat scantily fringed with forest, the greater part lying on the left bank of the stream.

The south portion of the valley about the fort is wide and level, and offers a beautiful prospect, the mountains on the south side being clothed with forest, while to the north they rise in precipitous masses of grey rock, with here and there a few pine trees. The scenery in the west portion of the valley between Kanzalwan and Sirdari is likewise very pleasing, the river winding amid dense forests of pine and cedar.

The elevation of the bottom of the Gúrais valley is said to be higher than that of either Kashmír or of the Indus at Skardo.

The high road to Skardo crosses the Kishen Ganga by a bridge at Kanzalwan, and lies uniformly along the right bank of the river. It is repaired annually by the Maharajah's troops, preparatory to the despatch of commissariat stores for the frontier garrisons, and is consequently a good, and for the most part level road, quite practicable for laden animals and mountain artillery.

A regular postal establishment is maintained on this road, but the intervals at which the mails are despatched are uncertain, during the summer

months; the dák runners are stationed in pairs, at 2 koss apart; but in winter parties of eight or ten men are located in stages of 5 koss; the line is worked as high up as the village of Dudgai by Gúrais men, and beyond that point by Tilailis. These men are said to be paid at the rate of Rs. 6 (Kashmír currency) per mensem. The path from Gúrais to Tilail crosses the Búrzil stream by a bridge at, or above, the village of Tseniál, and ascends the mountain, the distance from the fort to the Tilail valley being about 13 miles. From Kanzalwan in a westerly direction the path lies at first on the left bank of the Kishen Ganga, crossing the river by the bridge between Bakhtaor and Thaobat; it then lies along the right bank as far as Sirdari, after passing which village it becomes impracticable.

The inhabitants of the Gúrais valley do not present any striking difference in appearance to those of Kashmír.

Their houses are built of unhewn timber, dove-tailed at the corners, the interstices being plastered with mud; they are built as close as possible to each other, for the sake of warmth and communication, and are usually disposed in squares facing inwards, a small aperture serving the triple purpose of door, window, and chimney. In some of the villages in the western portion of the valley, they are beginning to build houses of a more commodious pattern, copied from those in Kashmír. There is a great want of trees and shade about the villages, which is explained by the statement that the heavy load of snow by which they are weighed down in winter destroys them.

The climate of the Gúrais valley is very rigorous, and the harvests scanty and uncertain; seasons of dearth, caused either by want of sun or rain, are not infrequent, but flocks and herds abound, and from their profits, the inhabitants are enabled to import grain in seasons of scarcity.

The only crops grown in the valley are barley, peas, *tromba* and *pinga*, and of these there is but one harvest in the year. Besides willows, a few crab apples and pears are met with, and in the south and west portions of the valley walnut trees of scant dimension are found, but the fruit is said to be hard and small; in the west also strawberries are usually plentiful, and raspberries and wild currants are not uncommon. The aromatic plant, called *burrish*, is found in great quantities on the slopes of the mountains on the north side of the valley. It is of a whitish green color, very similar in appearance to the *tetwan* or wormwood, but rather larger; its roots, which are large and fibrous, are extensively used as fuel at elevations where wood is not procurable.

Gúrais was originally governed by a nawab tributary to the Gaoraman Rajahs of Gilgit; the present Nawab, by name Malik Wuffadar, is the eighth or ninth of his family, who has borne the title in regular succession. His father, Malik Dilawar, having been invited to Srinagar by Shaikh Golam Maihidhín, the governor under the Sikh rule, was treacherously thrown into prison, from which he managed to effect his escape after a captivity of three years; he retired to the mountains north of the Kishen Ganga river, where he collected his followers, but the Sikh forces opposed to him, being vastly superior in numbers, he thought it prudent, when the flood subsided, rendering the passage of the river feasible, to withdraw to Gilgit, where he was eventually treacherously murdered; his son, the present nawab, was, at the time these events occurred, a hostage in the hands of Colonel Mia Sing, who had succeeded to the governorship of Kashmír. On attaining man's estate he took service under the Maharajah, and is now thanadar of the valley

his forefathers ruled. Malik Waffadar is an intelligent man of pleasing address; he has a son, Baktawar, a child of about five years of age.

Gúrais is, most probably, the Urasa of the Rajah Taringini.

In Professor Wilson's History of Kashmír, we find the following:— "Sancara Verma possibly thought he should divert the attention of his subjects to less unpopular occurrences by engaging them in military expeditions, for he is said now to have led an army to the north, where he subdued the people along the Indus, and entered the Urasa country, where he was shot in the neck with an arrow by a mountaineer. He was immediately put into a litter, and his death, which took place shortly afterwards, concealed from his troops, who were immediately marched back to Kashmír, with all possible expedition. They reached Holyasaca, a place on the frontier, in six days, where being now out of danger they halted to perform the funeral obsequies of the monarch. He was consumed on a stately pile, three of his queens, a Pandit named Jaya Sinha, and two of his servants, burning themselves with the body." (*Vigne.*)

GU'RAIS—Lat. 34° 38'. Long. 74° 53'. Elev.

The Gúrais fort lies towards the east end of the southern portion of the valley, occupying the crest of a small mound, which rises about 80 feet from the level of the plain on the left bank of the Kishen Ganga.

The mound which commands the passage of the bridge lies east and west, and is divided by a depression; the eastern portion, which is unoccupied, is less elevated than the western, on which the fort stands.

The fort, which is a square enceinte with a bastion at each corner, is built of stone and cement, banded together with layers of timber at intervals; it is loopholed, and the bastions and parapet are roofed with shingles; the elevation of the connecting walls is about 15 feet. There is no ditch round the fort; the entrance, which is surrounded by a wooden pavilion, being on the east side. The bastion at the north-east corner, overlooking the bridge, is the largest and strongest.

The bridge is about 125 feet in span between the piers; the river is also fordable for horsemen, except during the melting of the snows.

The fort, which is at present garrisoned by 30 sepoys, is the residence of Malik Waffadar, the descendant of the ancient Nawabs of the valley, and now Thanadar of Gúrais under the Maharajah's government; it also contains a government store-house in charge of a Pandit, from which travellers may procure supplies.

A small stream, which flows down from the mountains on the south side of the valley, supplies the garrison with water, or it may be obtained from the Kishen Ganga, which flows beneath.

The village of Murkot lies about 300 yards to the east of the fort.

GU'RNAR—Lat. 33° 32'. Long. 75° 19'. Elev.

A small village in the Shahabad valley, containing four houses, situated on the right bank of the Sándran river, about 2 miles south-east of Vernág, and almost opposite to Naogam.

GU'RPU'R—Lat. 33° 57'. Long. 75° 2'. Elev.

A village situated on the left bank of the Jhelam, between Awantipúr and Pampúr.

GU'RU'KOT—Lat. 34° 43'. Long. 74° 59'. Elev.

A village situated on the right bank of the Búrzil stream, towards the north-east end of the Gúrais valley; it contains four houses; the neigh-

bouring hamlets of Kamri and Thulli, which contain one and two houses respectively, are considered to form part of the same village.

GUSANÁJI TENG—Lat. 34° 13′. Long. 74° 22′. Elev.

A village in the Hamal pargana, where there are three sacred wells, or springs, Rama Kond, Sita Kond, and Lachman Kond; it is situated on the slopes of the mountain just north of Baramúla. (*Elmslie.*)

GU′TALGU′ND—Lat. 33° 33′. Long. 75° 17′. Elev.

A large village in the Shahabad valley, situated about a mile west of Vernág. About 200 yards beyond the village, the famous Vetarittar springs rise in some pools by the side of the path.

GU′TLIBAGH—Lat. 34° 16′. Long. 74° 52′. Elev.

A village situated near the left bank of the Sind river, at the western extremity of the valley, about 15 miles north of Srinagar.

GUTRÚ—Lat. 34° 3′. Long. 75° 8′. Elev.

A hamlet prettily situated towards the south side of the Narastán Nai, about midway between the villages of Narastán and Sutúra; it is supplied with water by a rill flowing from the mountains to the east This village has lately been deserted by its inhabitants, only two families remaining.

H.

HADIPU′RA—Lat. 34° 18′. Long. 74° 26′. Elev.

A village in the Hamal pargana, of which it is the tehsíl station.

HADJIBAL—Lat. 33° 58′. Long. 75°. Elev.

A village situated on the left bank of the Jhelam, between Awuntipúr and Pampúr.

HAHÁGAM—Lat. 34° 24′. Long. 74° 14′. Elev.

A small village in the Machhipúra pargana, distant one day's march from Chogal. (*Vigne.*)

HAIREWANYEN—Lat. 33° 58′. Long. 74° 41′. Elev.

A small village in the Dansú pargana, inhabited by Patháns in the military service of the Maharajah, who pay neither rent nor taxes.

HAIRIBAL KI GALLI—Lat. 33° 50′. Long. 75° 28′. Elev.

A pass lying over the mountain range between the northern extremity of the Kuthár pargana and the Maru Wardwan valley. It is crossed by a foot-path, which is but little used, being, as its name implies, very steep, *hair*, signifying in the Kashmíri language a ladder.

HAIRMUTTU—Lat. 33° 42′. Long. 75° 27′. Elev.

A village situated at the foot of the mountains on the west side of the Nowbúg valley, above the right bank of the stream, about a mile north of Bunmuttu. It contains a masjid, and six houses inhabited by zemindars, and is shaded by some very fine trees.

HÁJAN—Lat. 34° 18′. Long. 74° 40′.

A large village in the Saremozapaín pargana, situated on the left bank of the Jhelam. The ruins above the village indicate that it was once a place of importance. Just above it there are some shady trees with suitable ground for encamping. From Hájan a boat occupies about 12 hours in reaching Srinagar, and eight on the return journey.

Dr. Elmslie says that the sheep of this village and district are the finest in the valley, or perhaps anywhere on the Himalayas. In fat and flavour they vie with the south down's sheep. (*Ince—Elmslie.*)

HAJINÁR—Lat. 34° 24′. Long. 73° 56′. Elev.

A village situated on a branch of the Shamshabari stream, at the north-east end of the Karnao valley, opposite Dúmba.

It lies about 10 miles east of Títwal, on the road towards Shalúrah, near the foot of the Nattishannar and Kukwa Galli passes, leading into Kashmír. There are a few willow and other trees about the village, which produces both rice and corn. It contains six houses inhabited by Kashmíri zemindars. Coolies and some supplies are obtainable.

HAJI PÍR—Lat. 33° 58′. Long. 74° 7′. Elev. 8,500 feet.

A pass lying over the range of mountains between Púnch and the valley of the Jhelam. The southern face of the mountain is bare of trees, but on the north the path lies through dense forests; the summit of the ridge is covered with grass, and is tolerably level for about a quarter of a mile.

The ascent of the pass from the south is about 3 miles, and is tolerably smooth, but rather steep in places; the descent on the other side is about half a mile longer, becoming rougher and steeper as it proceeds, and in some parts is a mere passage between the hard rocks. There is a stone hut on the top, which is occupied in summer by a fakír. About a mile on the north side of the summit, and 20 yards from the right of the road, there is a spring, and near it there are some ruins of an old temple. The Haji Pír pass is open all the year round. (*Ince.*)

HAKLITRI—Lat. 33° 59′. Long. 74° 40′. Elev.

A village in the Dansú pargana, situated on the direct path between Srinagar and Drang, leading towards the Tosha maidán pass.

HAL or HALU′—Lat. 33° 29′. Long. 75° 22′. Elev.

A village situated in the Shahabad valley, some little distance from the left bank of the Sándran river. It contains eight houses inhabited by zemindars, and is separated from the village of Ingrawara, lying just to the south-east, by a mountain torrent.

HALAMOL—Lat. 33° 50′. Long. 75° 6′. Elev.

A village in the Saremozebala pargana, situated amid trees on the right bank of the Jhelam, between Bij Behára and Awantipúr.

HÁLAN—Lat. 33° 28′. Long. 75° 18′. Elev.

A pass over the Pansál range, between the Shahabad valley and Banihál. The path leaves the Shahabad valley by the village of Saogúnd, and following the course of the Hálan stream crosses the pass, joining the Banihál route near the village of that name. This pass is described as being steep and rough, and is not much used, except by shepherds.

HÁLAN—Lat. 33° 19′. Long. 75° 22′. Elev.

A village in the Peristán valley, containing three houses; it lies due west of the village of Sihibal, along the right bank of a torrent, which flowing from the mountains on the north, empties itself into the Peristán stream.

HALAQUAR—Lat. 33° 46′. Long. 75° 23′. Elev.

A village containing five houses shaded by fine trees, situated on a table-land at the mouth of a valley opening into the east side of the Kuthár pargana. The inhabitants are all Mohamedans of the Shíah sect. There is said to be a path from this village over the mountains by the Chúr Nág lakes, leading into the Maru Wardwan valley.

HALKAN GALLI—

A pathway lying over the range of mountains between the Kuthár pargana and the Nowbúg Nai. The distance between the villages of Shángas and Nowbúg by this road is said to be 6 koss, passing *en route* Watras, Brariangan, and Halan.

HALMATHAN—Lat. 34° 45'. Long. 74° 43'. Elev.

A village in the Gúrais valley, situated on the right bank of the Kishen Ganga river, about 3 miles north-west of Thaobut. The greater part of it is built on the left bank of a considerable stream which flows into the Kishen Ganga; there are one or two houses on the right bank of the stream, which is crossed by a bridge; there is another smaller bridge a little higher up. The inhabitants comprise eight families of zemindars, a múlla, a shepherd, and a butcher; there is a masjid in the village, and a mill.

When the crops are in the ground, the choice of a site for encamping is very limited; there is a narrow space available in the bed of the stream at the north end of the village.

HALU'NI—

A stream which takes its rise in the Kúnd Kaplas tarns, and from the drainage on the north side of the Chatardhar mountain, it flows in a northerly direction, and after a course of about 12 miles, empties itself into the Nerú river, at the village of Monda, lat. 32° 57', long. 75° 46', a few miles above Badrawár.

The path over the Chatardhar pass lies by the banks of this stream for a considerable distance; it is an impetuous torrent of cold clear water, and is bridged above the village of Basti, at Nalti, and at Monda, just above its confluence with the Nerú. There are also the ruins of a bridge at the village of Sartangal, where the stream, which is not fordable, may still be crossed by foot passengers by a series of planks and trunks of trees.

The name of this stream signifies 'rejoicing', and is supposed to be descriptive of the feelings of those who reach its banks after braving the dangers of the pass down which it flows.

HALWAGAN—Lat. 33° 20'. Long. 75° 15'. Elev.

A village in the Banihál district, situated on the left bank of the Bichlári river, just above the junction of the waters of the Pogal and Peristán streams. It is composed of detached hamlets. (*Forster.*)

HAMAL—

A pargana in the Kamráj division; it was severed from Uttar, and constituted a separate pargana during the Sikh occupation of Kashmír. The tehsíl station is at Hadipúra. It is a well watered district, very rich in its produce of rice, and when surveyed between the years 1856 and 1860, was estimated to contain 42 villages and 368 houses. (*Montgomerie.*)

HANDUMONGUR—

A mountain valley in Gúrais, situated on the right bank of the Búrzil stream, north-east of the Rajdiangan pass.

The name of this valley, which in the Kashmíri language means 'the ram and the kid,' is derived from a legend, which relates that some 300 years ago, a shepherd tending his flocks on these mountains lost a ram and a kid, for which he searched diligently, but unsuccessfully; returning to the same spot the succeeding summer, he found them miraculously increased in size and unharmed by wild beasts or the rigors of the winter.

HANDWARA—Lat. 34° 24′. Long. 74° 19′. Elev.

A village in the Machhipúra pargana, of which it is the tehsíl station.

HANGRAY—Lat. 34° 42′. Long. 74° 59′. Elev.

Situated on the right bank of the Búrzil stream, in the north-east portion of the Gúrais valley; there is said to be no village here—merely a government store-house.

HANGULGU′ND—Lat. 33° 36′. Long. 75° 20′. Elev.

A village in the Bring pargana, situated on the path from Sof towards Vernág.

HANJIK—Lat. 34° 5′. Long. 74° 47′. Elev.

A village lying at the foot of a *wudar* about 2 miles east of Sybúg, on the road towards Srinagar. It contains eight houses, and is situated to the south of the path, at the edge of a morass.

HANJIPÚR—Lat. 33° 37′. Long. 74° 58′. Elev.

A considerable village in the Diosur pargana, containing about 40 houses; it is prettily situated on high ground at the mouth of the Kol Narawa valley, overlooking the Veshau river and the vale of Kashmír. There is a path from the village leading to the Golábgarh pass.

HANSDAHUTUR—Lat. 33° 44′. Long. 75° 10′. Elev.

A village situated on the left bank of the Bring river, just above its junction with the Arpat, near Islamabad. (*Montgomerie.*)

HANSWEIR—Lat. 34° 8′. Long. 74° 38′. Elev.

A large village situated on both banks of a considerable stream, which is crossed by a good bridge; it lies about 2 miles south-east of Patan, on the road towards Srinagar.

That part of the village situated on the right bank of the stream is called Petpúra; it contains the ziárat of Syud Mobarak, and 20 houses inhabited by shál-báfs, 30 zemindars, including a bunnia, a carpenter, leather-worker, a múlla, and dúm, and six Pandits, with which latter exception, all the inhabitants are Mohamedans. The division on the left bank of the stream, which is shaded by some fine chunar trees, is called Bunpúra; it contains a masjid, and 40 families of zemindars and 20 shál-báfs; all the inhabitants of this part of the village are Mohamedans of the Shíah sect. Rice is extensively cultivated around the village.

HANTI—

A stream in Gúrais, which flows through a narrow valley between the Geshart and Naosher ranges, which lie respectively east and west of its bed; they are very steep, but mostly covered with grass and forest. The stream, which flows in a northerly direction, may, it is stated, be traced down its course to its confluence with the Kishen Ganga river on the left bank, in latitude 34° 46′, longitude 74° 41′, nearly opposite to the village of Sirdari, at the western extremity of the Gúrais valley.

HARAMUK—Lat. 34° 24′. Long. 74° 57′. Elev. 16,903 feet.

A celebrated mountain on the north east side of the valley of Kashmír, lying almost due north of Srinagar; it may be approached by a path from the Sind valley. There is also a good road from the Khuihama district, running along the side of the opposite range, and crossing the Erin nala due west of Haramuk; the stream where the road crosses is not fordable, but in the summer time there is usually a badly constructed bridge, barely safe for foot passengers; but lower down, after passing the village of Samba, it is practicable, and is frequently bridged. It is about three marches for laden coolies,

but a man walking may reach easily in two days. Haramuk and the surrounding high hills are seldom visible in the day time, and it is only an hour before sunset and very early in the morning that they can usually be seen. On the east and west sides, the mountain is one continued white glacier.

The name of this mountain signifies all mouths or faces, and is so called either from the square-sided rick-shaped figure of its summit, or from its being visible from all sides by reason of its isolated situation and superior height.

Vigne remarks, with reference to its geological formation, that besides the basaltic amygdaloid so common in Kashmír, he found granite, but not *in situ*. The immense accidental blocks of granite in the Baramúla pass would seem, from their relative position and the course of the river, to have passed over Haramuk, and been transported to their present place by the agency of the deluge. (*Vigne—Journal of Asiatic Society.*)

HARGAMÚ—Lat. 33° 35'. Long. 75° 21'. Elev.

A small village in the Bring pargana, situated near the celebrated springs of the Kukur Nág. (*Ince.*)

HARITRAT—Lat. 34° 9'. Long. 74° 40'. Elev.

A hamlet in the Porospúr pargana, containing two houses inhabited by zemindars, and a bunnia's shop, shaded by a chunar tree. It is situated on the left bank of the Suknág, where the road from Srinagar to Patan crosses it by a good *kadal* bridge. The stream, which is not usually fordable, is about 100 feet broad with high banks. The buttresses at either end of the bridge are of stone, for which a neighbouring ruin has supplied the materials. This ruin, of which only the plinth now remains, is situated on the right bank of the river, close to the west of the path; it would appear to have been a Hindú temple of similar design to other existing remains. The Haritrat bridge lies about 4 miles east of Patan, and 12 miles north-west of Srinagar; from the right bank of the stream a path lies over the table-lands in a north-easterly direction, towards Shadipúr, on the Jhelam.

HARKARTAND—Lat. 33° 21'. Long. 75° 17'. Elev.

A fort in the Banihál district, situated on a ridge above the left bank of the Bichlári river, east of Ramsú; it is said to have a garrison of 10 sepoys.

The path from the Shahabad valley by the Rahmúr pass is said to join the Banihál route below this fort.

HARNÁG—Lat. 33° 45'. Long. 75° 10'. Elev.

A village situated on the left bank of the Jhelam, just above the Kanabal bridge, to the west of Islamabad.

HAROG—Lat. 33° 14'. Long 75° 10'. Elev.

A castle in the Batal district, situated on the right bank of the Chandra Bhága, a few miles below the junction of the Bichlári. It is placed in a ravine on the banks of the Chenj stream, just before it joins the Chenáb, by which means it commands the path. Its appearance, being built chiefly of wood, and its situation, are different from any other in the country; and in the latter respect it reminds the traveller rather of a turreted residence by the side of a trout stream in England. On ascending the hill opposite to it, the channel of the Chenáb is seen approaching from Doda, in a straight line of 15 or 20 miles in length, forming a fine view. (*Vigne.*)

HARPATNAR—Lat. 33° 50'. Long. 75° 23'.

A village situated at the north-east end of the Khorpara pargana. Its proper name would seem to be Haput Nág, or the bear's spring. It lies at

HANDWARA—Lat. 34° 24′. Long. 74° 19′. Elev.

A village in the Machhipúra pargana, of which it is the tehsíl station.

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HANTI—

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the extremity of a strath covered with the wildest jungle. The place is remarkable for its copper mine, which formerly gave employment to numbers of workmen. When Vigne visited the mines, the principal one extended into the quartzose rock, for not more than 25 yards; the interior was much coloured by a nitrate of copper.

During the summer, Basman, in the Maru Wardwan valley, may be reached by a footpath from this village.

HARPETKAI—

A mountain torrent, which takes its rise on the slopes of the water-shed between Púnch and the valley of the Jhelam; it flows in a northerly direction, and empties itself into the Jhelam, in lat. 34° 8′, long. 74° 13′, between Naoshera and U′ri. The road along the valley of the Jhelam is carried across the Harpetkai by a bridge, at a spot where the torrent has carved for itself a deep passage through the solid rock.

HARRAN—Lat. 34° 4′. Long. 74° 45′. Elev.

A village containing two houses, situated on the edge of the Hokar Sár morass, to the east of Sybúg.

HARRIDANA—Lat. 34° 28′. Long. 74° 10′. Elev.

A hamlet in the Uttár pargana. The traveller Forster, who spent the night here on the 13th June 1783, on his way to Mozafarabad, says it was then situated 3 miles within the boundary of the province of Kashmír.

HARRIKAN GALLI—

One of the three pathways from the village of Shángas, which lie over the range between the Kuthár pargana and the Nowbúg Nai. It is the best of all the roads leading into the Nowbúg valley; the slopes, both in ascending and descending, are very gradual, generally not more than 4 or 5 in 100 feet. (*Montgomerie.*)

HARWIN—Lat. 34° 24′. Long. 74° 28′. Elev.

A village in the Zainagír pargana, situated at the foot of the range which divides that pargana from the Loláb valley, it is distant about 9 miles north of Sopúr, and 8 miles south of Lalpúr, on a good path which crosses the range of hills to the north of the village, which are of no great elevation. There are about 20 houses in the village, the inhabitants being both zemindars and miners. The ore is found in the mountain side at Yimbarzelwon, about 2 koss distant from Harwin; but all the hills about are said to have more or less iron. The mines are only worked during the summer months, and the out-turn is very small and of inferior quality, amounting, it is stated, to only three kharwárs (432 lbs) annually, of which the government takes two-thirds, at the rate of Rs. 16 for each kharwár, the remainder being disposed of locally, at the rate of five seers for the rupee (Kashmír currency).

HATIAN or HATTI—Lat. 34° 10′ Long. 73° 47′ Elev.

A very small village situated on the mountain side far above, and overlooking the left bank of the Jhelam. It lies about 54 miles west of Baramúla, on the road leading towards Mari, where the old and new roads separate. Below the village on the bank of the river there is a bungalow for the accommodation of travellers, and a well shaded spot for encamping, situated on the banks of a mountain torrent, which here flows into the Jhelam. Coolies and supplies are procurable. (*Allgood—Ince.*)

HATMALÚ—Lat. 34° 29′. Long. 74° 18′. Elev.

A village situated on the south side of Uttar pargana. Many of the inhabi-

tants of Warpúra, a village lying to the south-east, migrated to this place some years ago. (*Montgomerie.*)

HATTI—Lat. 32° 55′. Long. 75° 6′. Elev.

This village, with which is included Gharri, lies about 7 miles north-east of Dansál, near the point where the roads from Jamú to Kashmír and Údimpúr separate. These villages, which contain about 20 mud-built houses, are surrounded with cultivation, rice being first here met with, on the road towards Kashmír. By the path on the south-west side of the village, there are two old towers, one of brick, and the other of masonry; both are loopholed.

HATTIAN—Lat. 34° 14′. Long. 73° 40′. Elev.

A village in the district of Dopatta, situated on the right bank of the Jhelam, about 17 miles south-east of Mozafarabad, on the road between that place and Baramúla.

At Hattian the banks of the Jhelam are low, and near the village a rope bridge crosses the river; the fort of Shekara Kila stands on a mountain on the other side. Baron Hügel states that Hattian is the most northerly point in this direction to which the Hindús are known to have migrated after their subjection to Mohamedan power; when he visited it, there were 15 families settled in the place. There is a bungalow for the accommodation of travellers, and supplies are procurable in moderate quantities. (*Hügel—Ince.*)

HAYL—

A small stream which takes its rise on the mountain range to the north-west of the Kúnd Kaplas tarns, and flowing in a northerly and north-easterly direction, passes through the town of Badrawár, and empties itself into the Nerú river, in lat. 32° 59′, long. 75° 45′, below the village of Kotli.

HIDRABAD—Lat. 34°. Long. 74° 7′. Elev.

A very small village situated to the north of the Haji Pír pass, on the road between U′ri and Púnch; it lies about half way up the steep side of a very lofty range of mountains, which forms one side of a deep and narrow valley traversed by the Shah Kakuta torrent. There are two bungalows for the use of travellers close to the village. Supplies of food and coolies are very precarious. (*Vigne—Hervey—Ince.*)

HILLAR—Lat. 33° 34′. Long. 75° 14′ Elev.

A large village situated on the south-west side of the Shahabad valley, on the stream flowing from the Vetarittar springs; it is said to contain about 100 inhabitants.

HINGPU′RA—Lat. 33° 27′. Long. 75° 24′. Elev.

A village situated at the extreme south-east end of the Shahabad valley; it extends for some distance on both sides of the Sándran river, which is crossed by a *kânal* bridge, or it may be forded. It is inhabited exclusively by Gújars, occupying flat-roofed log huts. The path by the Nand Marg pass lies through the village.

HIRPÚRA—Lat. 33° 41′. Long. 74° 46′. Elev.

A small and scattered village lying about 7 miles south-west of Shupian, on the road towards the Pir Panjál pass.

It is prettily situated on the right bank of the Rembiára, in the middle of the valley, which is here about half a mile wide. There is a village on the other side of the river almost opposite to it, which bears the same name. An old Mogul Serai offers some accommodation for travellers, and there is

level ground available for encamping. The neighbourhood of the village is well cultivated. Some supplies are procurable, and water from the stream. (*Hügel—Allgood—Ince.*)

HIWAR—Lat. 33° 30′. Long. 75° 22′. Elev.

A village situated in a gorge of the mountains on the north side of the Shahabad valley, above the right bank of the Sándran river, which is crossed by a rough bridge below it. It is inhabited by six families of zemindars and two Syuds. The Bring valley may be reached by a path from this village.

HOKARSAR—Lat. 34° 6′. Long. 74° 45′. Elev.

A weedy and extensive morass in the centre of the valley of Kashmír, to the west of Srinagar; it is separated longitudinally from the Jhelam by a dam, but communicates with it by means of canals and flood gates.

Vigne remarks that were it not for the dams which confine the river in many places, the lower surface of the valley would be entirely covered in flood time. A bunded pathway is carried across the morass between the Hanjik *wudar* and the village of Sybúg.

HOKRA—Lat. 33° 39′. Long. 75° 15′. Elev.

A village situated at the north-west end of the Bring pargana, of which it is the tehsíl station.

HOKSAR—Lat. 33° 39′. Long. 75° 33′. Elev. 13,315 feet.

A pass lying over the range of mountains between the Nowbúg Nai and Maru Wardwan valley.

HOLNA or HULIN—Lat. 33° 27′. Long. 75° 14′. Elev.

A village consisting of three or four houses situated on the right bank of the Banihál stream, just opposite the village of Banihál, and a few hundred yards distant from it.

HONZAL—Lat. 33° 34′. Long. 75° 49′. Elev.

A village situated at the northern end of the Dachin valley, on the right bank of the Maru Wardwan river; it is said to contain five or six houses inhabited by Hindús.

HOPRU′—Lat. 33° 53′. Long. 74° 47′. Elev.

A considerable village of thatched houses, situated rather more than a mile north-west of Chrár. It is surrounded with some cultivation.

HÚSSINGAM or HÚSIKOI—Lat. 34° 32′. Long. 75° 10′. Elev.

A village in the Tilail valley, situated on the right bank of the Kishen Ganga river, which is bridged beneath it. It is said to contain five houses inhabited by Mohamedan zemindars.

HUTHWOR—Lat. 33° 58′. Long. 74° 59′. Elev.

A village situated on the right bank of the Jhelam, between Awantipúr and Pampúr.

I.

I′BKOT—Lat. 34° 23′. Long. 75° 50′. Elev.

A village in the Karnao district, situated on the left bank of the Kazi Nág stream, on a sloping spur which drops perpendicularly to the water's edge

It is separated by a deep ravine from the village of Baderkot, lying to the south. There are a few trees in the village, which contains 20 houses inhabited by zemindars. The cultivation about is mostly confined to dry crops.

IDJ—

A stream which takes its rise in the forests on the slope of the hills at the south-west end of the Uttar pargana, and flowing parallel to the Kamil joins that river in lat. 34° 31′, long. 74° 16′, just above the confluence of the Loláb stream. (*Montgomerie*).

ILLIGAM. Lat. 34° 29′. Long. 74° 11′. Elev.

A village in the Ramhál pargana, situated rather more than a mile south-east of Shalúrah, on the road towards Sopúr. It is divided into three *mahallas*, that to the north being known as Sheikhpúra, in the middle Butpúra, and to the south Magripúra.

In Sheikhpúra there is a masjid, the ziárat of Syud Karram, and four houses inhabited by zemindars. In Butpúra there is also a masjid, and 12 houses inhabited by zemindars. In this mahalla is situated the thana and tehsíl and the ziárat of Jumal Muthú, with its clump of chunar trees; close to which the Muthú Nág, a clear cold spring, rises in a small basin shaded by some fine poplar trees; a sloping grassy bank by the side of the spring offers a pleasant site for encamping. In the Magripúra mahalla there are two masjids, and four families of zemindars, two múllas, and a dúm.

A small stream which flows through the village is crossed by a bridge. There are a variety of fruit and other trees about the place, and extensive rice fields surround it.

Illigam, with 15 other villages in the same district, is held in jagir by Sirdar Amr Singh, the third son of the Maharajah. Coolies and supplies are procurable.

IMBERSILWAR—Lat. 34° 24′. Long. 74° 27′. Elev.

A village situated on the slopes of the mountains, on the north side of the Zainagir pargana. There is a direct road from this village to Tikhpora, in the Loláb valley, which after the least rain becomes impassable for laden ponies, though the villagers state that they can and do go by it. (*Montgomerie.*)

IMBRA—Lat. 32° 59′. Long. 75° 10′. Elev.

A village in Jamú, situated about 2 miles north of Krimchi, by the path leading towards Rámband. It lies above the left bank of the Birú Kad stream.

INGIMA—Lat. 34° 25′. Long. 74° 3′. Elev.

A range of hills forming the northern boundary of the Bangas maidán, at the south-west end of the Uttar pargana.

INGRAWARA—Lat. 33° 28.′ Long. 75° 23′. Elev.

A small village containing three houses, situated at the foot of the hills on the south-west side of the Shahabad valley, above the left bank of the Sándran river. It lies just south of Rishpúra.

INSHIN—Lat. 33° 49′. Long. 75° 37′. Elev. 8,143 feet.

One of the principal villages in the Maru Wardwan valley, situated above the left bank of the river, at the foot of the Char Sar mountain, opposite the junction of the Ghilan torrent. It is distant about 7 miles, or four marches, east of Islamabad, by way of the Nowbúg valley, and about 84

miles, or seven marches, north of Kishtwár. A *kadal* bridge, which is now in rather a shaky condition, crosses the Maru Wardwan river below the village; it measures about 60 feet in span between the piers.

There is a masjid in the village, the ziárat of Baba Daud Gúni, and about 10 houses. A torrent which flows past the north side turns two or three mills. There are a few stunted trees about the place, and the cultivation extends down the valley, joining the fields about Wardwan.

The three villages Inshin, Wardwan, and Batu, on the right bank of the river, are included in the same revenue assessment. Supplies cannot be depended upon.

ISHEM—Lat. 34° 6′. Long. 74°. Elev.

A small village situated on the road on the left bank of the Jhelam, about midway between U′ri and Chakoti. (*Allgood.*)

ISHKAMPU′RA—Lat. 34° 27′. Long. 74° 16′. Elev.

A village in the Machhipúra pargana, situated on one of the paths leading from the direction of Sopúr, towards Shalúrah.

ISKANDARPU′R—Lat. 34° 2′. Long. 74° 37′. Elev.

A village in the Birwa pargana, situated on the slope of the spur to the west of the path between Makaháma and Drang.

It is said to contain a masjid, the ziárat of Baba Taj Dhin, and 30 houses inhabited by zemindars, a blacksmith, bunnia, potter, leather-worker, and a múlla.

ISLAMABAD—Lat. 33° 44′. Long. 75° 12′. Elev.

The largest town in the valley of Kashmír, the city of Srinagar excepted, called Anat Nág by the Hindús. It is now but a shadow of its former self, containing less than 1,500 houses; many of them are ornamented with most elegant trellis and lattice work. Vigne remarks that their present ruined and neglected appearance is placed in wretched contrast with their once gay and happy condition, and speaks volumes upon the light and joyous prosperity that has long fled the country.

Islamabad is situated about a mile from the right bank of the Jhelam, near the confluence of the Arpat, Bring, and Sándran streams, and just above the junction of the Lidar; it lies under the western side of an elevated wudar or table-land, upon the edge of which there is a conical hill overlooking the town. This hill, which rises to the height of 5,896 feet, about 350 feet above the level of the town, is composed of thin strata of fine grey mountain limestone, having a quantity of shingly conglomerate, the remains of a beach, adhering to the steep that fronts the town; it commands an exquisite view of the plain and the mountains at the south end of the valley. From its foot flows the holy fountain of Anat Nág. There are other springs in the immediate neighbourhood; one of them, the Sulik Nág, is strongly impregnated with sulphur. Among the 15 masjids in the town, is one built to the memory of Rishi Malu, a saint to whose prayers in particular the defeat of Akbar's first attempt to take Kashmír was attributed. There is also a Hindú temple, and a small pleasure garden called the Sarkari bágh, which contains the thana, tehsíl, and other government offices, and which is usually occupied by the Maharajah and his family when visiting the town.

Islamabad is a kusabah or market town, and possesses a well supplied bázár. The Hindús are said to number 250 families, out of a total of 1,450; among the inhabitants are numerous traders and artisans. Shawl-weaving

is the principal branch of industry, employing, it is said, about half the population. Handsome saddle-cloths and rugs of various patterns are also largely manufactured, and a government filature has lately been established.

The navigation of the Jhelam commences at Islamabad, where the river flows with a gentle current; the passage by boat to the capital occupies about 18 hours, the distance by road being 35 miles. The Arpat is crossed by a good *kadal* bridge on the south side of the town; it is also usually fordable. Ince gives the following dimensions of the bridge over the Jhelam at the village of Kanabal, about a mile and a half to the east: length 66 yards, breadth 12 feet, supported by a single pier, the average depth of water beneath being 4½ feet.

On the west side of the enclosure surrounding the Anat Nág spring, which contains some magnificent chunar trees, there is a large double-storied brick building for the reception of travellers; there are also other smaller pavilions by the side of the tank into which the spring flows.

The following table of distances from Islamabad to places in its vicinity is extracted from Ince's Guide to Kashmír:—

From	To	Distance in Miles.
Islamabad	Kanbal	1¼
"	Ruins of Martund ...	4½
"	Bawun	5
"	Caves of Bhúmjú	6
"	Achibal	6
"	Vernág	17
"	Nowbúg	14
"	Saogam	10
"	Kukar Nág	14

ISMAIL DE DORI—Lat. 34° 30′. Long. 73° 58′. Elev. 12,643 feet.

A mountain in the range forming the water-shed between the western end of the Uttar pargana and Lower Drawar.

That part of the range lying between this mountain and Buranambal to the north-east is called Lumlalút. The rocks along the ridge consist chiefly of slates and schists; the latter apparently contains much silica, with occasional layers of sandstone. They are generally much contorted, and dip at a high angle in a southerly direction, the general strike varying a point north or south of east and west. In one or two places the rocks seemed to be inverted, as they dipped northerly at a high angle, and with the same strike. The schists are intersected with large veins of quartz. (*Montgomerie.*)

ISMAILPUR—Lat. 32° 38′. Long. 75°. Elev.

A miserable village situated in the plains, on the path between Samba and Jamú, about 9 miles south-east of the latter place. It possesses a tank over-shadowed by a large fig tree. There is little or no cultivation in the neighbourhood. (*Hügel.*)

J.

JAGERPUR—Lat. 34° 27′. Long. 74° 19′. Elev.

A village situated on the right bank of the Pohru river, towards the south-east end of the Uttar pargana. In the Maharajah's records it is noted as consisting of three small villages, Jagerpúr, Pir-ka-Makam, and Mussabowan. (*Montgomerie.*)

JAGRAN—

A river which takes its rise on the south side of the water-shed between Khágán and the valley of the Kishen Ganga; it flows in a southerly and south-easterly direction, joining the Kishen Ganga in lat. 34° 33′, long. 73° 54′, near Durrol, at which spot it is not fordable, but is crossed by a *kadal* bridge a short distance above the village. The Khágán valley may be reached by paths lying up the course of this stream.

JAHAMA—Lat. 34° 15′. Long. 74° 26′. Elev.

A village situated in a grove of willow trees on the left bank of the Jhelam, between Sopúr and Baramúla.

JAJIMARG—Lat 34° 10′. Long. 75° 10′. Elev.

An elevated grassy valley situated amid the lofty mountains between the Jhelam and Sind rivers. It lies mostly above the limit of forest, and is covered with snow uutil the summer is far advanced. It is traversed by the stream which escapes from the Chanda Sar, and forms one of the head waters of the Lidar.

There are no regular paths leading to this marg, but it may be reached by shepherds' tracks from the Trál and Lidar valleys, and with considerable difficulty from the village of Súrphar, on the left bank of the Sind river.

JALAR—Lat. 32° 42′. Long 75° 52′. Elev.

A village in the Basaoli district, containing four houses inhabited by Hindús; it lies about a mile south of Bani, on the slopes of the mountains above the left bank of the Siowa.

JAMAGAN—Lat. 34° 37′. Long. 74° 10′. Elev.

An encamping ground in the valley on the north side of the Sítalwan pass, on the path leading from the Uttar pargana to the village of Dúdinal, on the right bank of the Kishen Ganga. There are no habitations, but wood and water are procurable.

JAMALPU′R—Lat. 33° 30′. Long. 73° 55′. Elev.

A village containing about 20 houses surrounded by corn fields, situated above the left bank of the Púnch Toí river, at the south end of the Kotli valley, about 2 miles from that town.

JAMU—

A province lying between lat. 32° 20′ and 33° 10′, long. 74° 45′ and 75° 55′. It is bounded on the north by the Chenáb river and Badrawár, on the south by the Panjáb, on the east by the hill state of Chamba, and on the west by the Panjáb and Naoshera.

The Sikhs took quiet possession of the state of Jamú, its capital and government, A. D. 1809, on the death of Rajah Jey Singh, the last of the rightful Rajpút princes.

JAMU'—Lat. 32° 44'. Long. 74° 55'. Elev.

The capital of the province of that name, and the residence of the ruler of Kashmír; it is situated on the right bank of the Tawi river, about 27 miles north-east of the British cantonment and city of Siálkot.

The town is built upon the summit of the first wooded sloping ridge that rises from the plains of the Panjáb, at the place where it is divided by a narrow ravine, which allows an exit to the Tawi river on its way to its junction with the Chenáb. The town lies upon the right bank of the ravine, at an elevation of about 150 feet above the bed of the river; and the white buildings of the place and of the numerous temples, with their gilded domes, are seen glistening in the sun from a great distance in the plains.

The road from Jamú to Srinagar crosses the Banihál pass, the distance being about 155 miles, divided into 15 marches; the last 35 miles between Islamabad and the capital may be accomplished by water.

There is a regular postal establishment in operation along this route, the time occupied in the transmission of letters between Jamú and Srinagar varying between 36 and 42 hours; emergent despatches are forwarded by pony express, which covers the distance in 26 hours; the line is extended from Jamú to Sialkot, and the Maharajah likewise maintains a private dâk between that station and Lahore.

The Tawi is usually about 100 yards wide, and is fordable when the waters are at their lowest, but during the rains it is subject to freshets, when the river rises very suddenly, and is transformed into a mighty torrent, about 300 yards in breadth, at the ferry which is situated just below the Bao Fort and the city. At such times the boats are frequently unable to cross, and the only communication is carried on by means of *mashks* or inflated skins, which the natives use with great dexterity, conveying travellers across in perfect safety on a bed lashed to two large buffaloes or *níl ghai* skins. So great is the force of the current, that the raft often lands nearly 2 miles below the point from which it started.

Jamú is approached from the river by a road of sloping steps paved with round stones. On the south side it is enclosed by a wall about 30 feet high, which with the gateway is built of stone.

The town is entered by a paved road about 30 feet wide, having a row of shops on either side. The southern and lower portion of the town is very sparsely populated, and consists of little more than this wide street; towards the upper and more ancient part of the town on the north side, the main street narrows considerably, and before it reaches the Maharajah's palace, which stands on the top of the ridge, it is scarcely over 8 feet broad, and as there is a large population and much traffic in this quarter, no little inconvenience must be caused by the passage of elephants, horses, and the numerous cows, which wander at will about the streets and lanes.

The Maharajah's palace is an irregular pentagonal enclosure, containing in its centre a temple surrounded by a pretty extensive grass plot. His Highness's apartments are situated in a separate enclosure to the south-east, overlooking the deep bed of the Tawi. The palace is now being rebuilt, and is not yet completed; the various officers of state are intended to occupy the ranges of buildings forming the enclosure. Though spacious, these buildings make no claim to architectural beauty.

The houses in the city are built principally of round stones and mud; they are single-storied, and have flat roofs; many, however, in the upper

portion of the town are built of brick. There are numerous open spaces and trees in Jamú, from amid which the domes of the various Hindú temples appear, the most conspicuous of which, though not the largest, is that erected by the present Maharajah to the memory of his father Gulab Singh.

To the west of the town is the parade ground, an open grassy plain, on the north of which, surrounded by a high wall, is situated the magazine and military store.

The garrison of Jamú musters about 2,000 strong; with the exception of about 200 artillery and cavalry, it is composed entirely of infantry.

To the west of the parade ground and town, on the edge of the jungle and ravine, is another strip of wall with bastions at intervals; quarters for a regiment of infantry are built along its inner side; this wall apparently would offer little resistance to artillery.

Jamú is not well supplied with water, except during the rainy season, when the numerous tanks and pools fill; at other times the inhabitants have recourse to the river, and to two wells in a ravine close to its bank, one of which is appropriated to the Mohamedans and the other to the Hindús; the quality of the water in these wells is said to be bad.

An annual fair has lately been established at Jamú; it commences on the 20th November, and His Highness the Maharajah encourages trade by offering prizes for the best goods exhibited. During the continuance of the fair the customs duties are likewise reduced to half the ordinary rates.

Jamú now contains the state mint, which has been removed from Srinagar. The stamping is effected by machinery driven by steam power; with this exception all the other processes are dependent on hand labour. From an inspection of the coins struck, it is evident that the dies used are not identical; the difference probably arises from each die being separately cut by hand, instead of being moulded from that first made.

On the east side of the town, overlooking the river and *vis á vis* to the Bao fort, there is a large house built by the Maharajah for the accommodation of his European guests; it contains two spacious reception rooms, besides numerous bed rooms; in the same enclosure are two smaller houses, which visitors are permitted to occupy. On the left bank of the Tawi, near the ferry, there is a brick serai now building, which when completed will be capable of sheltering about 150 persons. From this serai a path leads through the jungles to the north, towards the Bao fort; the rocky bed of a torrent has to be crossed, and the path leads up the steep bank to the village of Bao, which lies to the east of the fort; it consists of about 50 mud-built houses with flat roofs, and contains one or two bunnias' shops. About the village there are patches of cultivation surrounded with walls made of piled stones. The village stands on somewhat higher ground than the fort, separated from it by an open space of about 150 yards. The fort is situated at the extremity of the ridge, about 150 feet above the level of the river; it is an oblong, the north and south faces measuring about 150 yards, and the east and west about 100; on the north and west it overhangs the steep banks of the river, which are covered with jungle; on the east and south sides it is protected by a ditch about 35 feet broad and 20 feet deep, by the edge of which there is a wall of boulders about 5 feet high; the entrance is on the south side, where the ditch is crossed by a temporary bridge. The fort is built of dressed stone, and the walls, which are about 35 feet high, are pierced for musketry, but would not appear to be substantial enough to bear

artillery; there is a flanking tower at each corner and in the middle of each face, except on the east side. The garrison is said to be supplied with water from wells within the fort. About 100 yards from the south side, on the edge of the glacis, there is a stone building used as a store-house for grain. As has been remarked, the village, which would afford secure cover to an attacking force, lies on rather higher ground than the fort; but it is not otherwise commanded by any heights at a nearer distance than about a mile.

The town of Jamú was at the zenith of its prosperity about the year 1775, in the reign of Ranjit Dehú, the eighty-first in a long line of Rajpút princes, who trace their descent from Dullíp, the younger of the Búgjú heroes who migrated to Jamú, from the hereditary estates of the family near Oude, about the year 527 B. C. Shortly before Rajah Ranjit Dehu's death, the town of Jamú is stated to have increased to about 3½ miles in circumference, with a population of about 150,000 souls. It was then considered an opulent, flourishing, and promising place, having for its residents numerous wealthy men from the Panjáb. The building of the present palace of Jamú was commenced in this reign. The Bhow section of the reigning family established itself on the opposite bank of the river, and carried on a long and bloody war with its neighbours and kinsmen, the Jamwalls. The fort of Bao was commenced by Gulab Dehu in the beginning of Drupe Dehu's reign, and ultimately finished by Rajah Ranjít Dehu, who not only pacified his inimical brethren, but ultimately reduced them to a state of submission. (*Hügel—Vigne—Smyth—Hervey—Girdlestone.*)

JANOTA—Lat. 33° 7′. Long. 75° 35′. Elev.

A village in Badrawár, containing 16 houses, which are scattered on the slopes of the mountain above the left bank of the Chandra Bhága river, opposite Doda. The inhabitants are Hindús of the Thakur class.

JASROTA—Lat. 32° 29′. Long. 75° 28′. Elev.

A small town in a district of the same name, lying to the south of the province of Jamú. It is built on a hill, on the right bank of the Wujh stream, an affluent of the Rávi. The situation of Jasrota is much more romantic than the place itself. The hill on which the Rajah's house is situated, is ornamented with four small towers; a huge irregular arch leads to the paltry bázár and to the Rajah's residence. Not far from the place is a chalybeate spring, having a disagreeable taste of iron. Hügel states that at 7 A. M. its temperature was 80°, while that of the air was only 56°. (*Hügel.*)

JAT GALLI—Lat. 33° 12′. Long. 75° 22′. Elev.

A village said to contain four houses inhabited by Hindús; it is situated 6 koss to the south-east of Rámband, on the road towards Doda.

JATTI—Lat. 33° 9′. Long. 75° 32′. Elev.

A village in Kishtwár, lying above the left bank of Lider Khol stream, close to its junction with the Chandra Bhága. It contains three houses inhabited by Hindús, and is surrounded by cultivation.

JAUBYOR—Lat. 33° 55′. Long. 75° 3′. Elev.

A hamlet lying on the right bank of the Jhelam, about three quarters of a mile west of Awantipúr, of which place it may be considered to form a part. One of the celebrated temple ruins is situated close to it.

JENKER—Lat. 32° 33′. Long. 75° 49′. Elev.

A considerable village in the Basaoli district, situated on the crest of the

hill a few miles north of that town, to the west of the path leading towards Badrawár. It is inhabited exclusively by Hindús.

This village is held in jagir by Jawala Saha, the father of Kirpa Rám, the present dewan of Kashmír.

JETTI—Lat. 34° 18′. Long. 74° 4′. Elev.

The name of the ravine on the east side of the Tútmari Galli, between the Hamal pargana and Karnao valley; the stream which flows through it forms the source of the Mawar river. (*Montgomerie.*)

JEZAN—Lat. 33° 10′. Long. 75° 33′. Elev.

A village consisting of four houses surrounded by a patch of cultivation; it lies a few miles west of Doda, below the path leading towards Bagú.

JHELAM—

The Jhelam river takes its name from the town of Jhelam, in the Panjáb, beneath which it flows. In Kashmír it is called Behat, a contraction of the Sanskrit Vitasta, which the Greeks slightly altered to Hydaspes.

The Jhelam drains the whole valley of Kashmír, and the reputed sources of its principal feeders are all esteemed holy. The river may be considered to be formed near the village of Kanabal, just north-west of Islamabad, where its head waters, the Arpat from the north-east, and the Bring and Sándran from the south-east, unite. Two or three miles north of Islamabad the Jhelam receives the Lidar, which rises in the snows north of the Shísha Nág, and which contributes a volume of water scarcely inferior to that of the Jhelam.

A few miles north of Bij Behára it receives the united waters of the Veshau and Rembiára rivers, both of which flow down from the Pansál mountains, the former stream rising in the holy fount of Konsa Nág, and the latter in the Nandan Sar and Bhág Sar lakes.

At Srinagar it receives the Dúdh Ganga stream, which also rises in the Pansál range. Below the city of Srinagar, at the village of Shadipúr, it is joined on the right bank by the Sind, which is the largest of all its tributaries in the valley. Besides these it is fed by numerous smaller streams and mountain torrents, and its waters communicate with those of the Dal, Anchar, and Manasbal lakes. From its junction with the Sind river the Jhelam continues its north-westerly course to the Wular lake, which it leaves above the town of Sopúr, and then flows on in a south-westerly direction to Baramúla, receiving midway the waters of the Pohrú river, the drainage of the north end of the Kashmír valley.

The whole length of the Jhelam from its source to Baramúla is 150 miles. From Islamabad to Baramúla the river is navigable throughout its entire course; except in seasons of unusual drought; and its waters teem with fish. The fall is only 400 feet in 120 miles, or 3·33 feet per mile, and the average rate of the current is about 1½ miles per hour, or even less.

At Islamabad the breadth of the stream is 120 feet, with a maximum depth of 12 feet 3 inches.

Between Islamabad and Bij Behára the water is beautifully clear, and the bed of the river is generally sandy, and ripple marked, covered with shells and broken pottery. In a few places the bottom is stony, but the pebbles are all small and rounded.

At Pampúr the waters are slightly muddy, and the bed of the river can no longer be seen. Below Pampúr and opposite Pandúchak, the abutments and two piers of a stone bridge are just visible above the water.

In its course through the city of Srinagar, the channel of the river is narrowed to 250 and even to 200 feet, with a varying depth of from 6 to 12 feet.

The stream is in places very sluggish, and the surface of the water covered with the green shine common to stagnant pools. In December Moorcroft found the river 210 feet broad, with a mean depth of 9 feet, and a velocity of 2,400 feet per hour, or of 0·6666 feet per second, which gives a discharge of 1,150 cubic feet per second. At Sumbal, below the junction of the Sind river, the average depth of the water is about 14 feet. On the 16th December, Trebeck found the depth of water from one to three fathoms. Assuming 12 feet as the average depth in December, and the rate of the current at 2,400 feet per hour (the same as at Srinagar), the winter discharge of the united streams of the Jhelam and Sind rivers will be 2,480 cubic feet.

At Baramúla the discharge is probably not more, as the waters of the Pohrú river may be supposed to supply the great loss by evaporation on the Wular lake.

Between Sopúr and Baramúla the bed of the river is composed of clean gritty sand sprinkled with little shells.

From Baramúla to Mozafarabad the Jhelam, which is here called simply the "Duriya," pursues a westerly course for 100 miles.

The total fall between these places is 3,800 feet, or 30 feet per mile, and the character of the river entirely changes from a placid and sluggish stream to a roaring torrent.

Below Tattamúla, and about 16 miles from Baramúla, the rocky cliffs rise almost perpendicularly from the river to a height of 300 and 400 feet, and in some places the bare steep cliffs are not less than 800 feet above the stream. As the height of the Jhelam near Tattamúla is about 5,000 feet above the sea, the whole of Kashmír must have been submerged by the waters of the river before the wearing down of these cliffs. The level of the Kashmírian lake would have been about 5,800 feet above the sea, and from 50 to 100 feet above the wudars or isolated alluvial flats now remaining in Kashmír.

Above U'ri the Jhelam has once been spanned by a stone bridge thrown across a very narrow part from cliff to cliff; but to judge from the lowness of the remaining portions of the abutments, the bridge must have been swept away by the very first extraordinary rise of the river. Opposite U'ri the river is now crossed by a suspension-bridge of leather ropes. Above Hattian there is a second suspension-bridge of twisted leather ropes, 258½ feet in length; and a third near Mozafarabad, just above the junction of the Kishen Ganga, a considerable river which rises in the mountains north of the Kashmír valley. In the winter season there is sometimes also a ferry at this point; but the boat is said to be frequently carried away by the force of the current.

The total discharge of the Jhelam below Mozafarabad has been calculated to be 3,500 cubic feet per second.

Below Mozafarabad the Jhelam, sweeps suddenly round to the south, and after receiving the Kúnara or Nainsuk river, continues the same course to the town of Jhelam, a distance of 150 miles. The road between Srinagar and Mari crosses it by an iron bridge suspended between masonry piers, near the village of Kohála, where there is likewise a ferry. The fall in this part of the river is 1,200 feet, or only 8 feet per mile.

Between the junction of the Nainsúk and Dangali the Jhelam receives no tributary worth mentioning. At the town of Owen, about 110 miles north

of Jhelam, it again becomes navigable. Between Dangali and Mangla it is joined by the Púnch Toi, a considerable river.

The discharge of the Jhelam as it enters the plains has been estimated at 4,000 cubic feet.

The whole mountain course of the Jhelam from beyond Vernág to Mangli is 380 miles, and its fall is about 8,000 feet, or 21 feet per mile.

From the hills to its junction with the Chenáb, between Jhang and Uch, its general direction is south-westerly, and its length about 240 miles. Its whole length from its source to its confluence with the Chenáb is therefore about 620 miles.

A thermometer immersed in the Jhelam at Awantipúr (19th June), registered 61° to 81° in the shade; at Shadipur (11th October), 65° to 71° in the shade; and at the confluence of the Kishen Ganga near Mozafarabad (17th August), 78° to 89° in the shade: the temperature of the Kishen Ganga being only 61°.

During its course through the valley of Kashmír, the Jhelam is confined by level and canal-like banks, and the channel is generally sufficient for carrying off the rain and melted snow from the surrounding mountains; occasionally, however, the water rises rapidly 14 or 15 feet above the usual level, and over-leaping its banks, floods the whole country, often doing great damage in consequence of the dams and sluices being out of repair.

The following list of bridges crossing the Jhelam in the Kashmír valley between Kanabal and Baramúla, is extracted from Ince's Guide Book:—

Number.	Names.		Length in yards.	Breadth in feet.	Number of Piers.	Average depth of water in feet.
1		Kanbal	66	12	1	4½
2		Rij Behára	100	17	3	6
3		Pampúr	132	14	4	6½
4	In Srinagar.	Amíri Kadal	134	20	5	16
5		Hubba Kadal	97	24	3	
6		Futteh „	88	17	3	
7		Zaina „	96	24	3	
8		Haili „	82	17	3	
9		Naya „	75	18	3	
10		Suffa „	110	19	4	
11		Súmbal	112	16	4	15
12		Sopúr	214	16	3	28
13		Baramúla	146	16	6	24

These 13 bridges are all made of deodar wood, upon the same plan, and are constructed in the following manner: A triangular space, with its apex streamwards, is formed in the bed of the river by strong stakes, which are well driven down, and covered with planks on the outside, to a height of about 8 feet; this space is then filled with heavy stones, and forms the foundation of the pier. Each pier consists of alternate layers of deodar trunks. The trunks are placed about a foot apart, and each succeeding layer is broader than the previous one, and laid at right angles to it. The trunks are fastened together at their ends by strong wooden pegs. The piers are united by long and very stout deodar trunks, which stretch across from one to another, and which are laid about 2 feet apart. The platform consists of rough planks or slender poles, which are closely laid across the trunks which connect the piers, and fastened at each end by wooden pegs. In some

cases, over the platform there is a coating of grass and earth, and a railing on each side; but often there is neither.

The boats used upon the Jhelam are of three principal kinds, *viz.*, the dúngah, the shikari, and the bahutz; only the two first, however, are used by travellers, the latter being a large barge-like vessel, employed in transporting wood, grain, and other produce to different parts of the valley. The dúngah is a flat-bottomed boat with very pointed extremities, and usually about 56 feet long, 5¾ feet wide, and 1¾ feet deep; it is covered for more than half its length by an awning of matting, which is supported upon a light wooden roof about 5½ feet high; separate pieces of matting are also attached to the sides of the frame-work, which can be let down at pleasure, either to secure privacy, or shelter from the sun or rain. The crew usually consists of four persons, men and women, who with their families live in the hinder part of the boat. Down stream it is propelled by short heart-shaped paddles, while up stream it is drawn by a long towing line.

The shikari is exactly like the dúngah, but smaller, being usually only about 36 feet long, 3½ feet wide, and 1 foot deep; the crew generally consists of six men, who propel the boat by small heart-shaped paddles. It is only used as a wherry for moving about Srinagar. (*Moorcroft—Vigne—Cunningham—Ince.*)

JHUNG—Lat. 33° 12′. Long. 73° 48′. Elev.

A large village in Naoshera, situated about a mile north of Mirpúr, by the path leading towards Chaomuk. There are about 80 houses in this village, which is a very green spot in the arid plain; it contains, it is said, as many as 32 wells, which never dry.

JING—Lat. 34° 27′. Long. 73° 41′. Elev.

A village situated on the top of the spur many hundred feet above the right bank of the Kishen Ganga river, near the junction of the U′rshi stream. It lies above the path between Balagram and Mandal.

JINGHANO—Lat. 32° 53′. Long. 75° 13′. Elev.

A neat village in the province of Jamú, situated near the left bank of the Tohi, at the sout-east end of the plain which extends from the Chenáb at Riassi. There is a castle built on the steep bank of a ravine above the village. (*Vigne.*)

JINRALI—Lat. 32° 36′. Long. 75° 51′. Elev.

A village in the Basaoli district, situated about 12 miles north of that town, on the road towards Badrawár. The houses, which are much scattered, are surrounded by cultivation. There is a *baoli* of clear cool water, shaded by trees, on the side of the path.

JURA—Lat. 34° 30′. Long. 73° 52′. Elev.

A village in Lower Drawar, situated on the right bank of the Kishen Ganga, between Durrol and Báran. The fields extend for a considerable distance along the river bank. There are some few fruit and other trees about the village, which contains 20 houses; among the inhabitants are a carpenter and a blacksmith. A stream flows down through the north end of the village, irrigating the rice fields.

JURNIAL—Lat. 34° 35′. Long. 75° 3′. Elev.

A village in the Tilail valley, situated at the edge of the forest on the slopes of the mountain above the left bank of the Kishen Ganga, which is crossed by a rope suspension-bridge, about midway between this village and Muzakoi, which lies above it on the same side of the river.

Jurnial contains a masjid, and eight houses inhabited by zemindars, a múlla, and a shepherd. The hill sides above the village are extensively cultivated, and below it, to the north-west, a grassy plain extends along the river bank.

JUTIPU'R—

The place where the successful action was fought on the 5th July 1819, which gave Kashmír to the Sikhs; it is distant about one koss from Shupian, and is probably indentical with the Chotipúra of the map, lat. 33° 41'; long. 74° 50'.

K.

KABHI—Lat. 33° 10'. Long. 74° 59'. Elev.

A village situated on the right bank of the Chenáb, some miles north-east of Riassi. At this place, where the river is deep, tranquil, rather rapid, and about 200 yards wide, there is a rope bridge. Horses may be driven into the stream and crossed in safety. (*Vigne.*)

KACHGUL—

A stream which forms the principal source of the Rámchú river. It rises on the slopes of the Pansál range, on the east side of the Chotigalli and Chitta Pani passes; the road leading towards those passes lies along the bank of the stream. (*Allgood.*)

KACHNAMBAL—Lat. 34° 17'. Long. 74° 55'. Elev.

A village in the Lar pargana, situated on the right bank of Kanknai stream, at the western end of the Sind valley.

KAD—

The name of a stream which rises on the mountains at the north-west end of the Basaoli district, and flows in a south-easterly direction, joining the Siowa in lat. 32° 41', long. 75° 51', below the village of Beakan. Just above the junction it is crossed by a bridge on the path between Basaoli and Badrawár.

KA'G—Lat. 34°. Long. 74° 34'. Elev.

A village in the Birwa pargana, very prettily situated on the sloping ground at the foot of lofty pine clad hills, due east of the Lal Khán ki Ghari. It commands a fine view of the Kashmír valley and the Wular lake in the distance.

Vigne states that this village is probably the ancient Khágí mentioned in the annals of Kashmír as containing a spring from which the old Hindú kings used sometimes to send for the water they drank. The spring, which is now called the Gunj Nág, lies about a quarter of a mile to the south of the village; it is enclosed by a tank of rough stones, and the water, which is pure and cold, has a curious effect, bubbling up in numerous places through the sandy bottom. The natives assert that in winter the water becomes warm, and Vigne refers to a warm spring in the neighbourhood. From the traces of carving on many of the stones lying about, it would appear probable that this was anciently the site of a Hindú temple. The materials for building a temple were, it is said, collected some years ago by tehsildar dewan Nursing Dial, and now lie in a heap near the spring, but on being transferred to another district, he relinquished his intention.

KAHU'TA—Lat 34° 25'. Long. 74° 29'. Elev.

A mountain in the range which divides the Zainagir pargana from the

Loláb valley. Between it and the Sharibal peak to the north-west, there is a grazing ground for 500 or 600 sheep for six months; but more than that number go there annually for a shorter period. (*Montgomerie.*)

KAHU'TA—Lat. 33° 53'. Long. 74° 9'. Elev.

A small village about 10 miles north of Púnch, on the path towards the Haji Pír pass. It contains about 40 huts, and is situated at the foot of the range of hills which bound a rich plateau about 200 feet above the right bank of the Bitarh.

There is a bungalow for travellers in the open fields below the village; it consists of one room, with an enclosed verandah all round it.

Coolies and supplies are procurable. (*Vigne—Ince.*)

KAILA—Lat. 33° 7'. Long. 75° 38'. Elev.

A small village in Badrawár, containing four houses inhabited by Hindús; it is surrounded with cultivation, and lies high above the right bank of the Nerú, about 3 miles from its junction with Chandra Bhága.

KAILGAN ROCKS—Lat. 33° 51'. Long. 75° 59'. Elev.

These rocks lie in the valley of the Farriabádi stream, about 36 miles north-east of Maru, on the path leading from that village towards Súrú and Zanskar by the Chilúng pass. Wood and water are found in the vicinity. (*Robinson.*)

KAINDIZAL—Lat. 33° 59'. Long. 74° 58'. Elev.

A village containing a ruined masjid, situated on the left bank of the Jhelam, a few miles south of Pampúr.

KAINSPU'R—Lat. 34° 14'. Long. 74° 27'. Elev.

A considerable village situated a little distance from the left bank of the Jhelam, a few miles north-east of Baramúla; in ordinary parlance the name is shortened to Kanikpúr, and on the spot itself to Kanpúr.

There appear to be satisfactory grounds for concluding that this village marks the site of one of the most ancient of the numerous capitals of Kashmír, founded by Kanishka, one of the two great Indo-Scythian princes and brothers. (*Growse.*)

KAINU—Lat. 33° 46'. Long. 74° 15'. Elev.

A small village in Púnch, on the left bank of the Mandi stream, about 7 miles north-east of Púnch.

KAIYAH MAIDA'N—Lat. 34° 18'. Long. 74° 0'. Elev.

A grazing ground in the Karnao valley, situated on the west side of the Tútmari Galli. (*Montgomerie.*)

KAJIPURA—Lat. 34° 25'. Long. 74° 39'. Elev.

A village in the Khuihama pargana, situated on the northern shore of the Wular lake, on the path between Bandipúr and Sopúr. (*Ince.*)

KA'JNA'G—Survey station—Lat. 34° 13'. Long. 74° 14'. Elev. 12,125 feet.

The name of the range of mountains between the south-west end of the Hamal pargana and the valley of the Jhelam. The whole of the range between the Kájnág survey station and Bangas, lat. 34° 17', long. 74° 5', elev. 13,496 feet, goes by the name of Kájnág. The ridges running from the range to the river Jhelam are covered with fine grass, and the number of Gújars that take their cattle up during the summer months is very considerable, there being hardly a ravine without a family or two inhabiting it.

The ridge is often of sufficient width to allow Indian corn and wheat to be sown on it. The western slopes are invariably bare, while the eastern are always clothed with forest.

On the Kájnág range in July (1856?) were about 12,000 sheep from the parganas of the Machhipúra and Hamal, and about 200 ponies, chiefly mares with their foals or in foal. (*Montgomerie.*)

KAKANI—Lat. 33° 33'. Long. 73° 57'. Elev.

A village containing about 15 houses, situated on the right bank of the Púnch Toí, a few miles north of Kotli.

KALAI—Lat. 33° 44'. Long. 74° 12'. Elev.

A village in the Haveli pargana of Púnch, lying on the slopes of the hill above the left bank of the Súran river. It contains about 20 houses inhabited by Mohamedan zemindars, and produces only dry crops.

KALEGRAN—Lat. 34° 25'. Long. 73° 45'. Elev.

A village which extends for a long distance up a gorge on the west side of the spur of the Túng mountain, which juts down to the right bank of the Kishen Ganga. The principal houses are built in a cluster on the north side of the narrow valley, which is traversed by a torrent flowing down from the Chowgalli pass. The village contains a masjid and a ziárat, and about 20 houses inhabited by zemindars of the Rati caste, including a carpenter, a blacksmith, a leather-worker, and a múlla; there are also three families of Syuds and three Gújars. The lambardar, Own Ally Sháh, is also lambardar of two or three neighbouring villages. Kaligram forms part of the jagir of Rajah Walli Mohamed Khán, son-in-law of Rajah Shere Ahmad Khán, of Karnao.

The village lies high above the Kishen Ganga and at some distance from it, but its rice lands extend down to the banks of the river, and may be considered a separate village containing three houses, known as Kúndi. Báran, in Lower Drawar, may be reached by a path lying over the Chowgalli pass; that following the course of the Kishen Ganga is described as being very difficult.

KALHAR—Lat. 33° 35'. Long. 73° 59'. Elev.

A Mohamedan village in Púnch, containing about 16 houses; it is situated on the right bank of the Púnch Toí river.

KALIPÚRA—Lat. 34° 27'. Long. 74° 12'. Elev.

A small village containing four houses inhabited by zemindars, situated at the edge of the forest, about 4 miles south-east of Shalurah, to the west of the path between that place and Sopúr.

KALIPÚRA—Lat. 34° 1'. Long. 74° 36'. Elev.

A small village in the Birwa pargana, containing four houses inhabited by zemindars. It is situated on the sloping side of a ravine, to the west of the path between Makaháma and Drang.

KALLAIN—Lat. 33° 3'. Long. 75° 41'. Elev.

A village in Badrawár, situated on the slopes of the spur between the Nerú river and Bin Kad stream. It lies about 11 miles north-west of Badrawár, and is the usual stage between that town and Doda. There are a great many fruit trees about the village, and extensive cultivation, the fields being unusually large. There is a small government garden in the village, and a *baradari* for the accommodation of travellers.

Supplies are procurable, but water is scarce, as the Bin Kad, the nearest stream, flows at a considerable distance below the village, and the only source in the village is a pool in which rain water is collected. The usual encamping ground is near this pool.

The village contains about 20 houses inhabited by zemindars, who are almost exclusively Hindús.

KALLAN—Lat. 33° 8'. Long. 75° 33'. Elev.
A village in Badrawár, situated above the left bank of the Chandra Bágha, a little to the west of Doda. There is a deep ravine on the east side of the village, through the bottom of which a stream flows into the river. There are both Hindús and Mohamedans among the inhabitants, who number 16 families. It is stated that recruits for the Maharajah's army are frequently collected and drilled in this village.

KALTURA—Lat. 34° 24'. Long. 74° 22'. Elev.
A village situated on the right bank of the Pohrú river. Colonel Bija Singh attempted to build an aqueduct over the river at this place, to convey water into the Zainagir pargana. (*Montgomerie.*)

KAMAKDURI—(*Dard*, Kasskaturi)—Lat. 35° 3'. Long. 74° 15'. Elev.
A pass lying over the mountain range between the most northerly point of the Kishen Ganga valley and Chilás.

KAMBAI—Lat. 33° 13'. Long. 74° 4'. Elev.
A village and fort in a district of the same name in the province of Naoshera; they lie to the west of the road between Bhimber and Kotli, a few miles south-west of Dharmsála. Vigne states that though finely situated on a rock, the country round the fort seems too much confined. (*Vigne—Allgood.*)

KAMIL—
This river is formed of three streams, the Bangas, the Rangwári, and the Bud Khol, or Búranambal, which rise on the mountain slopes at the north-west end of the valley of Kashmír, and unite near Drangiari; the river then flows in a north-easterly direction through the Uttar pargana, joining the Loláb or Lahwal stream near the village of Mogulpúr, and forming the Pohru river. Above the village of Riri the lacustrine deposit reaches the height of about 300 feet above the river, resting on the primeval rock through which the Kamil flows, and which in some places is cut down to the depth of 30 or 40 feet.

The Bangas stream is bridged beneath Drangiari, and the Kamil between the villages of Zunareshi and Riri, also opposite the fort and village of Shalúrah, where the river flows in two channels, just west of which, under the village of Champúrah, there is a ford. (*Montgomerie.*)

KAMMAR—Lat. 33° 29'. Long. 75° 21'. Elev.
A village in the Shahabad valley, lying near the left bank of the Sándran river, about 3 miles north-west of Choan. It contains about eight houses inhabited by zemindars and three families of Pir Zadas, who occupy a brick building on the mound, in the middle of the village. Below it is the ziárat of the Kaddam Russúl, now a mass of ruins, beneath which the precious relic is said to be buried.

KAMRÁJ—
The name of one of the two great divisions of Kashmír, comprising the north-western portion of the valley. It is divided into two zillahs and eighteen parganas—

Name of Pargana.	Tehsíl station or chief place.
1. Kruhin	Baramúla.
2. Telgam	Sopúr.
3. Khuhi	"
4. Khuihama	Bandapúra.

Name of Pargana.	Tehsíl station on chief place.
5. Zainagir	Shuwa.
6. Hamal	Hadipúra.
7. Loláb	Lalpúr.
8. Uttar	Shalúra.
9. Machhipúra	Handwára.
10. Ramhal	Shalúra.
11. Naiharai	"
Patan Zillah.	
12. Dansú	Bargam.
13. Machiháma	Sybúg.
14. Birwa or Birú	Birwa.
15. Bangil	Lolpúr.
16. Parospur	Kowsa.
17. Saremozapaín	Sombul.
18. Lár	Arats.

Dr. Elmslie states that it has been conjectured that Kamráj, or Kamráz, as it is sometimes called, is derived from Kama Raj, the territory of Kama, the god of love.

KANABAL—Lat. 33° 44′. Long. 75° 11′. Elev.

A village situated on both banks of the Jhelam, about a mile west of Islamabad. It is distant by land about 4 miles above Bij Behára, but the journey by boat occupies about three hours and a half; large boats do not usually ascend beyond it on account of the shallowness of the water.

Dr. Ince gives the following particulars regarding the wooden bridge which crosses the Jhelam at this village: length 66 yards, breadth 12 feet, average depth of water beneath, 4½ feet. It is supported by a single wooden pier and masonry abutments. (*Hügel—Vigne—Ince.*)

KANAGU′ND—Lat. 34° 2′. Long. 75° 7′. Elev.

A considerable village lying about a mile north-east of Arphal, on the east side of the upper extremity of the Trál valley, where it becomes very narrow. The ziárat of Bakir Shaikh Sahib, and the masjid are most picturesquely situated on a wooded spur just to the east of the village. The population numbers about 20 families of zemindars.

KANAL—Lat. 33° 10′. Long. 75° 32′. Elev.

A village in Kishtwár, situated about 6 miles north-west of Doda, above the path leading towards Bagú and the Brari Bal pass. It contains about six houses inhabited by Hindús.

KANDABAL—Lat. 34° 15. Long. 74° 44′. Elev.

A large village which lies on the east shore of the Manas Bal lake, at the foot of the Aha Tung mountain. It contains a great many lime-kilns, from whence the city of Srinagar is mostly supplied. The limestone is procured from the adjoining hills, and the wood for burning it is conveyed from the forests in the Sind valley. Hügel, who calls these the only lime-pits in Kashmír, thus describes them: the kilns are 8 feet in diameter, and it takes 16 days' labor, and requires 2,000 logs of stout wood, to heat them thoroughly. The wood, which is from a species of the fir called *kair*, is brought from a distance of 12 koss.

There were, at the time of his visit, 20 men employed in the kilns under the superintendence of three sepoys. A kharwár (144 lbs.) of burnt lime then sold on an average for one rupee. (*Hügel—Ince.*)

KANDI—Lat. 34° 24'. Long. 73° 52'. Elev.

A village in the Karnao valley, situated about 2 miles west of the fort. It lies on the path from Títwal towards the Kashmír valley. The village, which is well shaded, contains in its upper and lower divisions 10 families of Pir Zadas, 10 zemindars of the Bamba caste, a múlla, a kázi, a blacksmith, and a carpenter.

Just east of the village there are three masjids, and close to the path is the ziárat of Nizám-ú-dín Aulia; all these buildings, which are of the Kashmíri style of architecture, show traces of fine wood carving.

KANDI—

A stream which rises at the south-east end of the Kol Narawa valley, to the south of the Diosur pargana. It takes a north-westerly course through the strath, and after effecting a junction with the Buzu stream from the south, empties itself into the Veshau, at the mouth of the valley, near the village of Hanjipúr, lat. 33° 37', long. 74° 58'. (*Vigne.*)

KANDNI—Lat. 33° 13'. Long. 75° 51'. Elev.

A village in Kishtwár, situated about 9 miles south of the town of that name, above the road leading towards Doda. On the path beneath the village an immense projecting rock gives shelter from sun or rain, which has been increased by surrounding the spot with great branches of trees. Consequent on its position, about a mile north of the suspension-bridge over the Chandra Bhága, and the convenience of the water supply from a hill torrent which rushes down close by, travellers frequently seek the protection of this rock. (*Hervey.*)

KANDPUR—Lat. 33° 48'. Long. 75° 10'. Elev.

A village situated on the edge of the Karalu Puthur table-land, about 2 miles north-east of Bij-Behára. It contains about 12 houses, and produces corn.

KANELWAN—Lat. 33° 48'. Long. 75° 12'. Elev.

A village in the Dachinpára pargana, of which it is the tehsíl station.

KANETTA—Lat. 33° 45'. Long. 74° 12'. Elev.

A village in Púnch, in the Haveli pargana, situated above the left bank of the Súran river. The village, which is inhabited by Mohamedans, is divided into two separate parts, and contains in all about 50 houses.

KANGAM NAG—Lat. 33° 37'. Long. 75° 21'. Elev.

A spring situated about three quarters of a mile north-east of Sof, on the direct path leading into the Nowbúg valley. It rises in a natural pool in a pretty grassy dell, shaded by trees. The pool, which is about 25 feet in diameter, contains some small fish. The water of this spring, though very clear and bright, and pleasing both to sight and taste, is not esteemed by the natives. It does not appear to be impregnated by iron or any other mineral substance.

KANGAN—Lat. 34° 16'. Long. 74° 56'. Elev.

One of the largest villages in the Sind valley, situated on the right bank of the river. It contains a large building, which is used as a mosque.

The land in the neighbourhood is fruitful and well cultivated. There is a well shaded spot suitable for encamping, and supplies and water are procurable. (*Moorcroft.*)

KANGWATTAN—Lat. 33° 36'. Long. 74° 49'. Elev.

A few Gújar's huts, situated in a beautiful glade amid the mountains, on the right bank of the Veshau river, about a mile south of the junction of the

Chitti Nadi. At this spot the river is bridged by a single pine tree, about 95 feet in length, thrown across the stream ; it may also be forded.

KANKATORI—

This river, which is more frequently called the Sargan or the Sarsúti, takes its rise on the range of mountains forming the water-shed between the valley of the Kishen Ganga and Chilás. It flows in a southerly direction, and empties itself into the Kishen Ganga, lat. 34° 48', long. 74° 14', almost opposite the village of Sharidi. It is crossed by a *kadal* bridge just above the junction, and a path towards Chilas lies up its course.

KANKNAI—

A stream which rises on the eastern slopes of the Haramuk mountain, and flowing through the Lár pargana, empties itself into the Sind river, lat. 34° 16', long. 74° 56', near the village to Kíjpára. (*Ince.*)

KANKOT—Lat. 33° 46'. Long. 74° 10'. Elev.

A large village lying on the right bank of the Drúngli stream, close to its junction with the Súran river ; it is situated above the path, about 3 miles east of Púnch.

KANNA TSETTEPU'RA—Lat. 33° 59'. Long. 74° 36'. Elev.

A small village containing four houses inhabited by zemindars, situated on the slope of the spur about 2 miles north of Drang, in the Birwa pargana.

KANORA—Lat. 33° 21'. Long. 73° 50'. Elev.

A village in Naoshera, between Mirpúr and Kotli, about 2 miles from the left bank of the Púnch Toí. It contains 30 houses, the inhabitants being Mohamedans, and one Hindú shop-keeper.

KANPU'R—Lat. 34° 12'. Long. 74° 22'. Elev.

A village situated on the left bank of the Jhelam, opposite Baramúla. (*Allgood.*)

KANSAR BAL—Lat. 33° 37'. Long. 74° 58'. Elev.

A village containing seven or eight houses, situated near the mouth of the Kol Narawa valley, about a mile south-east of Hanjipúr.

KANSIRA—Lat. 32° 58'. Long. 75° 47'. Elev.

A small village situated on the slopes of the mountains a few miles south-east of Badrawár. It contains six houses inhabited by Hindús of the lowest caste.

KANTAR NAG—Lat. 33° 58'. Long. 74° 24'. Elev.

A small lake lying on the Pansál range, to the north of the Firozpúr pass. It is said to be distant 6 koss from the Gulmarg by a good path.

KANYAGU'ND—Lat. 34°. Long. 74° 37'. Elev.

A village in the Birwa pargana, situated on the right bank of the Suknág river, which here flows in numerous channels through a wide stony bed. The streams are fordable, and may also be crossed by a series of *kánal* bridges.

The village contains about 12 houses, of which 7 are inhabited by zemindars and 5 by fakírs.

KANZALWAN—(*Dard*, KANZALWAR)—Lat. 34° 39'. Long. 74° 45'. Elev. 7,400 feet.

A village in the Gúrais valley, situated at the end of a steep wooded spur on the left bank of the Kishen Ganga. It is distant about 25 miles north of Bandipúr, and is the third stage on the high road from Kashmír towards Skardo. Astor may likewise be reached from this village, by a path lying up the valley of the Gagnai stream ; it is described as being a good road, but is not now used.

Kanzalwan contains about seven houses inhabited by Mohamedan zemindars; it is supplied with water by three small springs. Most of the cultivation lies on the banks of the Búrzil or Búzi Dak stream, which flows into the Kishen Ganga some 3 or 400 feet below the west side of the village.

The usual encamping ground is situated below the village, near a long row of stables, at the south end of the bridge which crosses the Kishen Ganga.

KAORMANG—Lat. 34° 25′. Long. 73° 42′. Elev.

A village in the Lachrát district, on the left bank of the Kishen Ganga; it lies on the slopes of the mountains 2 or 3 miles south of the path between Panchgram and Nosudda-Nosera.

Including the divisions called Shadrah, Bandi, and Mojni, there are said to be 18 houses in all in the village.

KAPLAS—Lat. 33° 52′. Lon. 75° 43′. Elev. 14,241 feet.

A lofty mountain in the range between Badrawár and the Basaoli district it lies on the west flank of the Chatardhar pass.

As its sides are very precipitous, less snow remains upon it than on neighbouring peaks of inferior elevation. On the north side of the mountain lie the Kúnd Kaplas, a cluster of tarns. Sera Jatika, Kalka, Kalikúnd Nág, are some of the names given to the smaller pools.

Hindús make pilgrimages to these lakes in the month of August, for the purpose of bathing in the waters, which are esteemed sacred. The path by which they are approached lies up the course of the Halúni stream, from the direction of Badrawár, and is described as being very rough and difficult.

KAPRAN—Lat. 33° 28′. Long. 75° 24′. Elev.

A village situated towards the south-east extremity of the Shahabad valley, above the left bank of the Sándran. It consists of a few scattered huts inhabited principally by blacksmiths. Iron is mined in the neighbourhood.

KAREMPU'RA—Lat. 34° 7′. Long. 74° 29′. Elev.

There is said to be but one house in this village, which lies just to the south-east of Khipúr, by the path between Patan and the Gulmarg.

KAREN—Lat. 34° 40′. Long. 73° 59′. Elev.

One of the largest villages in the Drawar district; it is situated on the left bank of the Kishen Ganga river, and forms the division between Upper and Lower Drawar.

There are two islands in the bed of the river opposite the south end of the village; and just below these islands there are the remains of a *kadal* bridge, which was erected seven years ago, and lately carried away; it will, it is said, be rebuilt; in the mean time a rope bridge is suspended between the abutments. At either end of the bridge there is a sexagonal masonry tower, with loopholed walls and a sloping shingle roof covered with earth. That on the left bank of the river has been nearly destroyed by fire, but is to be rebuilt. The garrison of these forts is said to number about 20 men. A considerable stream flows down into the Kishen Ganga through the south end of the village; this torrent seems to possess no distinctive name, beyond that of the Kashmír-ka-kutta; the road leading towards the Kashmír valley by the Puthra Galli lying along its banks.

Bogana, a village lying to the south-west of Karen, may, it is said, be reached by a path lying along the left bank of the Kishen Ganga, but it

is described as being very rough; there is also a path over the mountains to the north, to the village of Bar, opposite Talli Lohát. Karen contains a masjid and a *masáfir-khana*, and about 25 houses inhabited by zemindars, including a barber and a carpenter. There is a customs establishment maintained in the village during the summer months, but duties, are it is said, only levied on the goods of traders.

A strict watch is maintained at the bridge to prevent unauthorized emigration. Rice is grown around the village, but this cultivation does not extend further up the valley of the Kishen Ganga. There are a few fields on the right bank of the river opposite the village, at the edge of a narrow grassy plain which is strewn with vast rocks.

KARKARPU'R—Lat. 33° 57'. Long. 74° 58'. Elev.

A small village situated on the left bank of the Jhelam, between Awuntipúr and Pampúr. The Ramchú river flows into the Jhelam, just below it, and behind it there are some fine shady trees and also two old temples and cemeteries. These ruins are so deeply buried in the ground, that without an excavation it is impossible to ascertain their character or antiquity. The name of this village may possibly be a corruption of Khagendrapúra. If so, this would be the oldest historical site in Kashmír, as King Khagendra flourished in the fifth century before Christ. Vigne, who remarks that these ruins are scarcely worth visiting after Martund, adds, "the geologist, however, would be better repaid than the antiquarian, by observing the long ridges of limestone strata on which the table-land above the village is supported, jutting out perpendicularly to a height of 30 or 40 feet in some places, close to the river, and on the north side, and which is consequently nearly the lowest limestone in the valley, and probably the only locality where it appears in the open plain."

From Karkarpúr there is a good road to Pampúr, and also to the ruins at Payech. (*Vigne—Growse.*)

KARNAO—Lat. 34° 14' and 34° 26'. Long. 73° 50' and 74°.

A district lying north-west of Kashmír, on the south side of the Kishen Ganga; it comprises the valleys of the Kázi Nág and Shamshabari streams, which unite about 3 miles east of Títwal, where they flow into the Kishen Ganga river.

These valleys are very fruitful and extensively cultivated; the grassy mountains by which they are surrounded are, for the most part, bare of forest, and of inconsiderable elevation, except on the east and southsides.

The northern portion of the valley is traversed by the road between Shalúrah and the village of Títwal, on the left bank of the Kishen Ganga; the path lies through the Nattishanna Galli during the summer months, and by the Kukwa Galli in winter.

This portion of the valley may also be reached by shepherds' paths from the left bank of the Kishen Ganga. The direct road from Sopúr to the Kishen Ganga lies through the southern portion of the valley, crossing the Tútmari Galli, and joining the northern route near the village of Shárt, shortly before reaching Títwal. There are also mountain paths communicating with the districts on the north side of the Jhelam.

The tributary Rajahs of Karnao, who resided in the village of Gabra, in the middle of the valley, seem to have been of some importance, and are stated to have ruled over a considerable district, comprising the whole of the Kishen Ganga valley as far north as Sharidi, and the tract lying on the

banks of the Jhelam, as far as the confluence of the Kishen Ganga, and their authority seems to have extended into Kamráj.

Rajah Shere Ahmud, who is said to have been the seventh of his family, who succeeded to the title of Rajah or Nawáb of Karnao, was the son of Rajah Munsúr Khán; he rebelled against the Maharajah in 1867, and collecting his retainers on the north side of the Kishen Ganga, severed communication with the left bank; after a while his followers, mistrusting the temerity of their leader, deserted him; in this extremity the Rajah claimed the protection of the Ahkúnd of Swat, which was refused; he then applied to the British Government with a like result, and, as a last resource, threw himself on the mercy of the Maharajah, who spared his life, assigning a small jagir in the Kashmír valley for the maintenance of the Rajah and his family. The misunderstanding and eventual rebellion of Shere Ahmud is stated to have thus arisen: The Maharajah sent to cut timber near the village of Báran, on the right bank of the Kishen Ganga, and the wood was appropriated by Rajah Shere Ahmud for a house he was erecting; the Maharajah's servants having expostulated in vain, reported the matter to their master, who sent certain officers to make an investigation; these were maltreated by Shere Ahmud, who especially wreaked his vengeance on the news-writer; the Maharajah then moved troops in the direction of Karnao, when the Rajah raised the standard of revolt. The Karnao valley is now included in the jurisdiction of the zillahdar of Mozafarabad.

KARNAO—Lat. 34° 24′. Long. 73° 54′. Elev.

A fort situated in the middle of the northern portion of the Karnao valley, where it is something less than a mile in width. It lies on the bare plain just south of the village of Tangdar. The walls, which are loopholed, are about 30 feet high, built of stone connected with bands of timber, and are double at the west end. At each corner there is a bastion tower.

A rill from the Shamshabari stream flows through the fort. The garrison is said to number 100 sepoys, besides 50 who are accommodated in a line of huts on the north side of the fort. It is said that this fort was first built during the Sikh occupancy of Kashmír, and Jodh Singh was appointed Killadar. Shere Ahmud, Rajah of Karnao, forged an order directing him to return to Kashmír with his garrison, and the ruse succeeding, the Rajah attacked Jodh Singh and his troops as they were leaving the valley; he also burned the fort.

At a later date ill feeling arose between the Rajah, who lived at Gabra, and his younger brother, Mozdín Khán, who held the valley of the Shamshabari in jagir, and resided in the village of Tangdar; the latter appealed to the Maharajah, who caused the fort of Karnao to be rebuilt and garrisoned. Previous to this, the Karnao Rajahs, though tributary to Kashmír, had been left in undisturbed possession of their estates.

KARNEY GAD—

A stream which drains the Bhúnjwar district between Badrawár and Kishtwár. It unites with the Kar Gad from the south, and empties itself into the Chandra Bhága, lat. 33° 9′, long. 75° 51′. Its waters are of a deep green colour, contrasting with the muddy hues of the Chenáb. The road between Kishtwár and Badrawár crosses this stream by a good broad wooden bridge. (*Hervey*.)

KAROLI—Lat. 34° 18′. Long. 73° 36′. Elev.

A somewhat important town, containing several well built houses; it is

favourably situated on an elevated plain on the left bank of the Jhelam, about 9 miles south-east of Mozafarabad. Below it the river forms a sudden bend, and a pretty island starts from its waters. Hügel states that the whole aspect of the place greatly reminded him of an Italian village. (*Hügel.*)

KAROTI—Lat. 33° 12′. Long. 75° 31′. Elev.

A village in Kishtwár, containing seven houses situated on the left bank of the Lider Khol, about a mile north of Bagú. There is a bridge across the river beneath the village, from which there is a path leading over the mountains to Rámband.

KARPORA—Lat. 33° 46′. Long. 75° 23′. Elev.

This place, which contains but one house and the ziárat of Syud Abdúla, is situated just to the south-east of the village of Brimbur, on the left bank of the Arpat, in the Kuthár pargana. It is surrounded by rice cultivation.

KARPU′R—Lat. 33° 39′. Long. 75° 22′. Elev.

A village about 3 miles west of Nowbúg, on the path to Shángas, by the Harrikan Galli. All the houses in this village are almost entirely constructed of wood, though two and three stories high. Clumps of poplar trees are found near, and pines grow in dense forests on the hills skirting the path from Nowbúg.

The path from Karpúr to Shángas is first an ascent followed by a long wooded and rather steep descent into the Kuthár pargana. (*Hervey.*)

KASHT GHAR—Lat. 33° 9′. Long. 75° 30′. Elev.

A village situated on the spur some little distance from the right bank of the Chandra Bhága, between that river and the Lider Khol stream.

There was in former times a fort at this place; it now contains about 15 houses, with a mixed population of Hindús and Mohamedans. The Lider Khol is bridged beneath the village on the path leading to Doda, which lies about 7 miles to the east.

KATHAI—Lat. 34° 9′. Long. 73° 53′. Elev.

A small village on the right bank of the Jhelam, in a district of the same name; it lies on the road between Mozafarabad and Baramúla, and is situated high above the river in the middle of a wide and open plateau. There is a fort about a mile south-east of the village, and on the west a double-storied bungalow, containing five rooms for the use of travellers. The fort is a simple square enclosure with mud walls; the houses in the village are likewise constructed of mud and wood.

Hügel estimates Kathai to be 2,200 feet lower than the valley of Kashmír, and remarks that the vegetation in the neighbourhood begins to assume a more tropical character.

The district of Kathai was in former times governed by a Rajah whose family now reside in the village of Palapúra, in Kamráj, as pensioners of the Maharajah. The raj formed a portion of what was called the Lowarbid district, under Enaetulla Khán, a descendant of the old reigning family of Mozafarabad; he left his possessions equally divided between his two sons, giving Doputta to his eldest, Futteh Khán, and Kathai to his younger, Walli Khán. Zulfikar Khán, grandson of Wali Khán, was in possession of this Raj when dewan Kirpa Rám entered the district as governor on the part of the Lahore Government; he fled at the approach of the Sikhs, but being overtaken by snow on the high range behind Kathai, when attempting to cross over into Karnao, was frozen to death with about 100 followers.

His brother, Zabardast Khán, who remained at Kathai to welcome the dewan, succeeded him in the Raj, paying an annual 'Nuzzerara' of 7,000 rupees, which left him about 2,500.

This Raj extended from the gate of Baramúla on the east to a hill called the Kahdandi Tibba on the west, a distance of 65 or 70 miles, and was about 12 miles wide from the Jhelam on the south to the Karnao and Bangas boundary on the north; though it comprised a considerable extent of superficial area, it contained very little arable land, and the greater portion of the revenue was derived from the flocks and herds. (*Hügel—Vigne—Lumsden—Allgood.*)

KATTA—Lat. 34° 26′. Long. 73° 48′. Elev.

A village in Lower Drawar, situated on the mountain side to the east of Simari, on the right bank of the Kishen Ganga. It lies in a narrow valley at the junction of two small streams. The fields and houses, of which latter there are about 20, stretch for a considerable distance up the hill sides. Most of the inhabitants are zemindars of the Chutwal caste; there is also one Kashmíri family and a few Gújars. The path from Báran towards the Chowgalli pass lies through the upper part of the village, near a single chunar tree, beneath which there is a small spring.

KAURPARA—Lat. 34° 23′. Long. 73° 53′. Elev.

A village lying on the left bank of the Shamshabari stream, on the south side of the Karnao valley, about half a mile south-west of the fort. It contains some mills, and about 20 houses inhabited by Kashmíri zemindars, and produces both rice and corn.

KAWAWINE—Lat. 33° 50′. Long. 75° 6′. Elev.

A village in the Saremozebala pargana, situated on the left bank of the Jhelam, at the confluence of a nala.

KAZI NÁG—The name of the stream which drains the southern portion of the Karnao valley; it is joined by the Shamshabari in a deep ravine between the villages of Chamkot and Chittarkot, and empties itself into the Kishen Ganga at Títwal, lat. 34° 23′, long. 73° 49′. At Títwal, where the stream is about 50 feet broad and not fordable, it is crossed by two *kadal* bridges and by another about 2 miles higher up, near the village of Shárt.

KECHAMA—Lat. 34° 10′. Long. 74° 20′. Elev.

A village situated near the left bank of the Jhelam, about 5 miles south-west of Baramúla, on the south of the road from Marí. To the east of this village the valley of the Jhelam opens out into a broad, oval, and cultivated plain, surrounded by low and well wooded hills. (*Ince.*)

KEHPÚRA—Lat. 33° 50′. Long. 75° 7′. Elev.

A village in the Saremozebala pargana, situated on the right bank of the Jhelam, just west of Murháma.

KEIGHAM—Lat. 34° 28′. Long. 74° 22′. Elev.

A village situated at the south-east end of the Uttar pargana. A path from this village towards the Loláb valley meets those from Kúndi to Sangam and Sandigham; they are good roads and quite passable for laden ponies. The march is about five hours' easy walking. (*Montgomerie.*)

KENIPATER—

A valley on the northern slopes of the Amrnáth mountain, to the west of the Zojji La pass. It is drained by a stream, which takes its rise from a glacier at the south end of the valley, and forms one of the sources of the Sind river. (*Moorcroft.*)

KHANAPÚR—Lat. 33° 58′. Long. 74° 36′. Elev.

A village in the Birwa pargana, situated about a mile north-east of Drang, on the road towards Srinagar; it contains a masjid, and nine houses inhabited by zemindars, including a carpenter and a múlla. There are also three government store-houses in the village, which are not now used.

KHANAPÚRA—Lat. 34° 26′. Long. 74° 18′. Elev.

A small village in the Machhipúra pargana, containing five houses surrounded by rice cultivation; it lies about 3 miles south-east of Magham, by the road between Sopúr and Shalúrah.

KHANDIAL—Lat. 34° 38′. Long. 74° 52′. Elev.

A village lying at the foot of the mountains on the south side of the Gúrais valley, about 1½ miles west of the fort.

There is a shady spot for encamping on the east side of the village, near the ziárat of Baba Durvesh, on the bank of the Gugan stream, which is said to flow from a pool on the Kisser mountain to the south; its waters are bright and clear, and very cold; the stream is crossed by a bridge, and may also be forded.

The village, which is somewhat scattered, lies a little distance from the left bank of this torrent; it contains a masjid, and about 16 houses inhabited by zemindars, including the kotwal, a múlla, and a shepherd. There is also a small spring in the village and two mills.

KHANPÚR SERAI—Lat. 33° 56′. Long. 74° 52′. Elev.

A very small village situated on a high and comparatively barren plateau, about 5 miles north of Ramú, on the road towards Srinagar. Some large chunar trees shade the Serai, which is old and out of repair, but contains two or three rooms available for travellers. The only supplies, however, obtainable are milk and wood. There is space for encamping round about the serai. (*Vigne—Hügel—Allgood—Ince.*)

KHARIDRAMAN—Lat. 33° 52′. Long. 74°. Elev.

This village is said to be distant 9 koss north-west of Púnch; it is situated in the Tat district, and lies on one of the routes between Púnch and Mari.

KHAZÁNABAL—Lat. 33° 39′. Long. 74° 50′. Elev.

A clearing and a few huts situated on the right bank of the Veshau, about 2 miles south-east of Sedau. The Veshau here flows in a wide channel, which is crossed partly by stepping stones and fording, and by a bridge about 55 feet long over the main stream.

KHIPÚR—Lat. 34° 8′. Long. 74° 29′. Elev.

This village, which lies partly in the Bangil pargana and partly in Kruhin, is divided into the upper and lower village, Petpúra and Bunpúra. It lies on the east side of a low sloping spur, about 7 miles south-west of Patan and Palhalan, on the path towards the Gulmarg. There is a tan-yard in the village and two masjids, and about 18 families of zemindars, a carpenter, blacksmith, oilman, leather-worker, and two sweepers, and also two Pandits, who are the patwaris. A grassy meadow below the village, shaded by a line of poplars and other trees, offers a convenient situation for encamping. Water is obtainable from a channel which is said to be brought from a spring in the neighbouring village of Mogulpúra. To the east of the village there is the stony bed of a torrent, which dries in summer, its waters probably being abstracted early in its course for irrigation purposes.

Some tobacco and other dry crops are grown in this village, and rice is also cultivated on the slopes to the east.

KHOJASERI—Lat. 34° 46′. Long. 74° 11′. Elev.

A village in Upper Drawar, situated on the right bank of the Kishen Ganga, a few miles south-west of Sharidi; it contains three houses inhabited by zemindars, who also cultivate the fields on the site marked Doga, where there are no habitations.

KHORDA—Lat. 33° 12′. Long. 75° 29′. Elev.

One of a cluster of villages situated high up above the right bank of the Lider Khol stream, on the south-east slopes of a spur from the Lohar Nág mountain; it contains 10 houses inhabited by Hindús.

KHORPURA—Lat. 33° 56′. Long. 74° 41′. Elev.

A small village in the Dansú pargana, containing three houses surrounded by rice cultivation; it lies about half a mile south-east of Pajipúra.

KHOURPARA—

A pargana in the Anat Nág zillah of the Miráj division; it comprises the district north-east of Islamábad, on the left bank of the Lidar river.

The tehsíl station is at Sir. Copper is found in the mountains at the north-east end of the pargana, and the mines at Harpat Nág were formerly worked. From Goguldar, a shepherds' settlement near Harpat Nág, a footpath lies over the mountains, by which the Maru Wardwan valley may be reached during certain seasons; and an excellent road, lying over the Metsij hill, communicates with the Kuthár pargana.

KHUHI—

A small pargana in the Kamráj division. The tehsíl business is transacted at Sopúr.

KHUIHÁMA—

A pargana in the Kamráj division; it is a large plain, bounded on the three sides towards the north by the Kashmír ridge of hills, and on the south by the Wular lake. It is a very fertile district, its chief produce being rice. Fruit trees also abound.

When surveyed between the years 1856 and 1860, this pargana contained 59 villages and 602 houses. The tehsíl station is at Bandipúra. (*Montgomerie.*)

KHUJAGÚND—Lat. 33° 59′. Long. 74° 36′. Elev.

A village situated on the top of the spur above the left bank of the Suknág river, to the west of the road between Makaháma and Drang. It is inhabited by two families of zemindars, a shál-báf, and a cowherd.

KHÚND—Lat. 33° 35′. Long. 75° 10′. Elev.

The name of a lovely strath situated at the south end of the Kashmír valley, between the Diosur and Shahabad parganas. It is separated from the plains of Kashmír by a wooded ridge of hills, and the craggy peaks and precipices of Kol Narawa rise directly behind it.

The Khúnd valley is oval in shape, about 3 miles long and 2 miles broad, and contains sundry villages; the lower and east sides are hilly, but the upper portion is all well cultivated, and fruit trees everywhere abound. The climate is said to be coolest in Kashmír, and in the hot weather the valley is much resorted to on this account. The streams which irrigate the Khúnd valley are augmented by a spring which rises in the forest at its upper end. This spring is said to become dry about the 1st September, and to remain so for six months; it is probably therefore fed by the snows

on the Pansál range. Vigne, in his description of the Khúnd valley, mentions that the Poh tree, which furnishes a very hard description of wood, grows here plentifully, and that he also saw specimens of a poisonous wood called arkola, which when green blisters the hand that holds it. This tree droops its branches like a weeping ash. (*Vigne—Ince.*)

KILAH SHAY—

A stream which rises in the lofty mountains on the north side of the Tilail valley, and flows into the Kishen Ganga, in lat. 34° 37', long. 75° 1'. The path lying up the Tilail valley crosses this stream just above the junction; it may also be forded. There are said to be two villages on its banks, Saddi Kilah Shay, containing two houses, is described as lying 2 koss from the mouth of the valley, and Ispeh Kilah Shay, containing a masjid and six houses, about 2 koss further on.

KIMSARAN—Lat. 34° 33'. Long. 74° 34'. Elev.

A mountain in the range lying to the east of the Loláb valley; between it and Ganmara to the north-west, the range is apparently highly impregnated with iron ore. (*Montgomerie.*)

KINARI—Lat. 34° 41'. Long. 73° 59'. Elev.

A village in Upper Drawar, containing two houses, situated above the right bank of the Kishen Ganga, about 1½ miles south-west of Talli Lohát.

The Babún-ka-Katta, a considerable stream which flows into the Kishen Ganga, just to the south of the village, is crossed by a bridge below it.

KINDAR—Lat. 34° 11'. Long. 73° 47'. Elev.

A very small village situated on the side of a ravine on the right bank of the Jhelam, about 28 miles south-east of Mozafarabad; it lies about a mile north of the road to Baramúla.

There is a double-storied traveller's bungalow on the path, about 50 feet above the river. (*Hügel—Allgood—Ince.*)

KINDORAH—Lat. 33° 26'. Long. 74° 57'. Elev.

This is said to be a large village containing about 25 houses; it is situated in the Dowal district, on the south side of the pass near the Golábgarh fort.

KISHEN GANGA—

The Kishen Ganga, or the river of Krishna, takes its rise at the eastern extremity of the Tilail valley, and flowing in a western direction is soon joined by the Raman Sind from the south, and after affecting a junction with the Búrzil, a stream of equal dimensions, it bends in a north-westerly direction through the Gúrais valley and the Drawar district, and rounding the northern boundary of Kashmír, turns to the south-west, emptying itself into the Jhelam, lat. 34° 21', long. 73° 31', just below the town of Mozafarabad. Cunningham estimates the whole length of the Kishen Ganga at 180 miles, and its probable discharge at 1,000 cubic feet.

With the exception of the ferry at Mozafarabad, it is no where navigable. Major Montgomerie, in his account of the survey operations in Kashmír, describes the valley of the Kishen Ganga as being throughout very precipitous, and for the greater part little better than a chasm in the mountains; he adds, "it is indeed almost impossible for even the best pedestrians without loads to follow the river from Títwal to Gúrais, and any one wishing to do so would prefer going actually along the northern ridge of the Kashmír valley."

In some parts of its course the river scenery is very wild and beautiful.

The principal tributaries of the Kishen Ganga are the Raman Sind, which has been mentioned as joining it from the south side of the Tilail valley; the Búrzil stream, which flows through the north-east portion of the Gúrais valley; the Mutsil, a considerable stream which drains the mountainous tract to the north of the Kashmír valley; the Kailáb, which drains a similar district on the right bank of the Kishen Ganga, south of Chilás and Astor, and flows in nearly opposite the Mutsil. The natives describe the Kailáb as running into the Kishen Ganga at right angles, and with such force and volume as to arrest its course, causing a large whirlpool just above the junction. At the north end of the Drawar district, the Kishen Ganga is joined on the right bank, nearly opposite to Sharidi, by the Kankatori or Sargan, and in the middle of the same district, also on the right bank, by the Jagran river, receiving the united waters of the Shamshabari and Kazi Nág streams, the drainage of the Karnao valley, by its left bank at the village of Títwal. Besides the tributaries above enumerated, the Kishen Ganga receives contributions from innumerable streams and torrents.

The force of the current, always very great, varies considerably in places; on reaching the valley in which Mozafarabad stands, a few miles above its junction with the Jhelam, it moderates perceptibly. Its waters are throughout of a murky hue, and carry with them much detritus, owing to the friable nature of the mountains amid which they flow.

A thermometer immersed in the stream at the village of Tseniál, on the Búrzil branch (22nd July), registered 44° to 52° in the air; at Títwal, above the junction of the stream from the Karnao valley (21st August), 56° to 78°; and at Mozafarabad (16th August), 60° to 89° in the air; and at the junction (17th August), 61° to 89° in the air; the same thermometer immersed in the Jhelam rising to 78°. At the point of junction the Jhelam, which has the swifter current, flows in almost at right angles to the course of the Kishen Ganga; the right bank of the united rivers is much the higher.

Throughout the upper part of its course, as far as the Gúrais fort, the river is said to be completely frozen over during the winter; to the west of the fort ice forms in still places, but of no great strength or thickness.

From about the beginning of September to the end of April the Kishen Ganga is stated to be fordable at favourable places at and above Gúrais fort, and as far down the valley as the village of Sirdári; below the village and fort of Sharidi it is reported never to be fordable.

In its course through the Tilail valley the Kishen Ganga is crossed by wooden bridges below the villages of Gújrind, Húsikoi, and Badagam, and between the villages of Muzakoi and Jurnial, the bridge at Badagam is about 75 feet in span; there is likewise a wooden bridge over the river below the Gúrais fort, which measures about 125 feet between the abutments; a mile or two further down near the village of Wanpúra there is another bridge of similar description, but rather less span. Below the village of Kanzalwan it is crossed by the main road leading towards Skardo; the river when at its height flows in two channels, which are both bridged; that over the main stream, which lies on the right bank, measuring about 110 feet in length, and 4½ feet in breadth, at the narrowest part between the balustrades. The next bridge crosses the stream between Bakthaor and Thaobut, and is about 125 feet long; the river has also been bridged at the

village of Bakthaor, but no traces of this bridge now exist, and that which crossed the river at the village of Satti to the west of Thaobut was so frequently carried away, that all attempts to reconstruct it have been abandoned. A long interval then ensues without any bridges, but their want is not felt, as the mountainous tracts lying between the Gúrais valley and Sharidi are almost entirely uninhabited. At Sharidi, where the path from Kashmír towards Chilás crosses the Kishen Ganga, the only means of communication is by a rope suspension-bridge of the *zampa* description, except in winter, when the river is crossed at a narrow point about the village by a series of planks and trunks of trees; these, however, only afford transit to foot passengers, cattle having to be swum across the stream, which is described as being a hazardous operation, owing to the force of the current and the number of rocks in the channel.

At Dasút there is a fragile *zampa* bridge, and another just east of the village of Dúdnial.

The wooden bridge which crossed the river just below the two islands opposite the village of Karen has lately been carried away; it is said that this bridge will be rebuilt, in the mean time a suspension-bridge supplies its place. Between Búgan and Lalla there is a rope suspension-bridge, and the remains of similar bridges may be traced between Sharkot and Báta, and between Mirpúr and Báran.

Besides these, temporary *kánal* bridges, made of planks and trunks of trees, are, it is said, pushed across the stream at various places during the winter months when the river falls.

At Títwal a substantial wooden bridge is thrown across the narrow rocky chasm through which the river flows. No other bridges are met with until reaching Mozafarabad, just above which town there is a rope suspension-bridge; the traveller can also cross the river in the ferry boat, which is said to ply all the year round, except for a short period in the depth of winter, when the stream falls too low for the boat to make the passage in safety. Below the town and above the junction of the Jhelam the natives are accustomed to swim the stream with the aid of *mashks*, or inflated skins.

The high road from the Kashmír valley to Skardo lies along the upper portion of the valley of the Kishen Ganga, from the village of Kanzalwan to near the source of the Búrzil stream. The avalanches that fall in winter, and the huge rocks carried down by them, would soon render this road impassable, but for the labours of the Maharajah's troops, by whom it is annually repaired before the despatch of stores for the support of the frontier garrisons. In a north-westerly direction a path lies by the banks of the river as far as the village of Sirdari, a little beyond which place it entirely ceases. The course of the river between Sirdari and Sharidi can only be followed at certain seasons of the year, when the waters are low; even then it has been but seldom accomplished, and is a matter of no little difficulty and danger. Between Sharidi and Mozafarabad the river may be traced throughout its entire course; the path, which is only practicable for foot passengers, is very rough, and but little used.

Vigne states that the Kishen Ganga contains a great many fish, but the inhabitants of the valley would seem to be unable to catch them, as they form no part of their diet; he further adds that he was cautioned not to eat the roe of the fish, it being considered poisonous, and that one of his servants disregarding the warning became alarmingly ill.

KISHTWÁR—Lat. 33° 10′ and 33° 25′ Long. 75° 25′ and 76° 10′.

The name of a province lying on the east side of the Maharajah's dominions. It is bounded on the north by Kashmír and the Maru Wardwan valley, on the south by Badrawár, on the east by the Chandra Bhága river, and on the west by the districts of Rámband and Banihál.

It is a very mountainous district, and is bisected by the Chandra Bhága, which on being joined by the Maru Wardwan river flows almost due south through the middle of the province.

The present condition of Kishtwár is not that of the times of its rightful Rajah, who claimed, in common with the Maliks of Shahabad in Kashmír, a descent from Nurshivan, king of Persia, and whose grandfather was the first Mohamedan Rajah of the country.

The Moghul emperors were kindly disposed towards the Rajahs of Kishtwár, and gave them jaghirs or grants of land in Kashmír, which they possessed till the time of the Sikhs.

Abdallah Khán, who, as governor. of the valley, made himself independent of his master, Timur Sháh, the Amir of Kábul, took Budrawár and gave it to the Rajah of Kishtwár. The frontier of the latter province was at one time extended to that of Ladák, by the possession of Maru Wardwan and Súrú. After being taken possession of by Gulab Singh of Jamú, the oppression and rapacity of the Sikhs reduced the revenue to a paltry amount of a few thousand rupees per annum; in A. D. 1850 it was said not to exceed 3,000 Hari Singhi rupees.

The people of Kishtwár are a fine made race in general, especially the Hindú portion, and are morally much superior to the Kashmíris, being more straightforward and cheerful. The language of Kishtwár is not that of Kashmír, but is said to resemble the dialect spoken on the hills in the neighbourhood of Simla.

The Mohamedan population rather exceeds the number of the Hindús. The villages are so small as scarcely to be worthy the name, but the people generally live two or three families together, and the number in some houses is very considerable, amounting to 15 or 17, including children; 7, however, may be taken as a fair average. The coarse puttu, or woollen cloth, worn by the people is made by themselves. The dress of the men consists of a loose jacket and long loose trousers tightened in at the foot, with a skull cap, and sometimes a blanket wound round the loins; a pair of grass shoes completes the costume.

The women wear a long broad piece of puttu round the body and coming over the shoulders, and fastened by two curious long brass pins, with a chain connecting them. Most of them wear a sort of skull cap, and some of them trousers.

Parts of Kishtwár have been compared to a perfect orchard, in which luscious wild fruits abound. Apples, pears, peaches, and pomegranates load the trees, and some of the poorer classes are said to subsist almost entirely upon fruit during the time it is in season.

A good deal of Ladák merchandise finds it way into Kishtwár, principally tea, felt, and pushm. Salt is also largely imported, but mostly from the Panjáb.

Flocks of goats and sheep are taken from Kishtwár in the month of November, and early in December to the pastures near Jamú, where

they remain about five months, a tax of one per cent. being levied on the way.

Leopards, bears, jackals, foxes, porcupines, eagles, vultures, falcons, kites, hawks, and it is said hares, are found in the mountains of Kishtwár. The wild goat, called the tehr at Simla and Mussoorie, is common upon the mountains, where it is known by the name of the krás. The mushk-deer is called the rouz; the gural or chamois is called the pijúr The hanglu, or stag of Kashmír, is also said to be common on the western bank of the Chenáb, and between that river and the Pansál. The scream of the pea-fowl is occasionally to be heard. The monal is called níl or "the blue bird;" the hen is called the haum. A pheasant, which from description may be supposed to be the argus of the Himalaya, is here called the hulal, and its hen is called munk. The kalej pheasant is called the buklar. The jungal fowl and the red leg are common. The Chenáb is said to contain but one kind of fish, probably the common Himalaya trout. Vigne was told that three kinds of snakes were met with in Kishtwár, one of which is the cobra; that it is smaller than that of the plains, but its bite equally to be dreaded. The cure is attempted, as is usual in these countries, by *mantar* or incantation, by drawing a circle of water round the wound, and the repetition of certain words. (*Vigne—Hervey—Montgomerie.*)

KISHTWÁR—Lat. 33° 19′. Long. 75° 48′. Elev.

The principal town in the province of the same name; is called Kartawár by the Kashmíris. It is situated near the left bank of the Chandra Bhága, on a plain which is about 2 miles in width and 5 in length, and lies about 74 miles south-east of Islamabad by the Marbal pass, and 46 miles north of Badrawár. It is distant twelve marches from the town of Jamú, and seven from Inshin, in the Maru Wardwan valley, and twenty from Kulang in Lahaul, by the road which follows the course of the Chandra Bhága. The soil of the plain upon which Kishtwár is situated rests upon a sub-stratum of gneiss.

The mountains which tower on every side are coated with oaks and hollies, whilst their summits are covered with snow and fir-trees, and justify, by their influence on the climate, the assertions contained in the following translation of a hill distich, by which their neighbours, the Kashmíris, have endeavoured to ridicule the poverty of the place:—Kishtwár is the causeway of distress, where people are hungry by day and cold by night; whoever comes there, when he goes away is as meagre as the flag-staff of a fakír."

Several streams come tumbling down to the river from a very great elevation; one in particular opposite the town has a shooting fall of many hundred feet, which, when swelled by the melting of the snows, must be a cascade of no ordinary magnitude. Villages are scattered over the plain, and are usually surrounded by hedgeless fields, raised in plateaux, and irrigated by the little streams that flow over it from the eastward, and wheat, barley, and rice are cultivated upon them. A little saffron is also grown, which is said to be of superior quality to that of Kashmír; and apples, pears, peaches, apricots, and quinces, are fine and tolerably abundant.

In the immediate vicinity of the town, water for irrigation purposes is scarce, but wheat of a superior quality, Indian corn, a little rice, barley, *trúmba*, and other of the coarser grains are grown.

That the town of Kishtwár was formerly much larger than it is at present, the remains of stone fountains, one below the other down the ravine

below the town, testify. It now consists of about a hundred small houses, or rather cottages, not roofed like those of Kashmír, but flat topped, and of one story generally, and composed of wood, loose stones, and a plaster of mud. Fruit trees are planted amongst them. The principal street is occupied by the bázár, and contains 15 or 20 looms for weaving shawls of inferior quality. Coarse woollen blankets are also manufactured.

The Mohamedan population of Kishtwár rather exceeds the number of Hindús. The favourite ziárat, or shrine of the former, stands about a quarter of a mile from the town on the north.

But the glory of the Hindús is a small black image of stone, about a mile and a half from the town, and known as the goddess with eight arms, two only are visible, as she is closely muffled up in clothes.

The house of the old Rajahs is surrounded by a mud fort erected on a sort of eminence commanding the town. After the Sikhs took possession of Kishtwár, it was used as a prison, and the building in the Shalamar, a favorite garden of the old Rajah's, situated in a cool and well shaded ravine on the eastward of the town, was razed to the ground, and all pains taken to remove any objects that were likely to cherish the recollection of the former dynasty. The fort is said to contain two guns with a garrison of twenty men. On the greensward before the town is the changhan or polo ground, and the stone pillars which formed the goals are still standing. To the present day the villagers assemble in the months of December and January, and play a game with bent sticks and a leather ball, exactly resembling hockey.

Cholera has been known to be prevalent in Kishtwár as late in the season as the early part of November. (*Vigne—Hervey—Montgomerie*).

KITHRI TENG—Lat. 33° 48′. Long. 75° 9′. Elev.

A hamlet lying on the right bank of the Jhelam, just north of Bij-Behára.

KOFWÁRA—Lat. 34° 32′. Long. 74° 18′. Elev.

A village situated in a glen on the right bank of the Loláb stream, at the western end of the valley. It contains about 20 houses, which are much scattered. The most convenient spot for encamping is in a grassy dell in the centre of the village, shaded by trees, and surrounded with low hills on all sides but the east, which looks up the valley of the stream.

KOHÁLA—Lat. 34° 7′. Long. 73° 32′. Elev.

A village situated on the left bank of the Jhelam, 21 miles north-east of Mari, on the high road leading into Kashmír; it is distant about 29 miles from Hatian by the old road, and 40 koss by the new.

In the neighbourhood this village is commonly called Pathan, or the Pass. The Jhelam, which here forms the boundary between British territory and Kashmír, is a deep and rapid stream, about 75 yards wide, and its banks are steep and rocky. It is crossed by an iron suspension-bridge, which has lately been erected, His Highness the Maharajah of Kashmír contributing through the Panjáb Government Rs. 42,000 towards its cost. There is also a ferry, but the passage occupies about half an hour. There are various paths lying over the mountains between Kohála and Púnch; they are described as being practicable for cattle.

KOHALIN—Lat. 34° 7′. Long. 74° 25′. Elev.

A village in the Kruhin pargana, containing about 16 houses, situated on the slopes of the hill above the left bank of the Ningil stream.

KOHIL—Lat. 33° 53′. Long. 74° 59′. Elev.

A small village in the valley of Kashmír, about 5 miles south-west of Awantípur, and a mile north-east of Payech. On its southern side, about 100 yards beyond a fine spring which issues from the foot of the plateau, there is a small, roofless, and half-buried ruined temple, resembling that in the Manasbal lake. (*Ince.*)

KOINABAL—Lat. 34° 1′. Long. 74° 59′. Elev.

A village situated about 2 miles east of Pampúr; it lies amid the rice fields, on the direct path from that town towards Shár.

KOIRETA—Lat. 33° 22′. Long. 74° 4′. Elev.

A village in the province of Naoshera, situated on the left bank of the Ban stream; it lies in a well cultivated and undulating plain 4 or 5 miles broad, surrounded by hills. A short distance to the south-east, on the high bank of the river, there are two *baradaris* well shaded by mulberry trees. Supplies can be procured, but are precarious.

Koireta is distant about 24 koss north-west of Bhimber, and 9 koss south-east of Kotli, and lies on the road between those places. (*Vigne—Allgood.*)

KOKGU′ND—Lat. 33° 32′. Long. 75° 18′. Elev.

A village in the Shahabad valley, situated about half a mile south-east of Vernág, of which place it is considered to form a part. It consists of a few double-storied wooden houses shaded by trees.

KOL—Lat. 33° 35′. Long. 75° 2′. Elev.

A large village in the Kol Narawa valley. The houses, which are built principally of wood, are double-storied, and have pent and thatched roofs. Wowul Kol, a smaller village, lies about a quarter of a mile to the north.

KOLAHOI—Lat. 34° 13′. Long. 75° 20′. Elev.

The name of the valley at the northernmost source of the Lidar. It derives this appellation from a stone, which has a natural hollow, where a fakír used to reside. This stone is still an object of veneration to a few people. (*Montgomerie*).

KOLANG MOLANG—

The name given to the northern slopes of the Kolang and Molang peaks, in Upper Drawar, situated respectively in lat. 34° 41′, and 34° 39′, long. 74° 4′, on the south side of the Kishen Ganga river.

KOLHAMA—Lat. 34° 4′. Long. 74° 31′. Elev.

A small village in the Bangil pargana, situated a few miles east of Firozpúr, on the south side of the torrent.

KOLIDAR—

On the right bank of the Kishen Ganga, a few miles west of Títwal. No such village now exists.

KOLLUR—Lat. 33° 55′. Long. 75° 18′. Elev.

A village in the Dachinpara pargana, situated above the right bank of the Lidar, on the road from Bij Behára towards Ganeshbal. (*Hervey.*)

KOL NARAWA—

A beautiful strath opening out of the Diosur pargana, at the south-western extremity of the Kashmír valley. It is between 9 and 10 miles in length, by about 1½ to 2 miles in breadth. In looking up to it from the plain, the large village of Haujipúr stands conspicuously in front; before it are numerous rice fields in plateaux, and behind it is an admirable disposition of peaks and wood-crowned heights, bounded on all sides by the snowy Pansál.

It contains five or six villages inhabited exclusively by Mohamedans, and in the recesses under the mountains are the log houses of the principal herdsmen in Kashmir. The waters of the Buzu and Karndi streams, which drain this valley, are highly esteemed. (*Vigne*).

KOMERIE—

A stream which rises in the mountains on the north side of the Siwuldar pass, south-west of Badrawár, aud empties itself into the Nerú river, in lat. 33°, long. 75° 45', below the village of Udrana, where it is crossed by a bridge on the road between Badrawár and Doda.

KONNAG—Lat. 34° 1'. Long. 75° 42'. Elev.

An elevated encamping ground on the Bhat Khol stream, in the narrow valley which leads from Maru Wardwan into Súrú by the Bhút Kol or Lanwi La pass. The outline of the surrounding mountains is sharp and rugged; some are of granite formation and others exhibit clay strata.

A few stunted birches are the only trees to be seen, except here and there an abortive pencil cedar. Grass is abundant on the small plains and the slopes of the less rugged heights. A few bushes of tamarisk grow on the banks of the river, and the wild flowers are very abundant.

From near this place the path to Súrú by the Kwáj kúr Pansál branches off. (*Hervey*).

KONSA NAG—Lat. 33° 31'. Long. 74° 50'. Elev.

A mountain lake lying between the basaltic peaks of the Pansál range, at the south-west extremity of the valley of Kashmír.

The position of this far famed lake is the same as that of the valley; north-west and south-east, its length is apparently about 2 miles, and its greatest breadth something under a mile and a half; at the east end the banks slope gently downward to the water's edge, leaving a gulf between them through which another part of the Pansál is visible, and which also in summer time affords a channel by which the melted snow can pass into the lake. There is verdure on this and the western bank or dam, which is steeper. On the north and south sides the bare rock rises very abruptly from the water at an angle of about 40 degrees, with its level, and with an inclination towards the east. The peaks on the east side, which are not more than 1,400 feet above the level of the water, are remarkably pointed; the sides are bare and scarped, and to all appearance the valley of the lake has been formed by the forcible separation of the mountain top. Judging from the angle at which they enter the lake, the bottom must originally have been about 200 feet in depth below the present level of the water, though the depth may have been slightly decreased by the soil and detritus brought into it by the melting of the snow, which, when in full action, makes a difference of 4 feet in the level of this great mountain reservoir. The surface of the water is dark and dull looking, and has in many places the appearance of great depth; its temperature (17th August) was 57° to 64° in the air. The fresh and unworn aspect of the eastern side forbids the idea that this extraordinary place has ever been the crater of a volcano, which the more irregular and heaped up appearance of the western bank, combined with the knowledge that it is not a very compact mass (a knowledge derived from the fact of the waters of the lake having found their way through it), might otherwise have tended to encourage.

But it is evident that the vacuity has been formed by the sinking of the lower end of the tabular rocks on the eastern bank, and that the northern bank, or dam, remains more rounded in consequence of its not having been sufficiently a sharer in the force which has upraised the other.

The formation is a beautiful amygdaloid, containing spots of quartz in a dull, dark, purple coloured matrix. This formation, which is very common in Kashmír, the natives call the *chitur deyu,* or the *devil's* small-pox, supposing it to be a disease in the rock caused by the evil eye. The stream which descends from the lake is the incipient Veshau; its full strong torrent is seen gushing out from the foot of the last and lofty eminence that forms the dam on the western end of the lake, whose waters thus find an exit not over but through the rocky barrier with which it is surrounded. The Konsá Nag is not held in the same estimation as the Ganga Bal, on the opposite side of the valley. The real old Hindú name, and that of the mountains surrounding it, is Kysur; and it is also called by them Vishnu paudh (the foot of Vishnu), who is reported to have created the lake by stamping with his foot.

This noble mountain tarn is not of course without its legends.

At the western end the trap-rock descends to the water in a succession of steps or benches. Tradition and superstition have made out that the highest seat was the throne of a Rajah, who used to preside in this part of the mountains; beneath him sat the vazir, then the sirdars or nobles on the rock below them. Hindús occasionally pay the lake a visit for the purposes of ablution, when they invariably make offerings to the waters, believing that a deyu or demon has its abode in the flood.

The pass over the edge near the Konsa Nág has long been known by the name of the Fathi Pansál, or the Ridge of Victory. The name was not given on account of any recent event. (*Vigne*).

KORWINI—Lat. 33° 43′. Long. 75° 8′. Elev.

A small village on the right bank of the Veshau, about 4 miles west of Islamabad, where there is said to be very good fishing. (*Ince.*)

KOSPURA—Lat. 33° 43′. Long. 74° 52′. Elev.

A small dirty village situated about a mile south of Shupian; it is watered by a stream from the Rembiára.

KOT—Lat. 32° 37′. Long. 75° 52′. Elev.

A village in the Basaoli district, consisting of a few houses scattered on the slopes of the mountain north of Púd. A rill of water flows down through the village, which is surrounded by some cultivation.

KOTHAIR—Lat. 33° 40′. Long. 75° 18′. Elev.

A village situated in the mountains a few miles south-east of Achibal. It contains a Hindú ruin, consisting of a square building and an old tank, in no respect differing from the usual appearance of other old ruins in Kashmír. (*Vigne.*)

KOTIL—Lat. 33° 18′. Long. 73° 48′. Elev.

A village situated to the north-east of Chowmuk, on the high land about a mile from the left bank of the Púnch Toi river; it contains about 20 houses inhabited by Mohamedan zemindars of the Jat caste.

KOTLI—Lat. 33° 31′. Long. 73° 57′. Elev.

An open town situated about 100 feet above the left bank of the Púnch Toi river; it gives its name to a district of Naoshera. The town lies at the northern extremity of an oval plain or basin, which is enclosed by low

jungle-covered hills. It is distant about 30 miles south of Púnch, to which place there are two roads, one following the bank of the Púnch Toi, the other crosses the Nandheri and Sona Gallis; both are somewhat rough and stony, and trying for cattle. Mirpúr is distant about 40 miles south by the direct path, which is very rough, that by Sensar being preferable; the journey by both of these roads is usually divided into three stages. Naoshera is distant the same number of marches to the south-east, and the road is stated to be good and practicable for cattle, as is also that to Bhimber, which lies four marches to the south-east.

There are about 284 houses in Kotli, some few being of brick, but most are single-storied buildings made of mud and boulders, with flat roofs, and have a very dilapidated appearance. There is a teshíl and kotwali in the town. The *baradari*, which is situated at the edge of the bluff above the river just north of the town, is a capacious brick building, but is very dirty and in bad repair; it is used as a government office. There are two Hindú temples and a shiwala or dharmsála; also two masjids, one of which is in ruins. Below the town on the banks of the river is a fakír's makan and some gardens; also numerous water-mills, which are fed by channels constructed along the edge of the stream. The Púnch Toi is crossed by two ferries, one just above and the other below the town; though broad, the river is not very deep, and may be forded during the winter months. The following is a list of the trades and occupations of the inhabitants, who are said to number about 800 men, of whom 600 are Hindús:—

Shops, Hindú	96
" Mohamedan	6
Pahari Zemindars, Mohamedans of the Mukral caste	60
Goldsmiths, Hindús	14
Horse-keepers	10
Washermen	6
Dyers	6
Butcher	1
Gardener	1
Leather-workers	2
Sweepers	3
Chowkeydars	3
Potters	11
Carpenter	1
Blacksmiths	2
Millers	16
Musicians	4

There is a well, and also four tanks in the town which contain very dirty water; good water may, however, be obtained from the river at no great distance. Supplies are abundant. The climate of Kotli, which is very hot, is tempered by a cool breeze, which blows down through the narrow valley of the Púnch Toi river. The surrounding plain is flat and highly cultivated; it is almost bare of trees, and there is but little shade in the town.

KOTLI—Lat. 32° 59'. Long. 75° 45'. Elev.

A large village about 1 mile north of Badrawár; it is situated on the Heyl stream above the left bank of the Nerú, which is crossed by a bridge below the village. Kotli is the point of separation of the roads from

Badrawár to Kishtwár and Doda. It is inhabited by both Hindús and Mohamedans; there is one shál-báf, the remainder being zemindars. Abe Chand, a descendant of the ancient Rajahs of Badrawár, resides in the village.

KOTLI—Lat. 34° 10′. Long. 73° 44′. Elev.

A small village situated a little above the left bank of the Jhelam, about 60 miles west of Baramúla, between Chika and Hatian. (*Ince.*)

KOUNDI—Lat. 34° 23′. Long. 73° 51′. Elev.

A village in Karnao, situated at a considerable elevation above the right bank of the Kazi Nág stream and the village of Shárt. It is divided into two parts, Koundi Gújaronwali and Koundi Syudonwali; the former containing eight families of Gújars, a múlla, and two weavers; the latter a masjid and five families of Syuds, a múlla, and two zemindars of the Mannan caste.

KOUN NÁG—Lat. 34° 8′. Long. 75° 31′. Elev.

A small lake lying to the north-west of the Sachkach mountain, close to the pass between the Astan Marg and Panjtarni valleys. (*Montgomerie.*)

KOUNTRA—Lat. 34° 8′. Long. 74° 28′. Elev.

There are two villages of this name, situated on the west side of a low spur above the right bank of the Ningil stream. The lower village is known as Bun or Chota Kountra, the upper as Pet, or Burra Kountra. The road from the Gulmarg to Sopúr, and also that to Baramúla, passes through these villages, to which places it is the usual stage, being distant about 5 miles from Gulmarg, and 13 miles and 8 miles from Sopúr and Baramúla respectively.

There are plenty of walnut and other shady trees about these villages, and many eligible spots for encamping, the most inviting being situated about midway between the two; a channel from the Ningil stream furnishes an abundant supply of water. There is extensive cultivation about the villages, both of rice and dry crops. Supplies and coolies obtainable.

Pet Kountra contains 15 houses inhabited by Mohamedan zemindars, a múlla, a watchman, carpenter, blacksmith, a cow-keeper; and a bunnia's and general shop. In Bun Kountra there is a masjid, and 10 houses inhabited by Mohamedan zemindars, a Pandit, who is the patwari of the village, a múlla, and a watchman. The houses are built of dove-tailed timbers plastered with mud, and have thatched roofs.

KOWRA—Lat. 32° 37′. Long. 75° 52′. Elev.

A small village in the Basaoli district, situated about a mile north-east of Púd; it contains about six houses built on the slopes of a conical hill, which is topped with fir trees. Below the hill to the north the ground is terraced and extensively cultivated.

KOWSA—Lat. 34° 6′. Long. 74° 42′. Elev.

This village, which is the chief place in the Porospúr pargana, is situated on the left of the Suknág river.

KRALNEW—Lat. 33° 58′. Long. 74° 39′.

A village in the Dansú pargana, containing about 12 houses.

KRALPÚRA—Lat. 34° 0′. Long. 74° 51′. Elev.

A considerable village situated on the right bank of the Dúdh Ganga river, about 4 miles south of Srinagar, on the road towards Shupian. It is the tehsíl station of the Yech pargana.

KRALWARI—Lat. 33° 55′. Long. 74° 47′. Elev.

A large village in the Nagam pargana, containing about 40 houses, situated on the left bank of the Dúdh Ganga river, about 5 miles north of Chrár.

The inhabitants say that in the time of the Maharajah Golab Singh, some European built a house in this village, in which he lived. The Dúdh Ganga is crossed below the village, by a well made bridge about 25 feet long and 3 broad, and the stream, which is usually about a foot deep, may also be forded.

KREW—Lat. 34° 1'. Long. 75° 2'. Elev.

A large village in the Bihu pargana, situated about 5 miles east of Pampúr. At the entrance of the village, on the north-west side, there is a stone covered with some curious carvings, and similar stones adorn the small tank at east end of the village, in which the Naza Nek spring rises. Besides this, there are two other springs, the Hir Nág, and the Reshi Nág, the waters from which form a stream which flows through the village.

On the west side of the village, shaded by magnificent chunar trees, is the ziárat of Syud Kasim.

The following is an approximate list of the inhabitants: 70 families of Mohamedan zemindars, 40 shál-báfs and a rufúga, 2 Mohamedan bunnias, 16 Pandits, 2 Hindú bunnias, a dúm, 2 bakers, 2 milk-sellers, 2 cowherds, 2 blacksmiths, 2 carpenters, 2 washermen, 4 potters, 4 leather-workers, 2 harkaras.

There are also among the inhabitants 2 krimkush, and a government silk factory will, it is said, be built in this village. The usual encamping ground is on the open space on the north side of the Naga Nek spring, near a double-storied brick building intended for the reception of government officials.

The Harut Sarrar fair is held at the Jawala-ji-Makan, on the spur of the Zala Parbat hill above the north-west end of the village. On this hill is a stone which the Hindús go and worship on the 14th of June, presenting money, gold, silver, clothes, and eatables.

Krew being abundantly supplied with water, is surrounded by rice cultivation, and the fruit and other fine trees by which it is shaded give the village a very pretty appearance. (*Elmslie.*)

KRIMCHI—Lat. 32° 58'. Long. 75° 9'. Elev.

A small town in the province of Jamú, containing about 400 inhabitants; it lies about 30 miles north-east of Jamú, on the road towards Kashmír, by the Banihál pass. On the south side of the town there is a fort situated on the flat top of an isolated hill, which rises to a height of about 200 feet above the level of the surrounding plain. The fort is in a very ruinous condition, but contains an enclosure with the necessary accommodation for the Maharajah and his family when travelling. The town lies between this hill and the ridge to the north. Supplies are procurable, and water from a *baoli*, or from a branch of the Birú Kad stream, which flows on the east side of the town. Coolies are obtained with much difficulty, a large proportion of the inhabitants being Brahmins.

KRIRI—Lat. 34° 10'. Long. 74° 31'. Elev.

A large village situated on a sloping table-land in the Kruhin pargana. It is said to contain a masjid, and the ziárat of Syud Haji Morad Sahib Bokhari, and 25 families of zemindars, five Pir Zadas, a dúm, a carpenter, a blacksmith, a bunnia, a cow-keeper, and a múlla.

There are many trees about the village.

KRISHPURA—Lat. 34° 29'. Long. 74° 19'. Elev.

A village in the Uttar pargana, which with Gunapúra and Malpúra makes up the land called Nagar. There has been at one time a large town here, which from some reason has been resolved into three villages. (*Montgomerie*).

KRITI—Lat. 33° 37′. Long. 75° 25′. Elev.

A village situated in the middle of the Nowbúg Nai, on the path lying up the valley, about 3 miles south of Nowbúg. It contains 10 houses inhabited by zemindars.

KRORAS—Lat. 34° 35′. Long. 74° 22′. Elev.

A village which lies to the north of the Loláb valley, but is included in the Uttar pargana. It is situated in the Schart valley, on the path leading towards Sharidi in Upper Drawar. That part of the village lying on the right bank of the stream is called Lishteál.

The population numbers 25 families of zemindars, including a múlla, a blacksmith, a barber, and a shepherd. There is a thana in the village, and the ziárat of Syud Habibúla; that of Baba Guffúr Sahib is situated on a hill to the east. The village also contains a spring called the Kar Kat Nág. Rice is extensively cultivated, and a little corn, and there is an abundance of fruit trees about the place.

The inhabitants state that this village was founded by two brothers Kúllú and Rúchú, after whom it was called, and that the name has since been corrupted to that now in use. It forms part of the jagir which was bestowed at the desire of the British Government on Kwajah Shah Niazúllah Nakshbandi, in recognition of the services rendered by him to Mr. William Moorcroft. This family has done good service to the British Government. Mohamed Shah, the elder son of Kwajah Shah, died at Lahore. Ahmud Shah, the younger, died in Yárkand, whither he had proceeded to discover the particulars of Adolphe Schlagintweit's murder. Khajah Guffúr Shah, one of the same family, is now engaged on a mission to Yárkand.

KROWA—Lat. 33° 26′. Long. 75° 14′. Elev.

A small village lying in a well-wooded little valley some distance above the right bank of the Banihál stream, about 1 mile west of that village. The houses are built of mud with flat roofs; the village is supplied with water by a stream from the hills.

KRUD—Lat 33° 43′. Long. 75° 21′. Elev.

A village situated on the south side of the Kuthár pargana, about six miles north-east of Achibal. The houses, which are somewhat scattered, number about 35; there is also a masjid in the village and the ziárat of Usuf Shah. Five of the inhabitants are Pandits, and the rest Mohamedans.

KRUHIN—

A pargana in Kamráj; it comprises the district lying on the left bank of the Jhelam, south-west of the Wular Lake, but the tehsíl station is at Baramúla. This pargana lies partly in and partly out of the valley, the one part Narwao being separated from the other by a very low spur, yet the whole is considered to belong to Kashmír. (*Montgomerie.*)

KUCHMALLA.—Lat. 33° 58′. Long. 75° 8′. Elev.

A village situated about 3 miles north of Trál, on the path towards Arphal. It contains a masjid and about 20 houses inhabited by zemindars, including a múlla, chowdry, dúm, and two bunnias. There is much rice cultivation about the village.

KUKAR NAG—Lat. 33° 36′. Long. 75° 20′. Elev.

These splendid springs are situated at the foot of the hills on the south side of the Bring valley, about 3 miles south-east of Sagam. The water gushes out most copiously in six or seven places from the limestone rock at the foot of a long range of verdant hills, and forms a stream equal to that of Vernág

in volume, and far superior in the quality of its water, which is considered among the finest in Kashmír. The stream, which flows from the spring, is about 12 feet wide, and forms a junction with the Bring river. (*Vigne.*)

KUKURUS—Lat. 34° 27'. Long. 74° 12'. Elev.

A village in the Machhipúra pargana, containing the ziárat of Baba Putta Sahib. A road branches off from this place to the village of Wysa. (*Montgomerie.*)

KÚLAN—Lat. 34° 16'. Long. 75° 11'. Elev.

A village in the Sind valley, situated on the right bank of the river; it is shaded by fine trees, and watered by a stream from the hills. Besides a masjid and a brick *hammám*, it contains the ziárat of Babola Sahib, and two houses inhabited by Pir Zadas, and 11 families of zemindars.

Rice is grown in the neighbourhood, but this cultivation does not extend higher up the valley. There are some government magazines in the village for storing salt and sulphur imported from Ladák.

The Nichinai valley, in the mountain range, to the north-east of the village, may, it is said, be reached by a path lying through the Chor Galli.

KÚLANGAM—Lat. 34° 24'. Long. 74° 21'. Elev.

A village situated on the left bank of the Pohru river, about a mile west of Chogul, just south of the path between Sopúr and Shalúrah. A filature has lately been built by the side of the road.

Including Arampúra, this village contains about 22 houses inhabited by zemindars.

KÚLANI—Lat. 33° 45'. Long. 74° 14'.

Is situated on the left bank of the Mandi river, just above its junction with the Súran, about 8 miles east of Púnch. It is a small village containing about 7 houses inhabited by Mohamedan zemindars.

KÚLGAM—Lat. 33° 39'. Long. 75° 4'. Elev.

A small town, the tehsíl station of the Diosur pargana; it is very picturesquely situated on the southern side of a table-land overlooking the left bank of the Veshau, whose bed is here spread out and divided into several channels. It contains two old ziárats; the large one is that of Hussain Simnari, and the smaller, that of Shah Hamadán. Between Kúlgam and Shupian to the north-west, there is a small canal cut from the Veshau for irrigation purposes.

The place was once famous for its manufacture of wooden toys, and would appear to have been a rendezvous for merchants and others proceeding to the Panjáb by the Golábgarh pass. Close to Kúlgam there is a heronry upon two huge chunar trees. Supplies are procurable. (*Vigne—Ince.*)

KÚLIGAN—Lat. 34° 33'. Long. 74° 28'. Elev.

A village situated to the north of the Loláb valley. An excellent road, which runs along the ridge of mountains to the north, commences at this village. (*Montgomerie.*)

KÚLLI—Lat. 33° 55'. Long. 75° 9'. Elev.

A village in the Wúllar pargana, containing a beautiful spring shaded by four splendid chunar trees. This spring is known in the neighbourhood as Shai Hamdán's spring, a fable relating that when this saint reached the village, his horse was thirsty, whereupon he ordered him to strike his foot to the earth, which doing, this spring gushed forth.

Kúlli lies a little more than a mile south of Trál, by the path towards Súrsú, on the Jhelam. There is one Hindú family in the village; the rest of the inhabitants, numbering about 30 families, are Mohamedans.

KU'MBRIAL—Lat. 34° 33'. Long. 74° 21'. Elev.

A village in the Loláb valley, situated on the right bank of the Schart stream, just above its junction with the Lahwal. It contains about 12 houses.

KU'NDI—Lat. 34° 28'. Long. 74° 23'. Elev.

A village situated near the Rattansar lake, at the south-east end of the Uttar pargana. Two roads lead from this village to the villages of Sangam and Sandigam, in the Loláb valley; both are good paths, and quite passable for laden ponies. The march is about five hours' easy walking. (*Montgomerie.*)

KU'NDI—Lat. 34° 26'. Long. 73° 35'. Elev.

A village situated on the flat top of the spur above the right bank of the Kishen Ganga, about 2 miles west of Mandal. It is held in jagir by the inhabitants, numbering seven families of Pir Zadas.

Rice is extensively cultivated about the village, and a little cotton. Below it, on either side of the pathway, there is a bágh or orchard.

KÚNDI—Lat. 33° 48'. Long. 74° 18'. Elev.

A large village situated about 14 miles north-east of Púnch, at the point between the confluence of the Gagrin and Dali Nar streams. It is inhabited by Mohamedans, and contains about 80 houses. Dry crops only are cultivated.

KU'NUS—Lat. 34° 23'. Long. 74° 34'. Elev.

A village surrounded by fruit trees and grape vines, situated in a nook about a quarter of a mile from the western edge of the Wular lake, about 3 miles south of Alsú, and four hours' journey by boat from Bundipúr.

From this village, Lalpúr, in the Loláb valley, may be reached by a path leading over the hills; it is about 5 koss distant. (*Ince.*)

KÚRI—Lat. 34° 26'. Long. 73° 34'. Elev.

A small town situated on the right bank of the Kishen Ganga river, about 9 miles north-east of Mozafarabad. It stands on a wide plateau, which slopes gradually from the foot of the mountains, dropping precipitously into the bed of the river.

A considerable stream flows into the Kishen Ganga, through a narrow gorge below the east side of this plateau; it is bridged, but would doubtless be fordable when the waters are low.

The town, which stretches for a considerable distance east and west, is said to have decreased in size of late years. The houses are substantially built, and some are shaded by trees, among which are wild figs, peaches, and vines. The population now numbers about 150 families, of whom 50 are Hindús and the rest Mohamedans. Among the residents are numerous shop-keepers and artisans.

The town contains a masjid, and the ziárats of Pir Mohamed Ally Sháh and Súltán Toda Sháh, near which latter there are three springs of clear water and an orchard, which contains a small place suitable for encamping. Firoz Dhín Khán, the titular Rajah of Kúri, and his son Súltán Mohamed Khán, an intelligent youth of about 22 years of age, reside in the town: the Rajah is related to Ahmad Khán, the ex-Rajah of Karnao, but took no part in

his cousin's rebellion. This family, which claims to have ruled the surrounding district for twenty generations, still holds it in jagir, paying, it is said, 7,000 chilki rupees annually as a nuzzerána to the Maharajah.

Rajah Firoz Dhín Khán's three nephews have estates in the neighbourhood; Wali Mohamed Khán and Fathi Mohamed Khán reside at the village of Persucha, and Mohamed Zamán Khán at Draw. Rajah Firoz Dhín Khán's power seems to be merely nominal, as a thanadar and 15 sepoys in the Maharajah's service are stationed at Kúri, to protect the interests of the Hindús, and in all important affairs the Maharajah's representative has to be consulted.

Various paths lie over the passes north of the town, leading into the Khágán valley. Supplies are abundant and coolies procurable.

KU'RI—Lat. 33° 36'. Long. 74° 55'. Elev.

A village in the Diosur pargana, situated at the foot of the slopes from the Pansál range, about 10 miles south-east of Shupian. It is the point of departure from Kashmír of the road lying over the Golábgarh or Dowal pass, which was constructed by Gulab Singh, and is described as being a well frequented route, and practicable for ponies.

Kúri has once been a village of great beauty, surrounded by orchards and walnut trees; but it is now much dilapidated, containing about 70 houses; of these, one is a substantial brick building, the rest being built of boulder masonry and timber in the usual fashion.

The water-supply is somewhat scanty, most coming from a spring on the neighbouring range. The grain raised in the village does not suffice for the wants of the inhabitants, who import what is necessary to make up the deficiency. Above the village, the forest glades afford extensive grazing grounds for sheep and cattle. The chief men of the village claim a descent from the Deyu or demon of the Konsa Nág, and affirm that their ancestor, Hyder Malek, the Rajah of Divul, whose tomb-stone is in the neighbourhood, was ejected from the lake, and found as a helpless infant upon the bank. The Konsa Nág may be reached from the village by a path lying through the lower end of the Zogimarg.

KURIGAN—Lat. 34° 47'. Long. 74° 12'. Elev.

A scattered hamlet, situated on the right bank of the Kishen Ganga, about 2 miles west of Sharidi. It contains altogether about 25 houses inhabited by zemindars, including a blacksmith, carpenter, potter, a barber, and a dúm. A considerable stream flows down through the village and fields; it is crossed at two places by small *kadal* bridges, and works one or two mills. There is much cultivation about the place.

At the entrance of the village on the east side is the ziárat of Syud Hubbíb; it also contains a masjid and a *masáfir-khána* for travellers. Barawai, in the Khágán valley, may, it is said, be reached from this place in three marches by a path lying over the Ratti Galli.

KURROLE—Lat. 33° 13'. Long. 75° 18'. Elev.

A small village situated on the right bank of the Chandra Bhága, about a quarter of a mile west of the Rámband bridge.

A stream flows down through the village; it is crossed by a bridge.

KÚRUS—Lat. 34° 4'. Long. 74° 52'. Elev.

A small village situated on the left bank of the Jhelam, a few miles south-east of Srinagar.

KUSHPU'RA—Lat. 34° 5'. Long. 74° 46'. Elev.

A village situated rather more than 4 miles west of Srinagar, near the foot of the Hanjik wudar or table-land.

There is a bunnia's shop and about 20 houses in all in the village, which is divided into two mahallas, or districts, Banpúra and Petpúra. The former contains the ziárat of Ubbun Sháh.

KU'T—Lat. 33° 31'. Long. 75° 21'. Elev.

A village in the Shahabad valley, situated on the right bank of the Sándran river, which is bridged between it and the opposite village of Tamman. It contains about eight houses inhabited by zemindars. During the winter months the Sándran disappears at this point. The Bring valley may be reached from this village by a path through the defile, which passes the Súndbrar spring.

KUTHA'R—

A pargana in the Anatuág zillah of the Miráj division, comprising the valley of the Arpat river; the tehsíl station is at Achibal or Sahibabad. The best silk in Kashmír is produced in this pargana, and iron is found in the mountains on the south side. From the upper end of the valley, foot-paths lie over the mountains into the Maru Wardwan. A good road over the Metsij hill communicates with the Khourpára pargana on the north-west, and there are various paths over the range to the south-east, leading into the Nowbúg valley.

KUTUS—Lat. 34° 26'. Long. 74° 40'. Elev.

A considerable village in the Khuiháma pargana, containing a thannah, situated about 2 miles west of Bandipúr, on the northern shore of the Wular lake.

KU'ZUZ—Lat. 33° 53'. Long. 75° 37'. Elev.

A small village containing three houses, situated in a narrow valley, which opens into the Maru Wardwan at the village of Afith. It lies above the right bank of the Kúzuz stream, which flows into theMaru Wardwan river.

KWAJ KU'R PANSAL—Lat. 34° 4'. Long. 75° 48'. Elev.

A pass over the range lying between the north-eastern extremity of the Maru Wardwan valley and Súrú.

L.

LACHRAT—

The name of the district lying on the left bank of the Kishen Ganga river, between Títwal and Mozafarabad.

LADO LADI—Lat. 33° 9'. Long. 75° 16'. Elev.

The name of the range of mountains which is crossed by the road from Jamú towards Kashmír, between Landra fort and the village of Bilaur.

This name signifies, in the hill language, the bride and bridegroom; the range is said to be so called from the sad fate that befell a newly wedded pair of lovers, who perished on the summit. The ascent on the south side is somewhat steep and stony, that on the north being much more gradual.

There is dák hut close to the summit, near which water is procurable.

LADRIAN—Lat. 33° 10'. Long. 75° 32'. Elev.

A small village in Kishtwár, containing two houses inhabited by Hindús; it is situated a few miles north-west of Doda, below the path leading up the Lider Khol valley.

LADÚ—Lat. 34°. Long. 75° 2'. Elev.

A village in the Bihú pargana, situated on the table-land at the foot of the mountains, about 6 miles east of Pampúr. It may also be reached from the village of Latapúr, on the right bank of the Jhelam, by an excellent road over the table-land; following the base of the mountains, the distance is about 3 miles. There is likewise a good path which crosses the range to the east, communicating with the village of Pastúni in the Trál valley.

The population of Ladú consists of about 30 families of zemindars, a múlla, harkara, blacksmith, carpenter, and two cowherds. There are many fruit trees about the village, and much cultivation of both corn and rice.

Rather more than a mile north-east of the village, in a gorge on the slope of the Wastarwan mountain, there is a patch of cultivation and a clump of fine trees, watered by a small rill which flows from the Dudder Nág. This spot was granted in jagir three generations ago to Jewan Gúsain, a Kashmíri pandit; it is now held by Nund Gopi, his descendant.

The ruined temples, for which Ladú is famous, date probably from the seventh or eighth century; but the site of the village would appear to be of the most remote antiquity, since it is recorded in the Rájá Tarangini I, 87, that King Lava, the 36th in descent from Gonarda II, the contemporary of Krishna, founded at Ledári a large *Agrahára* or Brahminical establishment, and in its neighbourhood, a town called Lolora, in which were a kror, minus sixteen lakhs (that is, 8,400,000) stone-houses.

The ruins are situated at the foot of the spur to the south-east of the village. The principal temple stands in the middle of a small muddy pool or tank, the sides of which appear to have been faced with masonry; it is fed by a spring called the Sundasar Nág, which is situated at the north-east corner; near the spring is an old lingam stone. The cella is about 24 feet 6 inches square, and 12 feet high. Two layers of stones form the plinth, the lower having rounded edges; there are ten courses of masonry in the surface of the walls and three in the cornice. At each corner there is a broad pilaster furnished with plinth and capital; the intervening surfaces of the walls are perfectly plain without carvings or arabesques.

The entrance, which is on the south side, is about 7 feet 6 inches high, and 4 feet 3 inches wide; the pediment encloses a trefoil arch. The interior differs from the usual form, being circular, with a diameter of about 17 feet.

The inner walls, which are blank, are finished with a cornice; but no traces of a roof remain, and the lingam stone, if it existed, has been removed.

About a hundred yards to the north, there is a smaller temple resembling those at Payech and Pandrattan. It measures about 6 feet square inside, having a pyramidal roof, and an arched doorway facing south; on the inside the roof is rectangular, rising in two tiers topped by a flat slab. Both the key-stones of the spring of the entrance archway, and the projecting corner stones of the roof, are carved in high relief. Close to this temple there is a small masjid. That of Shah Hamdán is situated near the larger temple, on the north side of the tank; it is shaded by some chunar and other fine trees. (*Growse.*)

LAGMAR—Lat. 33° 17'. Long. 75° 31'. Elev.

A village in Kishtwár, situated on the top of the spur, which runs down through the north end of the Lider Khol valley, between the head waters of that stream. It contains four houses, which are built of stone and timber, and have flat roofs. The inhabitants are Hindús.

This village is the point of separation of the roads leading from Doda into Kashmír, by the Brari Bal pass and the Peristán valley.

LAHAN-I-THAL.

A stream which rises in the lofty mountains on the south side of the Tilail valley; it flows in a north-westerly direction, and empties itself into the Kishen Ganga, lat. 34° 37', long. 75° 0', opposite the village of Burnai.

LAHAN TOUR—Lat. 33° 43'. Long. 74° 54'. Elev. 7,049 feet.

A hill which rises about 350 feet above the level of the plain, about a mile and a half south-east of Shupian. The hill is composed of amygdaloid trap, and is surrounded by a sort of natural glacis; it is bare of trees, except a few on the top, and one or two here and there on the sides. A most extensive view of the valley, Kashmír, is obtained from its summit.

LAH SHAHPÚR—Lat. 34° 15'. Long. 74° 48'. Elev.

A village in the Lar pargana, picturesquely situated at the foot of the Sofapúr mountain, on the right bank of the Sind river, at the western extremity of that valley. (*Vigne.*)

LAHWAL—

The name applied to the drainage of the Loláb valley; this stream unites with the Kamil, lat. 34° 31', long. 74° 18', near the village of Mogulpúr, and forms the Pohru river.

LALAD—Lat. 34° 15'. Long. 74° 30'. Elev.

A village situated near the mouth of a wide valley between two table-lands, about 2 miles south of Sopúr, just to the west of the path leading towards Gulmarg.

The village, which is shaded by a fine clump of chunar and other trees, contains a masjid, and 15 houses inhabited by zemindars, a múlla, a dúm, and two Pandits.

It produces rice and a little cotton, and other dry corps. Amrgad, which lies at the edge of the morass, just to the north-east of Lalad, on the path from Sopúr towards Gulmarg, was founded about three years ago. It contains about 20 houses, and is surrounded with rice cultivation.

LAL GOLÁM—Lat. 33° 40'. Long. 74° 41'. Elev.

A tower situated on the eastern slope of the Pir Panjál pass, about 2 miles from Alliabad Serai, where the defile is extremely narrow. The name is also given to the portion of the road between Alliabad Serai and the tower, where there is a causeway built upon the steep and rugged face of the mountain. This causeway was built by order of Shah Jehan. The superstitious inhabitants of these parts have a tale concerning Ali Merdán Khán, the builder of it, and of all the serais between Lahore and Kashmír. According to this fable, as the architect marshalled his workmen along the road, he came suddenly to a tower, which they one and all refused to pass, because a man-eater named Lal Golám dwelt there, who was accustomed to seize upon the passengers from the tower as they stole one by one along the narrow path, and hurl them down the precipice, when he devoured them at leisure. The brave Ali Merdán Khán went into the tower first, but Lal Golám had just quitted it. He found his son there,

however, whom he instantly hurled down the precipice. Since that time, nothing more has been heard of Lal Golám, and the remembrance of the murders he committed is gradually dying away; but the tower still bears his name, and was certainly a fit place for the dwelling of a robber.

It was owing to the treachery of the two chief men of Shupian, who had been sent forward to this tower to watch the movements of the enemy, that the Sikh army was enabled to penetrate the valley of Kashmír at Shupian, A. D. 1819. (*Vigne—Hügel.*)

LAL KHA'N KI GARHI—Lat. 34°. Long. 74° 32′. Elev.

A spur which juts out into the south-west side of the valley of Kashmír, to the west of Kág. It is said to derive its name from a fort, which was built upon its summit by Lal Khán, wherein he defended himself after his defeat by Azad Khán, the Pathán governor of Kashmir, about A. D. 1783.

LAL KHOL—

The name of an old canal in the Zainagir paragana, concerning which the following history is related: It is said to derive its name from Lalla Reyna, an opulent and benevolent resident in the pargana, by whom it was constructed. On its completion, rice cultivation was successfully introduced into this arid district; but after its designer's death, the canal was permitted to fall into disrepair, and the cultivation failed. King Badshah caused the channel to be repaired, and connected it with the Pohru river, and once more rice was successfully cultivated. After this king's death, succeeding rulers permitted the canal to remain uncared for until the year 1917, Samvat (A. D. 1860), when the Wazir Panú, the present governor of Kashmír, again repaired it, and one crop, which yielded 700 kharwárs of rice, was produced.

Scarcely, however, were the works completed, when the embankment unfortunately broke, and the waters escaped. Consequent on the expense which had attended the repairs, amounting to 30,000 chilki rupees, no further attempts have been made to utilise the canal, and but very little water is found in its channel.

Rice cultivation in the Zainagir pargana is now confined to a few fields surrounding the villages of Tujjar and Showa.

LALLA—Lat. 34° 36′. Long. 73° 58′. Elev.

A village in Lower Drawar, situated on a flat-topped spur, above the right bank of the Kishen Ganga. Though it contains but five houses and a masjid, the village covers a considerable extent of ground. It is supplied with water by a stream from the hills. There are a few shady trees about the place, and one or two eligible spots for encamping. Wild figs and vines are found in the neighbourhood.

Below the village there is a rope suspension-bridge across the Kishen Ganga, communicating with the village of Búgan, which lies almost opposite. Both rice and corn are cultivated.

LALOR—Lat. 33° 15′. Long. 75° 30′. Elev.

A village in Kishtwár, situated on the top of a spur, above the right bank of the Lider Khol stream.

It contains seven houses, three of which are inhabited by Hindús and four by Gújars. There are some fine trees about the village, and considerable cultivation. A shepherd's path from this village joins that between Borkan and Rámband.

LALPU'R—Lat. 34° 30'. Long. 74° 28'. Elev.

The chief place, tehsíl, and thana station of the Loláb pargana, is situated in a very fruitful district towards the south-east end of that valley. The houses, which are much scattered, number about 60, a large proportion of the inhabitants being Hindús. There are also a few sepoys located in the place. A stream flows through the village, furnishing an abundant supply of water. From Lalpúr to Mogulpúr, near the junction of the Lahwal and Kamíl rivers, is considered two marches, though on an emergency it may be made in one. There is likewise an excellent path to Alsú, near the margin of the Wular lake; the distance is about 9 miles; other paths cross the same range of hills to the south of Lalpúr. (*Montgomerie*).

LAM—

A mountain valley which opens into the north-east end of the Wúllar pargana. It is drained by a shallow stream, which flows into the Arphal stream, near the village of Pastúni. The village of Lam is situated at the western end of the valley.

LANDRA—Lat. 33° 8'. Long. 75° 14'. Elev.

A much scattered village in the province of Jamú, situated about 47 miles north-east of Jamú, on the road towards Rámband. It contains a fort of no great strength, built on the top of a spur, which juts out over a torrent, which flows down through the village. The fort is an oblong structure, about 35 feet long by 80 broad, built of stones strengthened by bands of timber, and roofed with mud on a layer of brushwood. At each corner, except the south-east, it has a bastion. The walls, which are loopholed, are highest on the west side, where they have an elevation of about 20 feet; on the north they are about 15 feet high. The east side overhangs the stream, and is inaccessible. The fort is commanded from a distance of about 800 yards to the east, and partially so at about 60 yards to the north. The garrison is said to number 18 sepoys; just outside the walls, near the banks of the torrent, there is a *baoli* of clear cold water.

LANGKARRESHU'—Lat. 34° 29'. Long. 74° 10'. Elev.

A small village in the Uttar pargana, containing four houses inhabited by zemindars. It lies about half a mile south of Shalúrah, to the west of the path leading from that place towards Sopúr. The village contains a few trees, and is surrounded by rice cultivation, which is irrigated by a small stream.

LANGRPU'RA—Lat. 34° 19'. Long. 73° 34'. Elev.

A small village containing a customs post, situated on the right bank of the Jhelam, about 8 miles south-east of Mozafarabad, on the road towards Baramúla. (*Allgood.*)

LANKA—Lat. 34° 22'. Long. 74° 40'. Elev. 5,187 feet.

The Lanka island, or Zaina Lank, lies on the south-eastern side of the Wular lake, near where the Jhelam enters it. This islet, which is the only one in the lake, is the subject of several traditions. According to one of these, the Wular once extended to the vicinity of Súmbal, and the extent, therefore, to be traversed exposed the boats to sudden gales of wind, and occasioned frequent loss of lives. To prevent such accidents, King Zein-úl-abdín (who reigned in A. D. 1422, and was the eighth and most renowned of the badshahs or Mohamedan rulers of Kashmír) determined to form a half way landing place, and accordingly had ordered an immense pile of stone and rubbish, derived from the Hindú temples, which had been

demolished, to be thrown into the water, and thus formed the substratum of the island, to which, in ridicule of Hindú tradition, he gave the name of Lanka. Another story is, that the capital of Kashmír formerly occupied the site now covered by the lake, but that it suddenly sunk, and was submerged by some great convulsion of nature. Zein-úl-abdín, it is added, caused the lake to be explored for some relics of the catastrophe, and the buildings now on Lanka were constructed, by his orders, of fragments recovered from the water.

The island is quadrangular in shape, covering about two acres; its longer sides, north and south, are about 95 yards long, and its shorter, which are east and west, about 75 yards; it is covered with trees, chiefly mulberrys, many of which are entwined by grape vines. There are the ruins of a temple near its east corner, which was constructed on a plan entirely different from that of any other existing example in Kashmír, being a square, 34 feet in dimension, with a single porch, or narthex, on the south side, projecting 6 feet beyond the walls of the cella. The exterior was ornamented with arcades of trefoiled niches in two tiers. These are so gothic in character, that they might be transferred without incongruity to the walls of an English cathedral.

The trees, which have already displaced great part of the massive masonry, threaten soon to bring down all the remainder. There appears once to have been a surrounding colonnade, as a large number of fluted pillars are lying about, but none *in situ*.

There is also a small brick building near the north-west corner, the outside of which was formerly entirely covered with blue enamelled slabs, of which some are still remaining; it consists of one room, which is 16 feet square, and has a dome-shaped roof; and there is an entrance on the north and another on the east side. There is an old Mohamedan cemetery on the south side of this building, and in a recess upon the inner wall of the latter there is a detached stone slab, with an inscription upon it in the Persian character, from which it appears that the Lanka was constructed by the Shah Zein-úl-abdín, about A. D. 1411. There are numerous large and rectangular masses of carved stones around the margins of this island, which are apparently the remains of an ornamented stone well.

Along its south side there are several fragments of sculptured stones and broken pillars, and also a flight of stone steps, on one side of which is a stone trough, and on the other a large *lingam*, which is standing in the water. On its east side also there are numerous carved masses and pillars, and the half of one is standing erect near the stone building. On its north side there are likewise many carved masses, but only one pillar, and that is lying near a flight of stone steps, which are almost entirely worn away; on its west side there are also a few masses, but no pillars. The carved masses are all large, and mostly quadrilateral in shape, and the pillars are all fluted limestone columns, about 8½ feet high and 4 feet 4 inches in circumference, those which are lying upon the east and south sides are in a fair state of preservation, but those upon the north side are considerably worn, while those on the west side are so much so that the carving is scarcely traceable.

The difference in the condition of these ruined fragments, according to their situation, is very striking, and suggests a question of great interest. Some years ago the island was inhabited, but a fakír now lives there in

dismal solitude. The surface of the water around is covered so thickly with the lotus and singhára plants, that the island can only be reached in a small light boat.

A beautiful and extensive view may be had from the Lanka island; but in the later months of summer, mosquitoes swarm in this portion of the lake. (*Moorcroft—Vigne—Ince—Growse.*)

LANKA PAMBAY—Lat. 33° 37′. Long. 75° 5′. Elev.

A village situated at the east end of the Diosur pargana; it contains a few huts surrounded by some cultivation, and lies on the path leading towards the Bringhin Lannor valley.

LANNOR—Lat. 33° 36′. Long. 75° 7′. Elev.

This village is situated on the west side of the Bringhin Lannor valley, a beautiful strath amid the mountains between the Diosur pargana and the Shahabad valley. It contains 10 or 12 wooden houses, which are in a rather ruinous condition, besides two new brick buildings. There is an abundant supply of water from a small stream which flows down from the hills.

LAR—

A pargana in the Patan zillah of the Kamráj division; it comprises the western portion of the Sind valley. The tehsíl station is at Arats.

LAR—Lat. 32° 35′. Long. 75° 51′. Elev.

A small village in the Basaoli district, situated on the top of the spur above the left bank of the Chil stream, about 9 miles north of Basaoli. There is a good deal of cultivation about the place.

LARCH—Lat. 34° 21′. Long. 74° 15′. Elev.

A village situated near the left bank of the Mawar river, on the path leading from Sopúr towards the Karnao valley by the Tútmari Galli.

LARIA—Lat. 33° 54′. Long. 75° 8′. Elev.

A village in the Trál valley, situated at the north-eastern extremity of the Awanpúr wudar, or table-land, on the path from Súrsú towards Trál. It contains a masjid, and 20 houses inhabited by zemindars, a múlla, a dúm, and a Pandit. There is much rice cultivation about the village.

LARIKPU′R—Lat. 33° 54′. Long. 75° 3′. Elev.

A village and ghat situated on the left bank of the Jhelam, a few miles south-west of Awantipúr.

LARU′N—Lat. 33° 38′. Long. 75° 25′. Elev.

A large village in the Nowbúg valley, situated on the left bank of the river, rather more than a mile south of Nowbúg; it contains two masjids and fifteen houses disposed in three clusters. There is a considerable amount of rice cultivation about the village.

LASHIPUTHAR—Lat. 34°. 19′. Long. 75° 19′. Elev.

A hamlet situated on the left bank of the Nichinai stream, near its confluence with the Sind, about a mile north-west of the Sonamarg; it contains three houses, surrounded by a little cultivation.

LATAPÚR—Lat. 33° 58′. Long. 75°. Elev.

A village situated at the foot of the Sonakrund table-land, on the right bank of the Jhelam, a few miles south-east of Pampúr; it contains a masjid, and about 15 houses inhabited by zemindars. Saffron is extensively cultivated on the plateau between this village and Pampúr.

This village is the representative of the ancient Lalitapúra, founded by King Lalitaditya (A. D. 693 to 729).

There is nothing actually on the spot, beyond its name, to indicate its history; but at the neighbouring village of Ladú, which lies about 3 miles north-east by a good, broad, level path, there are ruins of two temples. (*Growse.*)

LATCHIPU'RA—Lat. 34° 11'. Long. 74° 8'. Elev.

A village in the Dachin district, situated in the valley some miles north of Gingl. There is said to be a path from this village into the Karnao valley.

LEHINDAJJAR—Lat. 33° 55'. Long. 75° 16'. Elev.

A small village inhabited by Gújars, situated on the mountains on the west side of the Dachinpára pargana, on the Bhúgmur path, leading into the Trál valley.

LELAM—Lat. 34° 39'. Long. 73° 59'. Elev.

A village situated on the mountain side, above the right bank of the Kishen Ganga, almost opposite Karen. It contains five houses. There are also two houses surrounded by fields on the path below the village; this hamlet is called Kaser, and is the highest point where rice cultivation is met with in the valley of the Kishen Ganga.

LERI—Lat. 33° 37'. Long. 73° 59'. Elev.

A village in the Kotli district, lying about 9 miles north of that town, on the road to Púnch. It possesses a very fine spring, which rises in a *baoli*, by the side of the path from which a considerable rivulet is formed. There are about 25 houses in the village, the inhabitants being all Mohamedans. Dry crops, including a little cotton, are grown.

LIDAR—

The Lidar, or the 'Yellow' river, is formed by two mountain torrents, which flowing from the north and north-east unite near the village of Palgám, lat. 34°. long. 75° 22'. The eastern stream trickles from the snows on the southern slopes of the Panjtárni mountains, and as the Gratinúra flows into the Shísha Nág, which is connected with another small lake called the Zamti Nág, fed by an enormous glacier, from this latter lake the peculiar white colouring matter of the Lidar seems to be derived. Leaving the Shísha Nág the stream flows in a westerly direction, joining the northern branch, which rises on the northern slopes of the Gwashbrari or Kolahoi mountain, and is joined by a stream flowing from the Tar Sar and Chanda Sar lakes. After the junction of these torrents, just south of the village of Palgám, the river flows on a rapid and unnavigable stream in a south-westerly direction, separating the parganas of Dachinpára on the right bank from Kaurpára on the left. In its passage through the lower part of the valley, the river separates into numerous channels, and on gaining the vicinity of Islamabad, its rapidity ceases with the rockyness of its bed, and at the places of junction with the Jhelam, just north of that town, its dull and muddy streams are scarcely less than that of the Jhelam itself. (*Vigne—Montgomerie—Ince.*)

LIDAR—

This valley opens into the south-east end of the Kashmír valley, giving passage to a river of the same name. It extends in a northerly direction from near Islamabad to Palgám, a distance of about 22 miles, and includes the parganas of Dachinpára and Kaurpára. At Palgám the valley divides into two defiles, which stretch obliquely, one towards the north-west, pointing towards the Sind valley, which may, it is said, be reached by a foot-

path following the course of the Lidarwat stream; the other towards the north-east, leading up to the Shísha Nág, and the sacred cave of Amrnáth.

At its lower end the valley is 3 or 4 miles wide, but at its upper end only a few hundred yards; it is bounded on both sides by mountains, which are increasingly lofty, especially in its upper half, and, when the altitude admits of it, they are covered with dense forest. Cultivation does not extend beyond about a mile north of Palgám. There is a road along the valley, which follows the left bank of the river as far as Palgám, and then takes the eastern defile towards the Shísha Nág and the Amrnáth cave. This path is practicable for ponies, and is yearly traversed by multitudes of pilgrims of both sexes, some of whom are very decrepit.

It is possible, though a matter of some difficulty, to reach the Sind valley from the Amrnáth cave, by following the course of the Panjtarni stream.

Jacquemont states that he found copper ore in the Lidar valley. (*Vigne—Cunningham—Montgomerie—Ince.*)

LIDARMONT—Lat. 33° 45′. Long. 75° 11′. Elev.

A village and ghat situated on the right bank of the Jhelam, about 2 miles north-west of Islamabad, just above the junction of the southernmost branch of the Lidar.

LIDARWAT—Lat. 34° 10′. Long. 75° 17′. Elev.

The name given to that portion of the valley of the Lidar river which is situated near its source, at the junction of the stream which flows from the Tar Sar and Chanda Sar lakes.

LIDER KHOL—

The torrents which form this stream take their rise on the slopes of the mountains bounding the south-eastern extremity of the Kashmír valley, uniting near the village of Lagmar. The stream then flows in a southerly direction through a narrow valley, emptying itself into the Chandra Bhága, lat. 33° 9′, long. 75° 32′, a few miles west of Doda. The Lidar Khol is not fordable south of Lagmar; the road from Doda to Rámband crosses it by a *kadal* bridge at the village of Ganíki, and there are similar bridges at the villages of Karoti, Manzami, beneath Lágmar and Borkan, and at Gay, on the eastern branch; there is also a rough bridge of the *tangeri* description, between the villages of Kai and Gotala. The district drained by this stream is called the Siráz valley; it is principally inhabited by Hindús, and is said to form part of the Rámband pargana.

LILAHAR—Lat. 33° 57′. Long. 74° 59′. Elev.

A village situated on the left bank of the Jhelam, between Awantipúr and Pampúr.

LILAM—Lat. 34° 28′. Long. 74° 10′. Elev.

A village situated at the north end of the Machhipúra pargana. The founder of this most flourishing village was Sirfráz Khán, a native of Yusafzai, who was in the service of Shaikh Gúlámdín, and first settled in Lilam in A. D. 1846, when the whole of the neighbourhood was a jungle. (*Montgomerie.*)

LIMBAR—Lat. 34° 10′. Long. 74° 13′. Elev.

A village in the Dachin district, situated on the slopes of the mountains above the right bank of the Jhelam. There is said to be a footpath from this village, leading over the hills into the Karnao valley.

LIMSORA—Lat. 33° 9′. Long. 74° 59′ Elev.

A village, in the Riassi district, situated some miles north-east of that

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town; it lies in the jungle near the left bank of the Chenáb, which is crossed by a rope bridge to the north of the village, below Kubhi. (*Vigne.*)

LIRROW—Lat. 33° 39'. Long. 75° 1' Elev.

A small village situated near the right bank of the Veshau, about 3 miles west of Kúlgam. (*Ince.*)

LISI—Lat. 33° 11'. Long. 75° 31'. Elev.

A hamlet in Kishtwár, containing but two huts inhabited by Hindús. It is situated on the hill side, above the left bank of the Lidar Khol, close to Bagú.

LISSU'—Lat. 33° 40'. Long. 75° 26'. Elev.

A village situated in a small well wooded valley, which opens into the east side of the Nowbúg Nai, a little north of the village of Nowbúg. It contains two houses, and is watered by a torrent from the hills.

LITTAR—Lat. 33° 49'. Long. 75° 3'. Elev.

A village situated in the Showra pargana, of which it is the tehsíl station. It lies to the north of the Zainapúr wudar, on the left bank of the Rembiára.

LOANG—Lat. 32° 46'. Long. 75° 50'. Elev.

A village in the Basaoli district, situated above the right bank of the Siowa river, about midway between Bani and Sertal Marg, the encamping ground at the foot of the southern slopes of the Chatardhar pass. The village, which lies under the mountains at some distance from the river, contains about 13 houses inhabited by a mixed population of Hindús and Mohamedans. There are some trees about the village, and plenty of space for encamping; supplies are procurable, and water is obtained from a stream. The village contains two small Hindú temples shaded by a stunted chunar tree; one is dedicated to the Diota Basku, and the other and larger to Sib Baba Adam, the father of mankind.

LOHA'T—Lat. 34° 42'. Long. 74°. Elev.

There are two villages of this name in Upper Drawar, Hairi or Upper Lohát, and Bani Tali or Lower Lohát. They are both situated on the left bank of a considerable torrent, which flows into the Kishen Ganga river. The lower village lies on the right bank of the river, just north of the confluence of this torrent, on the path leading up the valley. The upper village is said to be distant about 4 koss from the lower, and contains a masjid, and 12 houses inhabited by zemindars, a múlla, a blacksmith, and a carpenter. In Tali Lohát there are only two houses, surrounded by a long strip of cultivation on the river bank. The encamping ground lies on the right bank of the torrent, near a mill; the space is confined, but pleasantly shaded by trees; some caves in the rocks forming the bank of the Kishen Ganga would afford a considerable amount of shelter. The torrent which flows by these villages is called the Bussok stream; it is not fordable, but is crossed by a *kadal* bridge at Tali Lohát; there is said to be another bridge at the upper village, and a third at the Munnar Dok or pasturage, still higher up the valley.

A path leading into the Khágán valley by the Jotari pass, lies up the course of this stream, by which it is said the village of Burrawai may be reached in four marches, at such times as the pass is practicable.

LOLA'B—

A pargana comprising a beautiful and very fertile valley, situated on the north-east side of Kashmír; the tehsíl station is at Lalpúr. The valley is oval in shape, and its surface is elevated and undulating; it stretches

about 15 miles north-west and south-east, varying in breadth from a few hundred yards to about 3 miles. It is traversed by a considerable stream called the Lahwal, and is intersected in all directions by its numerous tributaries, which flow down from the surrounding hills, which are clothed by dense forests of deodar. North of the Sharibal mountain the valley is thickly covered with jungle, and has little cultivation. On the north side the wudar or table-land is very strongly marked, and in two places it extends across the valley, the road passing through a narrow defile. This table-land is covered with a thick pine forest, and a few Gújar families are its only inhabitants. There are extensive tracts of pasture ground in the valley under the hills, and along the sides of the spurs, and large numbers of ponies are grazed in the district. The Loláb valley contains about 30 villages, which are mostly situated in the midst of groves of chunar, walnut, apple, cherry, *alúcha*, and peach trees.

There are 11 small lakes in the district, having an average depth of 3 or 3½ feet. They are covered with weeds, and afford great shelter to waterfowl.

Vigne, in his description of the Loláb valley, observes that there is in the middle a large flat and circular space, a valley within the valley, the snuggest and most retired looking region imaginable. This part of Loláb is about 5½ miles in diameter, and a morass, that appears to have been formerly a lake, occupies the centre; the sides are verdant, and more or less covered with jungle.

He noticed a curious fact connected with the natural history of this part of the country, which would go far to prove that this singular punch-bowl is the most sheltered district in Kashmír. As evening drew nigh it was astonishing to observe the number of birds of the corvus genus who came to pass the night on its plain; ravens, crows, and jackdaws were seen in almost every direction, excepting the north, whither they do not repair, the country being comparatively barren. They appeared in the air above the mountain-tops, all moving towards Loláb as a centre, and then suddenly, as they came in sight of their resting place, darted downwards with surprising velocity, crossing each other in their zigzag, irregular flight, as if they had been influenced by terror, or the fury of a driving hurricane. As they neared the ground, they gradually slackened their speed, circled over its surface for a moment, and then alighted in such countless numbers, that the ground in some places was literally blackened with them. (*Vigne—Montgomerie.*)

LOLPU'R—Lat. 34° 6′. Long. 74° 35′. Elev.

A village in the Bangil pargana, of which it is the tehsíl station. It lies 10 miles west of Srinagar, and 8 miles north-east of the village of Firozpúr, and forms the usual stage between these places, on the route by the Firozpúr pass.

LOWER—Lat. 33° 32′. Long. 75° 25′. Elev.

A small village situated towards the upper extremity of the Bring valley, on the right bank of the Tansan stream.

The road leading towards Kishtwár, by the Marbal pass, becomes hilly and difficult for riding immediately after leaving the village. In the neighbourhood of Lower, the cultivation is luxuriant, and the hills beautifully wooded. (*Hervey.*)

LU'DAR MARG—Lat. 33° 48. Long. 74° 38′. Elev.

A collection of shepherds' huts, situated on the slopes of the Pansál range,

to the east of the Sangsofed pass; it lies close to the pathways leading from the Kashmír valley, by the Choti Galli pass. The Marg forms a convenient place for encamping, for which it offers every advantage, being open, grassy, and watered by the Sangsofed stream. Forage and fuel abound; but no supplies are procurable. (*Allgood.*)

LU'DURA—Lat. 34° 15'. Long. 74° 26'. Elev.

A large village situated on the right bank of the Jhelam, at a bend of the river between Sopúr and Baramúla.

This village stands on high ground, and is shaded by fine trees.

LÚILPÚRA or LALPÚR—Lat. 34° 1'. Long. 74° 37'. Elev.

A village in the Birwa pargana; it lies on the path about midway between Makaháma and Drang, and is situated on the west side of a sloping spur.

In the centre of the village, surrounded by a brick wall, is the ziárat of Syud Mohamed Sahib, and near it a well built filature. There is a masjid in the village, and 25 houses inhabited by zemindars, a múlla, carpenter, blacksmith, a potter, and a cowherd. There are many fruit trees about the place, and much rice cultivation.

LUJYEN—Lat. 34° 2'. Long. 74° 55'. Elev.

A small village lying on the left bank of the Jhelam, about 4 miles south-east of Srinagar. It is famous for its manufacture of the coarse matting, which is used for the awnings of boats and other purposes.

LUNDPÚR—Lat. 33° 54'. Long. 75° 3'. Elev.

A village situated on the left bank of the Jhelam, a few miles south of Awantipúr.

LUNGNI—

The name of a stream which drains a narrow valley in the lofty mountains, forming the boundary between the Dachinpára pargana and Maru Wardwan. It flows into the Lidar, lat. 33° 58', long. 75° 21', between the villages of Bhutkot and Mundra.

LÚR—Lat. 33° 56'. Long. 75° 20'. Elev.

A village in the Dachinpára pargana, situated on the right bank of the Lidar. It lies on the path from Bij Behára towards Ganeshbal, at the point where the valley narrows very rapidly at the entrance to the wooded hills which intervene between the valley of Kashmír and the snow-capped mountains in the immediate vicinity. (*Hervey.*)

LU'RAO—Lat. 33° 59'. Long. 75° 8'. Elev.

A considerable village in the Wúllar pargana, situated on one of the main branches of the Arphal stream, about 4 miles north of Trál. The stream, which is about 25 feet wide, with a depth of 1½ or 2 feet, flows with a moderate current; it is crossed by a bridge made of slabs of stone.

The village contains a masjid, the ziárat of Syud Mohamed Sahib Bokhári, and about 16 houses inhabited by zemindars, a múlla, a dúm, a cowherd, and a carpenter. Corn is cultivated about the village, and also a little rice.

LÚRGAM—Lat. 33° 58'. Long. 75° 8'. Elev.

A considerable village in the Wúllar pargana, situated rather more than 3 miles north of Trál, on the path towards Arhpal. It contains a thana, and is the residence of the naib thanadar. The population numbers 25 families of zemindars, two bunnias, a dúm, múlla, mochi, cowherd, a carpenter, and a potter.

LU'TAB—Lat. 24° 34'. Long. 73° 53'. Elev.
A village situated on the north side of the Karnao valley, just to the west of the fort.

M.

MACHHIPU'RA—
A pargana in the Kamráj division of Kashmír; the tehsíl station is at Handwara.

This was not one of the original parganas formed by Dewan Todamul, but was separated from Loláb, and constituted a pargana during the Sikh occupancy of Kashmír. It is a very well watered and well wooded district, and contained, when surveyed between the years 1856 and 1860, 75 villages, with 716 houses.

A great portion of this area is well cultivated, rice being the staple produce, and barley in places. The table-lands, where clear of forest, are principally used as grazing grounds. (*Montgomerie.*)

MACHIHA'MA—
A pargana in the Patan zillah of the Kamráj division; it comprises a district lying to the south-west of Srinagar. The tehsíl station is at Sybúg.

MAGABSANGAR—Lat. 34° 29'. Long. 74° 17'. Elev. 7,074 feet.
The name of the most considerable hill lying towards the north end of the ridge between the Machhipúra and Uttar parganas. (*Montgomerie.*)

MAGHAM—Lat. 34° 27'. Long. 74° 17'. Elev.
A large village, situated on the left bank of the Dangerwári stream, at the foot of the range of hills dividing the Machhipúra and Uttar parganas; it lies about 8 miles south-east of Shalúrah, on the road towards Sopúr.

In the middle of the village, there is a large expanse of green turf, shaded by some fine old trees, which is suitable for an encampment. The village contains a spring, and there are about 25 houses inhabited by Mohamedan zemindars, including a potter, carpenter, blacksmith, mochi, and a bunnia, and also one Pandit.

The ziárat of Siddik Sani is picturesquely situated on the crest of the spur, just north of the village.

MAINAGAM—Lat. 34° 9'. Long. 74° 28'. Elev.
A large village containing about 40 houses, situated above the right bank of the Ningil stream, about 3 miles north of Kountra, on the path towards Sopúr.

There is much rice cultivation about the village, and a few corn fields.

With the exception of the patwari, who is a Pandit, all the inhabitants are Mohamedan zemindars, including a múlla, dúm, mochi, a carpenter, a blacksmith, and a potter.

MAIRA—Lat. 33° 4'. Long. 73° 47'. Elev.
This village, which is known as Dedar Baksh-ka-Maira, is situated on a chur or island in the Jhelam, which is crossed by the road from Mirpúr to the Gatiala ferry; it lies about 10 miles south of Mirpúr.

Maira contains 10 houses; the inhabitants are Mohamedan zemindars.

MAITWAN—Lat. 33° 42'. Long. 75° 54'. Elev.

A small village containing six houses, situated on the right bank of the Farriabádi stream, about 14 miles north-east of Maru or Petgam. The traveller cannot depend upon obtaining either coolies or supplies at this village. (*Robinson.*)

MAKAHÁMA—Lat. 33° 4'. Long. 74° 38'. Elev.

A village in the Machihháma pargana, situated about 11 miles west of Srinagar, on the road leading towards the Tosha maidán pass. It is divided into two mahallas or districts, Bun Makahâma and Pet Makahâma, and is consequently sometimes called Hardu ('both') Makahâma.

In Bun Makahâma, which lies to the east, there is a masjid and the ziárat of Reshi Sahib, and 15 houses inhabited by zemindars, a múlla, and a dúm. In Pet Makahâma, situated on the right bank of the Suknág to the west, there are 50 families of zemindars, five shál-báfs, four Pandits, two bunnias, two múllas, a carpenter, potter, blacksmith, and a baker. There is also a government store-house for grain in this part of the village, and the residence of the zillah officer. Makahâma is the head-quarters of a body of about 300 sepoys, of whom 30 or 40 are located in the village, and the remainder in the surrounding district. There is much rice cultivation about, and both coolies and supplies are obtainable.

MAKAM—Lat. 34° 8'. Long. 74° 27'. Elev.

A village situated on the left bank of the Ningil stream, opposite Bun Kountra; it contains the ziárat of Fista Reshi Baba Sahib, and 8 or 10 houses. Rámzán, the zillahdar of the Kruhin pargana, resides in this village.

MAKAM—Lat. 34° 13'. Long. 74° 30'. Elev.

A village in the Kruhin pargana, situated about 4 miles south of Sopúr; it lies at the foot of a table-land just west of the path leading towards Kountra. It contains a masjid, and eight families of zemindars, a múlla, a dúm, a carpenter, and a potter.

The ziárat of Wuttur Baba Sahib is situated at the edge of the *wudar* just above the village.

Fruit trees abound in the village, and there is much rice cultivation about it.

MAKAM—Lat. 34° 35'. Long. 73° 57'. Elev.

The ziárat of Baba Abdúllah, a masjid, and a house, are all clustered together on the top of a small hill some little distance from the right bank of the Kishen Ganga, about 2 miles south-west of Lalla, in Lower Drawar.

There are a few fruit trees in the place, and a solitary chunar, the first that is met with by the traveller descending the valley of the Kishen Ganga.

The revenues from the surrounding fields are devoted to the support of the masjid and shrine.

MAKRI—Lat. 34° 23'. Long. 73° 31'. Elev.

A village situated on the left bank of the Kishen Ganga, about 2 miles north-east of Mozafarabad, on the path towards Títwal; it lies on the right bank of a torrent, and contains a masjid, and 10 houses inhabited by zemindars and a Syud.

There are some rice fields about the village, and corn is also cultivated.

MALAN—Lat. 33° 17'. Long. 75° 29'. Elev.

A village in Siráz, a district of Kishtwár; it lies on the hill side between the middle and westernmost branches of the Lider Khol stream, on the path from Doda towards the Hinjan Dhar pass into the Peristán valley.

The village is surrounded by cultivation, and contains five houses inhabited by Hindús. By the side of the path, just north of the village, there is a *baoli* of cold, clear water, shaded by cedar trees.

MALIGAM—Lat. 33° 22'. Long. 75° 21'. Elev.

A village in the Banihál district, situated on the steep hill-side some distance above the right bank of the Sanderi or Pogal stream; it contains eight families of Mohamedans, of whom three are Gújars.

This village lies near the foot of the Nandmarg pass leading into Kashmír; the most convenient encamping ground is about 2 miles to the east of the village, at the Gújar settlement of Basú or Borson, near the commencement of the ascent; at this spot fuel and water are procurable, but supplies and coolies must be obtained from the village, or from Peristán.

MALIKSERI—Lat. 34° 46'. Long. 74° 11'. Elev.

A scattered hamlet in Upper Drawar, situated on the right bank of the Kishen Ganga. There are one or two timber-built houses in the village, with pent roofs; the rest are flat-roofed huts. The inhabitants comprise six families of zemindars, a múlla, and a carpenter.

A small stream from the hills flows down through the village; it is crossed by a *kadal* bridge.

MALINGAM—Lat. 34° 32'. Long. 75° 12'. Elev.

This village, which is called also Malikoi (koi meaning 'ground' in the Dard language), is situated on the Malin Nar stream, on the right bank of the Kishen Ganga, towards the eastern end of the Tilail valley. It contains a masjid, and seven houses inhabited by zemindars.

MALOR—Lat. 33° 8'. Long. 75° 31'. Elev.

A village situated on the left bank of the Chandra Bhága, almost opposite the junction of the Lider Khol. There are about 12 houses in the village, the inhabitants being principally Hindús.

MALOTI—Lat. 33° 3'. Long. 75° 40'. Elev.

A considerable village in Badrawár, situated above the left bank of the Bin Kad stream, about 3 miles south-west of Kullain; it contains about 24 houses; most of the inhabitants are Mohamedans.

MALPU'RA—Lat. 34° 8'. Long. 74° 40'. Elev.

A village in the Parospur pargana, situated at the edge of the morass near the left bank of the Suknág; it contains eight families of zemindars, two shál-báfs, and a dúm.

MALPU'RA—Lat. 34° 29'. Long. 74° 18'. Elev.

A village situated on the south-east side of the Uttar pargana. This village, with its neighbours, Gúnapora and Krishpúra, make up the land called Naggar. At one time there was a large town here, which, for some reason, has been resolved into three villages. (*Montgomerie.*)

MALPU'RA—Lat. 34°. Long. 74° 36'. Elev.

A village in the Birwa pargana, situated on a sloping spur about a mile east of Kág; it is inhabited by seven families of zemindars, and a Pir Zada.

MALSHABÁGH—Lat. 34° 13′. Long. 74° 50′. Elev
A village situated at the south-west extremity of the range of mountains forming the southern boundary of the Sind valley, about 7 miles north of Srinagar, on the Drás road. Below the village the remains of a beach may be traced in masses of shingle, on the side of the hill. (*Ince.*)

MALWAS—Lat. 33° 9′. Long. 75° 33′. Elev.
A village situated on the mountain side, above the right bank of the Chandra Bhága, about 3 miles west of Doda; it contains eight houses inhabited by Mohamedan zemindars.

MANAS BAL—Lat. 34° 15′. Long. 74° 44′. Elev.
A lake in the valley of Kashmír, situated about 12 miles north-west of Srinagar, in the same direction as the Wular lake; it lies on the north side of the Jhelam, with which it is connected by a canal which opens into the river, at a small village, about a quarter of a mile below Súmbal. This canal is about a mile long from its mouth to its junction with the lake; it is about 20 yards wide, and varies in depth according to the height of the river; about 100 yards from the Jhelam it is crossed by an old stone bridge of a single arch, which is 13 feet wide and very convex.

The Manas Bal lake is oblong in shape, and its direction is almost east and west. Its length is 2 miles, and breadth seven-tenths of a mile. It is the deepest of all the lakes in Kashmír, being in some parts upwards of 40 feet. In Hindú legends it is represented as unfathomable, and it is related that one holy man spent several years in making a line long enough to reach the bottom, but at length, despairing of success, he threw himself into the lake and never rose again. The water, which is clear, soft, and of a deep green colour, is chiefly derived from internal springs; when the water is low, many of these may be seen around the margin of the lake, and some of them are like miniature fountains ejecting small columns of sand. Water plants abound in the shallower parts, particularly the white and red lotus, which begin to flower early in July, and some of them are exceedingly fine, the leaves being 24 inches in diameter, and some of the petioles 12 feet long. The view from the entrance of the lake is very beautiful; on the north there is an elevated table-land composed chiefly of *kunkur*, and below it, and near the edge of the water, is the small village of Manasbal. Above and beyond are the ruins of the Badshah Bágh, consisting of an old palace which was never finished, and a garden built by the emperor Jehangir for his wife, the lovely Núrmahal; beyond these again is the small village of Bagwanpúr, whence supplies may be obtained. On the south there is a low range of hills extending from the lofty mountains on the north-east; the conical peak called the Aha Tung is 6,290 feet high, and is visible from many distant parts of the valley.

Beyond it, at the foot of the range and upon the margin of the lake, is the large village of Kandabal, which contains a great many lime-kilns. To the east there is a range of very high mountains, which are mostly bare and rugged; at the foot of them, and beyond Kandabal, there is a fine cataract formed by the stream called Amrawatti, falling over the white and steep limestone cliff into the lake below. A few feet from this fall, and standing in the water, there is a small Hindú ruin, whose four sides are each about 6½ feet wide; it has a pyramidal roof, which is about 12 feet above the bed of the lake, and there is an opening on the south side,

which has the usual trefoil archway. A bank of fossil limestone commences near it, and is continued along the foot of the mountains towards the Wular lake, and above it the limestone strata, which rest against the boundary mountain, are raised and twisted into every variety of curve. At the east end of the lake there is a fine grove of chunars, and other eligible spots for encamping; behind the grove there is a stream of very cold water, which is conveyed from the Sind river, and near it is an orchard belonging to a fakír, which produces most excellent fruit. (*Moorcroft—Hügel—Vigne—Montgomerie—Hervey—Ince.*)

MANAWAS—Lat. 33° 13'. Long. 75° 30'. Elev.

A small village in Siráz, a district of Kishtwár, lying above the right bank of the Lider Khol stream; it contains three houses inhabited by Hindús.

MANCHATTAR—Lat. 34° 36'. Long. 73° 58'. Elev.

A village in Lower Drawar, situated on a flat strip of land on the left bank of the Kishen Ganga, just above an island in the bed of the river; it contains two families of Pir Zadas and one of Gújars. Up the valley of the Raowta stream, which flows into the Kishen Ganga, on the north side of the village, there is said to be a masjid and a ziarat, and a shepherd's path leading into Kashmír.

MAND—Lat. 32° 54'. Long 75° 3'. Elev.

A small village in Jamú; it lies just west of the road between Dansál and Krimchi. It contains about 20 mud-built houses, and is surrounded with cultivation.

MANDAL—Lat. 34° 27'. Long. 73° 37'. Elev.

A village situated on the right bank of the Kishen Ganga, about 12 miles north-east of Mozafarabad; it is situated on the left bank of the Pakote stream opposite the village of Draw, on which account it is frequently called Mandal-Draw. A *kadal* bridge crosses the narrow rocky bed of the stream between the two villages. The population of Mandal comprises six families of Mohamedan zemindars of the Serari clan, four Kashmíris, a carpenter, a washerman, and a weaver. There is abundance of space for encamping on the terraced fields which descend from the village to the level of the stream.

The village of Bhúnja, in Khágán, may, it is said, be reached from Mandal in two stages, by a path lying up the valley of the Pakote stream.

MANDAL—Lat. 33° 12'. Long. 75° 31.' Elev.

A small village in Kishtwár, containing three houses, situated on the left bank of the Lider Khol stream, just north-west of Bagú.

MANDAL—Lat. 34° 26'. Long. 73° 35.' Elev.

There is only one house in this place, which lies above the left bank of the Kishen Ganga, about a mile north-east of Núraseri, on the path between Mozafarabad and Títwal.

MANDI—Lat. 33° 48'. Long. 74° 18'. Elev.

A very considerable village or small town in a narrow valley enclosed by steep and grassy hills of no great elevation, situated in a district of the same name, just south of the confluence of the Gagrin and Dali Nar streams, about 12 miles north-east of Púnch by a good and level path. The village stands for the most part on a level strip of ground on the left bank of the river, which is crossed by a *kadal* bridge at its southern extremity; on the right bank is situated a summer residence of the Rajah of Púnch, the thana, and other government buildings. There are some few trees about the place,

but no cultivation, the inhabitants being entirely engaged in the trade between Púnch and Kashmír, principally in ghí, puttús, and blankets, which are exchanged for prints, salt, and other commodities. There is here a custom-house and establishment, and a garrison of 15 sepoys.

There are about 80 houses in all in the village, including 15 shops in the bázár, one of which is kept by a Hindú. Among the inhabitants are two butchers, a dyer, a leather-worker, and a potter. With one or two exceptions, the inhabitants belong exclusively to the Shiáh sect of Mohamedans. Coolies may be obtained here, and supplies are plentiful; in addition to the waters of the river there is a spring in the village called the Hyl Baoli. Space being somewhat confined, and shade deficient, travellers frequently make their camp at the neighbouring village of Rajpúr, about a mile further up the river.

MANDIPU'RA—Lat. 33° 34'. Long. 75° 15'. Elev.

A large village situated on high ground in the centre of the Shahabad valley, above the left bank of the Sándran river, opposite Dúr or Shahabad, from which it is separated by the broad bed of the stream.

MANDRKAR—Lat. 34° 45'. Long. 74° 11'. Elev.

A small village in Upper Drawar, containing three houses, situated amid beautiful scenery, on the right bank of the Kishen Ganga; it lies on the left bank of a small stream, which is crossed by a *kadal* bridge.

The fields of this village join those of Dasút to the north-east.

MANGANPU'RA—Lat. 34° 25'. Long. 74° 38'. Elev.

A small village in the Khuihâma pargana, situated on the northern shore of the Wular lake; it lies on the road from Bundipúr to Sopúr. (*Ince.*)

MANGANWAR—Lat. 34° 26'. Long. 74° 25'. Elev. 8,728 feet.

A peak in the range between the north-west end of the Zainagir pargana and the Loláb valley. There is grazing ground on the surrounding hills for 5 or 600 sheep, for six months, but more than that number go there annually for a shorter period. (*Montgomerie.*)

MANGAR—Lat. 32° 44'. Long. 75° 52'. Elev.

A small village in the Basaoli district, situated on the slopes of the mountain to the north of Aso, above the left bank of the Siowa river.

MANGIL—Lat. 33° 51'. Long. 75° 35'. Elev.

A village lying at the mouth of a little valley opening into the Maru Wardwan, about 3 miles north of Inshin; it is situated on the right bank of a torrent of the same name, which is crossed by a *kadal* bridge. The houses, five in number, are roughly built of timber, and have pent shingle roofs. The road to Inshin lies along the left bank of the Maru Wardwan river; it is quite level, but wet and soppy when the snows are melting. A path follows the course of the Mangil stream leading into the Zajnai valley; it is described as being rough and steep, but preferable to that from Afith by the Kuzzuz stream.

Sangam, a pasturage in the Zajnai valley, is said to be distant 6 koss from Mangil by this path.

MANGNAR—Lat. 33° 45'. Long. 74° 7'. Elev.

A village in the Haveli pargana, near Púnch; it is situated on the slopes of the hill above the left bank of the Súran river, nearly opposite the junction of the Bitarh. There are about 40 houses in the village, with a mixed population of Hindús and Mohamedans. Both rice and dry crops are produced.

MANJOTAH—Lat. 34° 25′. Long. 73° 44′. Elev.

A village situated some distance above the right bank of the Kishen Ganga, on the path between Kailgran and Balagran; it lies in a narrow valley which is drained by a small stream. The houses, some 30 in number, are scattered throughout this valley. The inhabitants are Gújars.

MANKAM—Lat. 33° 10′. Long. 75° 32′. Elev.

A village in Kishtwár containing seven houses inhabited by Hindús; it lies about 6 miles north-west of Doda, on the path leading up the valley of the Lider Khol, towards the Brari Bal pass.

MANKOT—Lat. 33° 38′. Long. 74° 6′. Elev.

A village and fort in the province of Púnch, situated on the right bank of the Mendel stream, on the direct path between Púnch and Kotli.

MANSAR—Lat. 32° 42′. Long. 75° 11′. Elev.

A small but very pretty lake, in the province of Jamú, situated about 17 miles east of the city; it lies amid low hills, and is about a mile in length, and not quite half a mile in width; it is said to be very deep. This lake is considered a very holy place, and Hindús come from afar to pay their vows and perform their ablutions in its waters. There is a village of the same name a little to the north-west. Mansa is probably an abbreviation of Manása, the mind-born, and Sarovara, or Sara, a lake, *i. e.*, the lake produced by the mind or will of Brahma the creator. (*Vigne.*)

MANZAMI—Lat. 33° 16′. Long. 75° 31′. Elev.

A village in Kishtwár, situated above the left bank of the Lider Khol, about 7 miles north of Bangú, on the path towards the Brari Bal pass; it is supplied with water from one or two streams which flow down from the mountains. The inhabitants number five families of Gújars, three Kashmíris, and a Hindú. The houses are scattered among the fields, which extend for a considerable distance.

A small temple dedicated to Piparran, the tutelary deity of the neighbouring mountain, occupies a prominent position just above the path. Below the village, the Lider Khol is crossed by a *kadal* bridge.

MAPANU'NABAD—Lat. 34° 46′. Long. 75° 4′. Elev.

A government store-house and dák post, situated on the right bank of the Búrzil stream, about 19 miles north-east of the Gúrais fort, on the high road towards Skardo. It is said that foot passengers and coolies lightly laden can reach the Shingo valley from this place by way of the Nagay stream, but no regular road exists. This place is said to derive its name from a Rajah Mapanún of Skardo, who planted a village here, which has entirely disappeared.

MARBAL—Lat. 33° 30′. Long. 75° 32′. Elev. 11,550 feet.

A pass between the south-eastern extremity of the Kashmír valley and the province of Kishtwár; it is open for about the same time as the Pir Panjál pass, and is practicable for horses; but the last 2 miles on either side are rather steep and difficult. The summit of the pass is about 34 miles south-east of Islamabad, and 40 miles north-west of the town of Kishtwár.

When Shah Shuja, ex-amir of Kábul, was a fugitive at the court of Rajah Tegh Singh, of Kishtwár, he, with the assistance, of the Rajah, collected 3,000 or 4,000 men and attempted the invasion of Kashmír; the Rajah forced the Marbal pass, and penetrated as far as the Tansan bridge, where he attacked the advanced force of the Kashmír army, obtaining some success; but notwithstanding this, on hearing that Azím Khán,

the Pathán governor, was pushing towards him at the head of his troops, Shah Shuja abandoned the enterprise, and beat a hasty retreat, alleging, as the reason for his retrograde movement, a fall of snow on the mountains. (*Vigne—Hervey.*)

MARGAN—Lat. 33° 44'. Long. 75° 32'. Elev. 11,600 feet.

The Margan or Ikpatran pass lies at the northern extremity of the Nowbúg strath, and is crossed by a path leading into the Maru Wardwan valley. The summit is situated about 10 miles north-east of Nowbúg, and a like distance south-west of Inshin, in Maru Wardwan. The pass, when free from snow, may be traversed on horseback for the whole distance, excepting in a few difficult places.

The first part of the ascent from Nowbúg is through an alpine forest, above which it finally rises; on the summit the path lies on a flat of 2 or 3 miles in length, and three quaters of a mile in width, covered with grass, but above the limit of forest, and bounded on each side by mountain peaks regularly disposed, and rising many hundred feet above it. A view of the noblest description is obtained from the commencement of the descent on either side. The lesser hills and spurs from the Pansál are seen as mole-hills on the plains of Kashmír; the villages are scarcely distinguishable; and the valley itself, from no point of view, appears more deeply sunk in the surrounding mountains; and the Pansál range, 50 miles distant, circling from one side of the horizon to the other, is no where seen to rise around with more grand and mural effect. On the east side, towards Thibet, the prospect is entirely of mountain tops rising like the waves of a vast ocean, without a single object that presents the idea of a level spot of ground.

The two very remarkable peaks of Kún Nún, or Ser and Mer, rise very conspicuously above the others in the distance; they appear to have been originally one and afterwards divided. One is covered with snow; the other is dark, being so steep and scarped that the snow will not lie upon it. On the other side of the row of peaks that bound the north side of the ascent of the pass, there is a fine tank about 100 yards square, fed by a spring from which a stream descends towards the Bring river.

Vigne calls this pass Na-búg-nyh, from the valley lying on its south side. (*Vigne—Hervey.*)

MARGUND—Lat. 34° 15'. Long. 74° 58'. Elev.

A small village in the Lár pargana, lying to the north of the path, above the right bank of the Sind river. (*Allgood.*)

MARINAG—Lat. 34° 39'. Long. 74° 15'. Elevation of survey station 11,828 feet.

The name of a point in the ridge to the north-west of the Loláb valley. There is a path along the ridge from the direction of the Shárt valley; that part lying to the east of Marinág is fair, to the west it becomes very bad on account of the slate rocks. (*Montgomerie.*)

MAR SAR—Lat. 34° 9'. Long. 75° 9'. Elev.

A lake situated on the south side of the range of lofty mountains forming the water-shed between Kashmír and the Sind valley. This sheet of water is about a mile long, by half or three quarters of a mile broad, shaped like the segment of a circle, the chord resting at the base of the spur to the south. It is covered with a coating of congealed snow until very late in the season. On the south-west side the mountains tower in perpendicular

shelves of rock from the water's edge; to the north they are rocky, but less precipitous, and to the north-west rounded and of inferior elevation.

This lake is the source of the Arrah river, which flows from its south-east corner, an inconsiderable stream, but soon increases in volume.

There are two paths from the Trál valley leading to the Mar Sar lake, one by the village of Narastán, the other by Zostán—the former is to be preferred; there is also said to be a good path from the lake to the Dachinpára pargana by way of Lidarwat.

MARTUND—Lat. 33° 45′. Long. 75° 16′. Elev. 5,817 feet.

The ruins of the Hindú temple of Martund, or, as it is commonly called, the Pandu-Koru or the house of the Pandus and Korus, the cyclopes of the east, are situated on the highest part of a *karywah*, where it commences to rise to its junction with the mountains about 3 miles east of Islamabad. Occupying undoubtedly the finest position in Kashmír, this noble ruin is the most striking in size and situation of all the existing remains of Kashmír grandeur. The temple itself is not now more than 40 feet in height, but its solid walls and bold outlines towering over the fluted pillars of the surrounding colonnade, give it a most imposing appearance. There are no petty confused details; but all are distinct and massive, and most admirably suited to the general character of the building. Many vain speculations have been hazarded regarding the date of the erection of this temple, and the worship to which it was appropriated. It is usually called the "house of the Pandus" by the Brahmins, and by the people "Martund" or the sun, to which the temple was dedicated. The true date of the erection of this temple, the wonder of Kashmír, is a disputed point of chronology; but the period of its foundation can be determined within the limits of one century, or between A. D. 370 and 500. The mass of building now known by the name of Martund, consists of one lofty central edifice, with a small detached wing on each side of the entrance, the whole standing on a large quadrangle, surrounded by a colonnade of fluted pillars with intervening trefoil-headed recesses. The length of the outer side of the wall, which is blank, is about 90 yards; that of the front is about 56. There are in all 84 columns, a singularly appropriate number in a temple of the sun, if, as is supposed, the number 84 is accounted sacred by the Hindús in consequence of its being the multiple of the number of days in the week with the number of signs in the zodiac. The colonnade is recorded in the Rájá Tarangini as the work of the famous king, Lalitáditya, who reigned from A. D. 693 to 729. From the same authority we gather, though the interpretation of the verses is considerably disputed, that the temple itself was built by Ranáditya, and the side chapels, or at least one of them, by his queen, Amrita-prabhá. The date of Ranáditya's reign is involved in some obscurity, but it may safely be conjectured that he died in the first half of the fifth century after Christ. The remains of three gateways opening into the court are now standing. The principal of these fronts due west towards Islamabad. It is also rectangular in its details, and built with enormous blocks of limestone, 6 or 8 feet in length, and one of 9, and of proportionate solidity, cemented with an excellent mortar.

The central building is 63 feet in length by 36 in width, and alone, of all the temples of Kashmír, possesses, in addition to the cella or sanctuary, a choir and nave, termed in sanskrit the *antarála* and *arddha-mandapa*; the nave is 18 feet square. The sanctuary alone is left entirely bare, the

two other compartments being lined with rich panelling and sculptured niches. As the main building is at present entirely uncovered, the original form of the roof can only be determined by a reference to other temples, and to the general form and character of the various parts of the Martund temple itself. It has been conjectured that the roof was of praymidal form, and that the entrance chamber and wings were similarly covered. There would thus have been four distinct pyramids, of which that over the inner chamber must have been the loftiest, the height of its pinnacle above the ground being about 75 feet.

The interior must have been as imposing as the exterior. On ascending the flight of steps now covered by ruins, the votary of the sun entered a highly decorated chamber, with a doorway on each side covered by a pediment, with a trefoil-headed niche containing a bust of the Hindú triad, and on the flanks of the main entrance, as well as on those of the side doorways, were pointed and trefoil niches, each of which held a statue of a Hindú divinity. The interior decorations of the roof can only be conjecturally determined, as there do not appear to be any ornamented stones that could with certainty be assigned to it. Baron Hügel doubts that Martund ever had a roof; but as the walls of the temple are still standing, the numerous heaps of large stones that are scattered about on all sides can only have belonged to the roof.

Cunningham thinks that the erection of this sun temple was suggested by the magnificent sunny prospect which its position commands. It overlooks the finest view in Kashmír, and perhaps in the known world. Beneath it lies the paradise of the east, with its sacred streams and glens, its brown orchards and green fields, surrounded on all sides by vast snowy mountains, whose lofty peaks seem to smile upon the beautiful valley below. The vast extent of the scene makes it sublime; for this magnificent view of Kashmír is no petty peer into a half mile glen, but the full display of a valley 60 miles in breadth and upwards of a hundred miles in length, the whole of which lies beneath "the ken of the wonderful Martund." The principal buildings that still exist in Kashmír are entirely composed of a blue limestone, which is capable of taking the highest polish, a property to which the beautiful state of preservation in which some of them at present exist, may be mainly attributed. Even at first sight one is immediately struck by the strong resemblance which the Kashmírían colonnades bear to the classic peristyles of Greece. Even the temples themselves, with their porches and pediments, remind one more of Greece than of India, and it is difficult to believe that a style of architecture which differs so much from all Indian examples, and which has so much in common with those of Greece, could have been indebted to chance alone for this striking resemblance.

One great similarity between the Kashmírían architecture and that of the various Greek orders is its stereotyped style, which, during the long flourishing period of several centuries, remained unchanged. In this respect it is so widely different from the ever-varying forms and plastic vagaries of the Hindú architecture, that it is impossible to conceive their evolution from a common origin. Cunningham thus concludes his description of this interesting ruin, from which the above has been chiefly extracted:—

"I feel convinced myself that several of the Kashmírían forms and many of the details were borrowed from the temples of the Kabúlian Greeks,

while the arrangements of the interior and the relative proportions of the different parts were of Hindú origin. Such, in fact, must necessarily have been the case with imitations by Indian workmen, which would naturally have been engrafted upon the indigenous architecture. The general arrangements would still remain Indian, while many of the details, and even some of the larger forms, might be of foreign origin. As a whole, I think that the Kashmírian architecture, with its noble fluted pillars, its vast colonnades, its lofty pediments, and its elegant trefoiled arches, is fully entitled to be classed as a distinct style. I have therefore ventured to call it the Arian order, a name to which it has a double right; first, because it was the style of the Aryas or Arians of Kashmír, and secondly, because its inter-columniations are always of four diameters, an interval which the Greeks call Araiostyle."

On the northern side of the temple, at the distance of 150 yards, stand a few apricot trees, and the residence of a fakir whose province is the superintendence of a well called the Chah-i-Babul, or well of Harut Marut. It is stated to be very deep and very old, having been dug long before the time of the Moguls.

Harut and Marut were two angels, so say the Mohamedans, who represented to the Almighty that the inhabitants of earth were plunged in wickedness, and they were sent downwards for the purpose of improving them; but having descended accidentally upon the house of a courtesan, they were surprised into an unhallowed liking for her society, and neglected the work of reformation to which they had been appointed; they were therefore punished by being shut up in a well, and the Kashmírians say that the Chah-i-Babul is the place of their imprisonment. (*Vigne—Hügel—Cunningham—Growse.*)

MARU or PETGAM—Lat. 33° 40'. Long. 75° 46'. Elev.

This village is situated towards the south end of the Maru Wardwan valley, in a comparatively open country; it is composed of a few log-huts inhabited by peasants, who gain a living by farming and tending cattle.

Maru contains a custom house. From this village there is a path to Súrú and Zanskar, through the defile to the eastward, which is traversed by the Farriabádi stream.

Vigne was informed that by following this road he would arrive at a hot sulphureous spring on the second day's journey. (*Vigne.*)

MARU WARDWAN—

The name of a long and narrow valley lying to the south-east of Kashmír, from which it is separated by a lofty range of mountains; its direction is nearly north and south, its length being about 40 miles, and its average breadth not more than a quarter of a mile, that part lying between Maru and Wardwan being merely a narrow defile, whose sides are very steep, and covered with a jungle, chiefly of fir trees. It is bounded by high and rugged mountains, which almost entirely exclude the sun from its lower portions.

The river which intersects it is a considerable stream which swells to a mighty torrent during the melting of the snows. It rises at the northern extremity of the valley, on the borders of Súrú, and flows south until it joins the Chandra Bhága just above Kishtwár, receiving in its course several tributaries from the numerous minor valleys or *nais* which open on each side of it.

The upper portion of the valley is called Wardwan, and the lower Maru. The village of Inshin, in the middle of the valley, is distant about 84 miles north of Kishtwár, and thence to Súrú, by the Bhut Khol pass, is about 76 miles, or five marches. There are various paths communicating between the Maru Wardwan valley and Kashmír; the principal are those lying over the Margan and Hoksar passes; by the former Islamabad is distant 67 miles from Inshin, and by the latter 51 miles from Maru or Petgam.

The Maru Wardwan valley contains several thinly-populated villages; the houses, which are double-storied, are roughly built of timber, and have pent roofs.

Very little difference is observable in the dress and appearance of the inhabitants of this valley and of those of Kashmír, but they seem to share some of the prejudices of the Thibetans, as Vigne relates that he was told that after a death among the inhabitants of the Maru Wardwan valley, none of the deceased's relatives will touch milk until the arrival of a particular day. All the natives of the valley are, with scarcely an exception, Mohamedans. The climate is very rigorous, and rain or snow falls throughout the greater part of the year; the stony fields produce but one harvest in the twelve months, and that is limited to a scanty crop of *trúmba* and *grihmah*, and for five months of the year the inhabitants are absolute prisoners to their houses, the snow lying 10 and 15 feet deep, entirely blocking up the lower stories of the habitations. Pollard trees, which elsewhere furnish abundant supplies of fodder for the cattle during the winter months, are very scarce, and such trees as do grow are small and stunted. Despite these disadvantages a considerable number of ponies are bred in the valley, and taken to Súrú, where they find ready sale or barter. A good pony between three and five years old fetches, it is said, about Rs. 20 (British currency). The vendor prefers to be paid in cash, but has frequently to be contented with tea; in this case he receives a dámú (a weight equal to three seers) of tea, which is valued at Rs. 17; on this he is required to pay an import duty of Rs. 2 at the customs post at Súknis, at the north end of the valley. If fortunate, he disposes of his tea to an itinerant merchant in the valley, otherwise he must continue his journey to Islamabad or Srinagar before he can sell it for the Rs. 20 it is supposed to be worth in Kashmír; in either case, when the labour and risk are considered, it is apparent that the transaction brings little or no profit.

The geological formation of the Maru Wardwan valley is gneiss, mica slate, and a silicious grit.

The Maru Wardwan valley is mentioned by Abul Fuzl in the Ayín-Akhberi as the Murwar-Dhun.

MARWAR—

A river which rises on the east side of the Tútmari Galli, on the range of hills lying between the Karnao valley and Kashmír; it flows in an easterly direction through the parganas of Hamal and Machhipúra, joining the Pohru, lat. 34° 22', long. 74° 25', about 8 miles north-west of Sopúr. Balaogúnd is the ordinary point to which large boats can ascend the stream; but when the river is full, or after much rain, they go as far as Tohru. (*Montgomerie.*)

MASPU'RA—Lat. 33° 46'. Long. 74° 49'. Elev.

A village situated in a valley amid the hills, about five miles north-west of Shupian, on the path towards Chrár.

MASSABOWAN—Lat. 34° 27′. Long. 74° 19′. Elev.

A small village situated at the south-east end of the Uttar pargana. In the Maharajah's records it is noted as forming part of Jagerpúr, which adjoins it. (*Montgomerie*).

MATCHER—Lat. 34° 28′. Long. 74° 5′. Elev.

On the left bank of the Kamil, towards the western end of the Uttar pargana; no such village now exists.

MATELLI—Lat. 33° 36′. Long. 73° 59′. Elev.

A village in the Kotli district, situated above the left bank of the Púnch Toi, about 8 miles north of Kotli, just above the path to Púnch. It contains about 25 houses, and is inhabited by Mohamedans.

MATSIL—Lat. 34° 40′. Long. 74° 29′. Elev.

A village lying in the mountainous district between the north end of the Kashmír valley and the Kishen Ganga; it is situated in a narrow valley at the confluence of the Dúdi stream, which flows from the east, with the Poshwarru from the south-east. The united waters form the Matsil, a considerable stream which empties itself into the Kishen Ganga, lat. 34° 48′, long. 74° 27′. As it approaches the Kishen Ganga, the banks of this stream are said to become very precipitous and cannot be traversed. The village of Matsil was founded some years ago by the present lambardar, who migrated from the village of Satti in Gúrais. The population now numbers eight families of Mohamedan zemindars, four fakírs, two Pir Zadas, a shepherd, and a barber. Most of the houses are built in a line on the right bank of the Dúdi stream, which is shallow and fordable, and is also crossed by a *kadal* bridge. To the south of the village the mountains are clothed with forest; those to the north are covered with grass, with here and there a few pine trees. In the valley to the south of the village there is a somewhat spacious marg or plain watered by the Poshwarru stream.

The village lies in the midst of an extensive grazing country, which during summer is visited by large numbers of Gújars and shepherds. The lofty ranges of mountains are intersected by numerous well watered valleys affording pasture to herds of cattle, while upon the hill tops the shepherds find ample grazing grounds for their flocks of sheep. The summer population of this district comes mostly from the Loláb valley, to which there is an excellent path by the village of Kroras, which lies on the Schart stream, about 15 miles south-west of Matsil. There is said to be a more direct path to a village called Korhama, but it is described as being very rough.

Matsil in the Dard language means 'a fish,' and the name is said to have been given to the district on account of the abundance of fish that used to be found in its streams before the valleys became so much frequented.

In by-gone times the Matsil district suffered from frequent incursions of the Chilásis, for which reason its rich pasturages were but little visited; it now forms part of Gúrais. Neither coolies nor supplies can be depended upon. The most part of such little cultivation as does exist lies to the east of the village, above the right bank of Dúdi stream. When the crops are in the ground, it is difficult to find a vacant space for encamping; a narrow strip of ground by the bank of the Dúdi stream is the most eligible situation.

MATTAN—

A pargana in the Anatnág zillah of the Míráj division; it comprises the district lying to the north and east of Islamabad.

The tehsíl station is at the village of Mattan or Bawan.

MAZAKOI—Lat. 34° 34'. Long. 75° 3'. Elev.

A village in the Tilail valley, containing four houses, situated on a bluff above the left bank of the Kishen Ganga. There is a rope suspension-bridge across the river between Mazakoi and the village of Jurniál, to the north-west.

MEIRA—Lat. 34° 8'. Long. 73° 39'. Elev.

A small village in the Chikar district, lying 13 miles north-east of the Kohála bridge, on the old road from Mari towards Baramúla; it is prettily situated on rising ground, surrounded by cultivated fields, which are arranged in terraces.

There is a travellers' bungalow in the village, and supplies are procurable. (*Allgood—Knight—Ince.*)

MENDOLA or MUNDOL—Lat. 33° 41'. Long. 74°. Elev.

A village in Púnch, which gives its name to a pargana; it is situated on the right bank of the Púnch Toi river, about 13 miles south-west of Púnch. It has a mixed population of Hindús and Mohamedans, inhabiting about 100 houses, which are scattered for a long distance by the bank of the river. Towards the southern end of the village the river is crossed by a ferry.

The interesting ruin of a Hindú temple, situated on the bank of the river, nearly opposite the ferry, is called in the neighbourhood Dehra; it is of similar construction to the ruined temples in the valley of Kashmír.

MENDOLA—Lat. 33° 43'. Long. 74° 1'. Elev.

A village in Púnch, in the Haveli pargana, situated on the slopes of the hill above the left bank of the Púnch Toi. It numbers about 30 houses inhabited by Mohamedan zemindars.

MERA—Lat. 34° 20'. Long. 73° 33'. Elev.

A village situated on the right bank of the Jhelam, a few miles south-east of Mozafarabad, on the road to Baramúla; it is remarkable only for its huge cypress trees and its acacias. (*Hügel*).

MERABÁGH—Lat. 32° 57. Long. 75° 8'. Elev.

An extensive garden with a Hindú temple and a *baoli*, situated about two miles south-west of Krimchi, by the side of the path towards Dansál.

MERAGÚND—Lat. 34° 8'. Long. 74° 42'. Elev.

A village situated on the left bank of the Suknág, to the south of the road between Srinagar and Patan. The stream may be forded when the waters are low.

Meragúnd contains a masjid and 25 houses; all the inhabitants are Mohamedans of the Shíah sect.

Rice is extensively cultivated about the village.

MERÁRA—Lat. 33° 2'. Long. 75° 42'. Elev.

Merára is considered to form part of Ronda, situated on the hill side above it; it lies on the right bank of the Nerú river, about 6 miles north-west of Badrawár. There are 10 houses in the two villages, of which Merára contains but one; all the inhabitants are Hindús.

METMU—Lat. 33° 44'. Long. 75° 23'. Elev.

A small village in the Kuthár pargana, containing three houses inhabited by zemindars; it is situated on the streams flowing from the Saogam valley.

METSIJ—Lat. 33° 47'. Long. 75° 22'. Elev.

A hill in the range between the Kuthár and Kaurpara parganas; it is crossed by an excellent road between the villages of Gowran and Brar, which is practicable for horsemen and laden cattle; neither the ascent nor

descent are described as being at all steep. From Gowran the path lies by the Gújar village of Vál and Pa Paharan; it then crosses the Shahkúl canal by a *kánal* bridge to the village of Brar; the whole distance is said to be 5 koss.

MÍNGRAM—Lat. 34° 27′. Long. 73° 39′. Elev.

A large village situated in a valley some distance above the right bank of the Kishen Ganga, about a mile east of Palla.

The village extends for a considerable distance along the path, and is well supplied with water from a stream; the principal houses are clustered in a line on the east side of the valley. Both rice and corn are cultivated, and there are many shady trees about the place; at the Mingram-ka-takia, by the banks of the stream at the north end of the village, there is a grove of fruit trees, and a single chunar.

Mingram contains a masjid, and about 42 houses, which are mostly inhabited by Mohamedan zemindars of the Serari clan; there are also six families of weavers, a potter, and two oil-sellers.

MIR—Lat. 33° 4′. Long. 75° 10′. Elev.

A village in the Jamú district, which forms the stage between Krimchi and Landra, on the high road between Jamú and Kashmír; it consists of a few houses, which are widely scattered on the hill side. Good water is procurable from a small torrent, but it is doubtful whether either coolies or supplies are to be obtained without previous arrangement. There is a small enclosure by the side of the path for the accommodation of the Maharajah and his family when travelling.

MIR—Lat. 33° 54′. Long. 75° 8′. Elev.

A village situated about 2 miles south of Trál, on the path towards Súrsú; it is divided into Bun Mir and Pet Mir, and contains in its upper and lower divisions about 16 houses.

The ziárat of Khwajah Abdúl Rahím, on the high land to the east of the village, forms a conspicuous object in the landscape.

MIRÁJ or MIRÁZ—

The name of one of the two great divisions of Kashmír; it comprises three zillahs, which are partitioned into 25 parganas, *viz.* :—

Pargana.	Tehsíl station or chief place.
Zillah Anatnág.	
1. Anatnág	Islamabad.
2. Shahabad	Duru or Dúr.
3. Diosur	Kulgam.
4. Bring	Hokra.
5. Kuthár	Archibal.
6. Mattan	Mattan.
7. Khourpara	Sir.
8. Dachinpara	Kanelwan.
Zillah Shupian.	
9. Batu	Shupian.
10. Supersumun	Shupian (not in the pargana, but the tehsíl station).

Pargana.	Tehsíl station or chief place.
11. Ardwin	Mohanpúra.
12. Showra	Littar.
13. Zainpúr	Safanagar.
14. Shukrú	Arihel.
15. Chrat	Múran.
16. Saremowzebala	Bijbehara.
Zillah Shahir-i-Khas.	
17. Wúllar	Trál.
18. Bihu	Pampúr.
19. Yech	Kralpura.
20. Nagam	Kusba Nagam.
21. Phak	Batapúra.
22. Khod Khist	Khas Shahir.
23. Atsun	Bágwánpúrá.
24. Bulda	These are very small parganas and have no tehsíl stations, being close to Srinagar.
25. Arway	

It has been conjectured that Miráj is derived from Maya Ráj, the territory of Maya or Lakshmi, the mother of Kama, the god of love, and the wife of Vishnu. (*Elmslie.*)

MIREG—Lat. 33° 55′. Long. 75° 34′. Elev.

A village in the Maru Wardwan valley, situated on the left bank of the river, about 2 miles north of Basman. It is said to contain about 20 houses; among the inhabitants are a múlla and a blacksmith. This village is now noted for the very excellent potatoes it produces, which are sold at the rate of six seers for a rupee. They are said to have been introduced two or three years ago, a traveller making the villagers a present of two or three, and instructing them in their cultivation.

MIRKANIA—Lat. 34° 25′. Long. 73° 32′. Elev.

There is only one house in this place, situated in a narrow gorge drained by a small torrent, about 4 miles north-east of Mozafarabad, on the path towards Títwal.

MIRPÚR—Lat. 33° 11′. Long. 73° 49′. Elev. 1,236 feet.

A town of considerable importance in Naoshera; it lies on the left bank of a broad water-course or khud, in an arid plain, which is everywhere intersected with deep ravines and water channels. As there are numerous wells in the town itself and in the immediate vicinity, the green fields and trees by which they are surrounded form a pleasing contrast to the parched appearance of the neighbourhood.

Mirpúr is distant about 22 miles north of the cantonment of the Jhelam, 10 miles south of Chowmuk, and about 39 miles south of Kotli by the direct path, and 46 by way of Sensar; the latter part of the direct route is very rough, and unfit for laden cattle.

The town stretches from east to west, occupying the high ground between the bed of the stream, which flows by the north, and a smaller water-course, which lies along its south face; both these channels are usually dry, except during the rainy season. The streets are comparatively wide; those, however, leading down to the bed of the stream to the north are very steep,

some being paved with stone steps. The houses are well built, and, with few exceptions, are of brick, plastered.

There is a tehsíl and a kotwali, also a baradari; this latter building is situated just outside the town to the east, and has a tank and some few trees near it; it is usually occupied as a government office, but may be made use of by travallers on application to the proper authorities. To the south of the town is a fort; it does not appear to be of any strength, and is now appropriated as a debtor's prison.

There are numerous Hindú temples in the town, of which the most famous is called the Roganat Sami; it was built by order of the Maharajah, and is situated on the bank of the river bed to the north of the town; there are also 10 masjids and 5 ziárats. There are said to be 2,000 Hindús in Mirpúr, including a few Sikhs, who have a temple near the baradari, and 600 Mohamedans, including 200 Kashmíris. In the Hindú portion of the town there are 300 shops, 25 goldsmiths, 12 washermen, 12 barbers, 12 potters, 10 carpenters, 2 blacksmiths, a mahájan, and a Brahmin. In the Mohamedan portion, 10 goldsmiths, 10 carpenters, 13 blacksmiths, 30 coolies, and 25 horse and cattle-keepers, 12 washermen, 10 dyers, 10 butchers, 15 sweepers, 25 potters, 35 chowkeydars, 1 tinman, and 6 musicians. Among the principal inhabitants is Sirdar Utter Sing, a pensioner of the British Government. The town is supplied with water from 5 tanks and 30 wells; there is also a small spring called the Buggutwallah Baoli. Though not noted for its manufactures, Mirpúr carries on a considerable trade between the Panjáb and neighbouring hills. From its elevation and position the climate must assimilate to that of the Panjáb.

The surrounding country is bare and sparsely cultivated, the ground sloping up gradually to both north and south; on the north side of the town, on the other bank of the water-course, are numerous wells surrounded by gardens and fields, whose cultivation gives employment to some 200 gardeners, who are stated to live for the most part in Mirpúr.

MIRPUR—Lat. 34° 27′. Long. 73° 52′. Elev.

A village in the valley of the Kishen Ganga; it is situated on the left bank of the river, almost opposite to but little north of Báran, and is separated from the village of Púrni to the south by a small stream called the Narhaji; a path leading across the mountains to the Karnao Fort lies up the bed of this stream. Below the village are the remains of a bridge across the Kishen Ganga, which has been carried away. A few pine trees are scattered about; both rice and dry crops are grown, the fields being disposed in two ledges above the river bank. There are about 20 houses in the village, including a Gújar, a blacksmith, 3 of the Bolloch caste, and 15 of the Kukki caste of Hazára descent. There is a masjid in the village, and the Takia of Kallander Shah.

MISHWAR—Lat. 33° 46′. Long. 74° 50′. Elev.

A small village lying in a little valley amid low hills on the north side of the path between Shupian and Chrár. There is much cultivation about the village.

MOGALMAIDÁN—Lat. 33° 42′. Long. 75° 42′. Elev.

A small village situated about 16 miles north-west of Kishtwár on the road towards Kashmír by the Marbal pass. It consists of a few houses lying on a plain less than one hundred yards long above the left bank of the stream.

The neighbourhood of this village is sparsely populated and cultivated, and few supplies are procurable. (*Allgood—Hervey.*)

MOGALPÚR—Lat. 34° 8′. Long. 74° 29′. Elev.

A village in the Bangil pargana, situated in a little valley on the south-east side of the Haistlak wudar, or table-land, on the left bank of the bed of a torrent which dries in summer. There are two divisions in the village, which contains altogether eight houses inhabited by zemindars; there is also a masjid and the ziárat of Syud Kamal Sahib. The village is supplied with water from a spring. Dry crops are cultivated on the table-land above the village, and rice in the plains below.

MOGALPÚR—Lat. 34° 31′. Long. 74° 17′. Elev.

This village, which is sometimes called Dragmula, is situated in the Uttar pargana, just south of the junction of the Kamil and Lahwal rivers. The distance from Mogalpúr to Lalpúr, in the Loláb valley, is two marches, though on an emergency it may be made in one. (*Montgomerie.*)

MOHU or MOWA—Lat. 33° 29′. Long. 75° 7′. Elev. 10,790 feet.

The name of a pass over the Pansál range, between the south end of the valley of Kashmír and the Banihál district. It is used entirely by coolies, as the Banihál pass being so close and easier, all laden ponies go by that route; but ponies can, and in a few instances do, traverse this pass. There is a road which branches off from the village of Mohu, on the south side of the pass; it crosses the Danik Marg range, and passing through the village of Krowa, joins the Banihál road a little above the village of Deogal. (*Montgomerie.*)

MOHUNPUR—Lat. 34° 8′. Long. 74° 31′. Elev.

A village in the Bangil pargana, situated on the right bank of the bed of a stream which almost dries in summer. It includes Baba Khipúra, which lies close to it, and contains the ziárats of Syud Hashim and Abdúl Hassan, a masjid, and about 11 houses inhabited by zemindars. There is a small garden in the village, and much rice cultivation around it.

MOHUNPÚRA—Lat. 33° 41′. Long. 75° 1′. Elev.

A village in the Ardwin pargana, of which it is the tehsíl station.

MONAIYAN—Lat. 34° 38′. Long. 74° 1′. Elev.

This village is said to contain about seven houses. It is situated in the Drawar district, a few miles south-east of Karen, on the path towards the Kashmír valley.

MONDA—Lat. 32° 57′. Long. 75° 46′. Elev.

A village situated on the left bank of the Nerú river, at the confluence of the Halúni stream, a few miles south of Badrawár. It contains 16 houses, of which 12 are inhabited by Hindús and 4 by Mohamedans. The village stands on high ground; below it the Halúni stream is crossed by a *kadal* bridge. From the neighbourhood of this village a channel conveys water into the town of Badrawár.

MONDOL—Lat. 33° 9′. Long. 75° 32′. Elev.

A village situated on the right bank of the Chandra Bhága, just west of the junction of the Lider Khol. It contains about 10 houses inhabited by Hindús.

MONTIGÚND—Lat. 33° 34′. Long. 75° 14′. Elev.

A small village in the Shahabad valley, lying in a hollow shaded by clumps of trees. It is situated about 2 miles west of Dúr or Shahabad.

MORADPU'R—Lat. 33° 20′. Long. 74° 22′. Elev.

A village in the province of Naoshera, on the right bank of the Tawi, about 5 miles south of Rajaori. It was one of the resting-places on the ancient road by which the emperors of Delhi went from Lahore to Kashmír, and under the Moghul rule was a place of some note, but the serai is now a very unpicturesque ruin; its narrow rooms are converted into stables, and a fine clump of trees is all that remains of the garden. (*Hügel.*)

MORSE KHOL—

The name of a stream which flows into the Maru Wardwan river, lat. 34° 1′, long. 75° 43′, near the north-east extremity of the valley. The path from Maru Wardwan to Súrú by the Kwaj Kúr Pansál pass lies up the bed of this stream.

MOZAFARABAD—Lat. 34° 22′. Long. 73° 31′. Elev. 2,470 feet.

An important town lying about 42 miles north-east of Abbotabad, and 114 miles north-west of Srinagar, by way of Baramúla; Kashmír may also be reached by paths traversing the Karnao valley. The town is situated in an open valley at the end of the range of mountains forming the water-shed between the Kishen Ganga and Jhelam, on the left bank of the former river, and about 1½ miles north of their junction.

The mountains, which are almost bare of trees, descend into the river in a succession of sloping plateaux; the town stands on the second of these slopes, about 200 feet above the level of the river, towards the southern end of a tongue of land formed by a lap of the stream.

At Mozafarabad the waters of the Kishen Ganga have lost something of the murky hue peculiar to them, but they are still far from clear.

The river is about 60 yards wide; the banks are steep and rocky, and strewn with large boulders. The current is very swift, but the natives are accustomed to cross on *mashks* at the bend of the river to the south of the town.

There was formerly, at the narrowest point, a wooden bridge, which was torn away in a moment by a heavy flood which occurred in A. D. 1823, while Hari Singh Nalwa was endeavouring to get possession of the town for Ranjit Singh. This bridge was a subject of much interest in the war of 1803, between Mukhtyar-ud-Dáulah and Abdullah Khán. It has not been rebuilt, but its place is supplied by a rope suspension-bridge of the *jhola* kind, which is situated to the north of the town, about half a mile above the fort. At this spot, where the water is smooth and the current comparatively moderate, a ferry boat plies, except during the months of January and February, when the boatmen state that the river falls so low that the passage is interrupted.

Baron Hügel mentions a second ferry as crossing the river below the town, exactly opposite the *kila,* where the country is rather flat, but adds that it is seldom used.

At the ferry and bridge a small toll is levied; the charge varies from an anna downwards, according to the presumed means of the traveller.

Mozafárabad contains a thana and tehsíl, which, with the residence of the hakim or governor, are all situated on the south side of the town, which extends in a northerly direction, and consists for the most part of a long street of shops.

The houses are nearly all single-storied buildings, and have flat roofs; most of the streets are paved with smooth round stones. But little attention is paid to sanitation, though the supply of water is plentiful and good, as, not to mention the cold but somewhat discoloured waters of the Kishen Ganga, clear streams flow down from the hills on both the north and south sides of the town, and on the banks of the latter stream below the town there are a cluster of springs, besides one which rises by the edge of the river just under the *baradari*. This building, which is double-storied, containing five rooms, is pleasantly situated in a small enclosure, about a quarter of a mile below the west side of the town, a few feet above the Kishen Ganga.

To the north of the town the ground rises, hiding the fort, which is situated at the north-west end of the grassy plain embraced in the bend of the river. The fort is commanded from this rise at a distance of something less than half a mile. The ridge is covered with trees and scrub jungle, and is partly occupied by gardens and partly by old grave-yards; from the ridge the plain sinks down towards the fort, a glacis reversed, having its superior slope away from the walls. The fort is situated at the edge of the river, the walls overhanging the banks; it is an oblong masonry structure, lying north and east, of considerable dimensions, measuring between 300 and 400 yards in length by about 150 in breadth, and having bastions at intervals along the walls; the main entrance is at the south-east corner. The whole building is kept in excellent repair, and is said to be well supplied with artillery, stores, and provisions.

The garrison of the keep consists of about 100 men; it furnishes a guard of 25 men at the residence of the governor on the south side of the town.

Behind the fort, under the south wall, is the cantonment, a large square walled enclosure shaded by some trees; it is usually occupied by two regiments, which are now commanded by Colonel Syfally Khán, the commandant of the garrison.

Besides the slope to the south, which has been mentioned as being of superior elevation, the fort is commanded by the plateau at a distance of about half a mile to the east, and the right bank of the Kishen Ganga being the higher, it is likewise commanded from the north and west at short ranges of about 500 yards. On the north-east side of the fort on the right bank of the river, there is a large clump of trees which shades the shrine of Pir Haibut.

As access to the fort is not permitted, the dimensions and ranges which have been mentioned are merely rough approximations.

The serai, built by Ali Merdán Khán by command of Sháh Jehán, lies about a mile south-west of the town, on the right bank of the Kishen Ganga, some 500 yards from the water's edge, and rather more than that distance from the confluence of the Jhelam. The entrance faces the west.

The serai is a large square walled enclosure, with a bastion tower at each corner, and is of similar pattern to those met with on the Pir Panjál route. It is not now inhabited, or apparently used, lying some distance from the present high road, but it seems to occupy a better defensive position than the fort, being not so immediately commanded.

The road to Mari takes the direction of the confluence of the Jhelam and Kishen Ganga rivers, which is situated about $1\frac{1}{2}$ miles to the south of the

town; the first part of the way is rough and stony; it then passes the temple of Jellalabad, which commands the road, occupying the summit of a flat-topped mound between the pathway and the Kishen Ganga. The temple is a small modern building, enclosed by a square wall of undressed stones, about 15 feet high; the entrance faces the roadway.

The path then lies through a small stream to the banks of the Jhelam, which is crossed by a rope suspension-bridge some little distance above the junction of Kishen Ganga. There is said also to be frequently a ferry boat at this point, which plies at favourable seasons when the current moderates.

The Kishen Ganga flows into the Jhelam almost at right angles below the village of Domaila. There is a small wooden temple and a fakír's house at the point of land between the two rivers, to which the shore slopes gently down. The current of the Jhelam is swifter than that of the Kishen Ganga, and its waters are much warmer. The right bank of the united rivers is the higher.

The population of Mozafarabad numbers about 1,200 families, the proportion of Mohamedans to Hindús being as seven to five. Among the Mohamedan section are about 250 Kashmíri families, shop-keepers and weavers, 200 Gújars, and 40 Syuds, who are Túruks of Bokhára; the remainder are of various trades and occupations. Of the Hindús, about 300 are shop-keepers, and the rest mostly zemindars and general traders. The principal merchants and bankers are Hubbíb Khojah and Chet Sing. Pir Labadin, the chief of the Syuds, holds a jagir from the government, of 10 or 12 villages.

Mozafarabad contains the ziárats of Syud Míra Sahib and Pir Súltán, and five masjids; there are also three Hindú temples, which are supported by the government. There is a considerable trade between this place and the Panjáb; the exports are chiefly puttús, ghí, and cattle, for which British goods and salt are imported, and also grain, whenever the local supplies fall short of requirements.

The following are the usual bázár rates per British rupee, which is the only currency in circulation at Mozafárabad:—

Attah Kanak	16 seers.
" Makai	20 "
Ardawa	25 "
Rice, according to quality	8, 10, 12 "
Meat	10 "
Fowls	4, 6, 8, according to size.
Fuel	2 maunds 20 seers.
Ghi	2 "
Salt	4 "
Milk	16 "
Oil	3 "
Butter	3 "
Sugar	$1\frac{1}{2}$ "
" inferior quality	4 "

A little corn is grown in the neighbourhood of Mozafarabad, but most of the arable land is devoted to rice cultivation. A few vegetables may be obtained, and a little fruit, of which the peaches are of good quality.

The climate of Mozafarabad during the summer months is very hot, and in the months of August and September fevers are prevalent; the inhabitants, however, enjoy a remarkable immunity from flies and mosquitoes. In winter the snow does not lie.

The authority of the governor of Mozafarabad extends over the valley of the Kishen Ganga, and as far as the Púnch boundary and Baramúla, including the districts of Karnao and Chikar. Gúlám Ally Shah is the present zillahdar; he was appointed in 1872.

Mozafarabad offers a rich field for the researches of the geologist; mountains of tertiary formation rise up to the limit of perpetual snow, and on them are piled in wondrous masses broken and dismembered heaps of stone. In many places whole mountains look as if they had been riven through and through, and the spectator beholds the vast clefts, 1 or 2,000 feet in depth, as fresh as if the violent convulsion of nature had taken place only yesterday. A little lime is manufactured in the neighbourhood from stones taken from the beds of the streams.

Mozafarabad is the modern name of the ancient Hindú Shikri, and was given to it, according to the Brahmins, 200 years ago by the Mohamedans.

It was formerly a ráj, which comprised the whole extent of territory between Karamúlla on the east and the boundary of the Kuhúri Ilaka on the west; but on the death of Súltán Ahbat Khán, it was divided between his two sons (the second son being blind). Mirza Khán, the eldest, received the present Mozafarabad district as his portion, and transmitted it to his only son, Assun Ullah Khán, whose eldest son, Zabardast Khán, dying without issue, left the ráj to his brother, Mozaffar Khán, who resigned in favour of his eldest son, Hassan Khán, who had a son named Abdúllah Khán. The Ilaka was about 40 miles long from the range on the east to the little village of Mir Jumál-ú-dín, which formerly was claimed by both the Mozafarabad and Kathuri Rajahs, and led to many fights between the two parties; the village, however, was at last given by common consent in *dharmarth* to a fakír, and formed the boundary between the two states.

The breadth of the ráj was about 30 miles from the Dúab Tibba on the south to the Karnao boundary on the north. It was considered the most productive of the Bamba states, as it contained a considerable area of fertile land, which produced chiefly rice, and yielded first-rate pasture for cattle.

The town of Mozafarabad was completely demolished during the war with the Sikhs, who burnt all the houses belonging to the Mohamedans, who in their rage vented their spleen on their Hindú neighbours as soon as the troops moved, and completed the destruction so wantonly begun. The town, however, was afterwards in a great measure restored, and the Sikh governor regularly colonized it, chiefly with Sikhs and Hindús. After this the Mozafarabad Rajah paid a 'nuzzerana' of Rs. 7,000 to the Lahore Government, and the district is said to have yielded nearly the same amount to the Rajah. The Lahore soldiery were accused of having committed every sort of atrocity on the inhabitants and their property during the Sikh occupancy of the district, and their violent conduct left an indelible feeling of mingled hatred, distrust, and thirst for revenge. (*Vigne—Hügel—Lumsden.*)

MU'DAPU'R—Lat. 33° 44'. Long. 74° 1'. Elev.

A village which lies on the road about 7 miles west of Púnch, near the point where the paths to Parral and Kotli separate. It contains about 20

houses inhabited by Mohamedan zemindars, a fakír's makan and garden, and the Kammal Posh ziárat.

It is well supplied with good water from a spring, and from a stream which flows down from the hills just east of the village. This is a favorite fishing station in the season, the Púnch Toi river flowing just below the village through numerous pools and rapids.

MUDGU'ND—Lat. 33° 46'. Long. 75° 23'. Elev.

A village in the Kuthár pargana, situated on the right bank of the Arpat, about a mile south of Gowran; it contains three houses inhabited by Kashmíris.

MU'NDA—Lat. 33° 33'. Long. 75° 16'. Elev.

A cave situated on the side of the Pansál range to the south of the Shahabad valley. It may be reached through a defile from the neighbourhood of the village of Baddarmún. Moorcroft thus describes his visit to this cave :—"Continuing to ascend the hills, we managed, although the ground was rough and broken, to ride to within 400 feet of the top. There we alighted, and crossing a thick bed of snow, came to the entrance of the cave of Múnda. The opening was only high enough to admit a man on his hands and knees, and a stream flowed from it sufficient to turn a mill. Taking torches with us, we crawled into it, and at about five yards came to a part sufficiently lofty to allow us to stand. Our attempt to advance was, however, frustrated by the bottom being entirely filled with water more than mid-deep, the depth of which, as ascertained by a stick, increased as it receded. As far as we could discern, the passage continued for above 20 yards, with a height of from 6 to 8 feet. How much farther it penetrated the mountain, we could not ascertain, but it seemed likely that it was nothing more than a natural drain for the waters of the mountain. These had now accumulated in larger quantity than usual, as the mouth of the cave had been blocked up with snow. It had been partially cleared away for our visit by order of the Malik, but the quantity was too considerable to be wholly removed, unless after some days' labour.

MU'RAN—Lat. 33° 52'. Long. 74° 54'. Elev.

A village in the Chrát pargana, of which it is the tehsíl station.

MURHÁMA—Lat. 33° 50'. Long. 75° 8'. Elev.

A large village shaded by fine trees, situated on the right bank of the Jhelam, just above the confluence of the Veshau and Rembiára rivers. It lies about 3 miles north-west of Bij Behára, and is about seven hours' journey by boat above Awantipúr. At this village there is a ferry. (*Hervey—Ince.*)

MURKOT—Lat. 34° 38'. Long. 74° 54'. Elev.

A village in the Gúrais valley, lying a little distance from the left bank of the Kishen Ganga, about 300 yards east of the fort and bridge. It contains a masjid, and about 20 timber-built houses, and is supplied with water by a rill which flows from the Burrai spring, on the slopes of the mountains to the south.

The usual encamping ground is on the plain on the west side of the village between it and the fort; but there is no shade. Coolies and supplies are obtainable under the orders of the Nawab, who resides in the fort.

MUSHNAI—Lat. 33° 31'. Long. 73° 53'. Elev.

This place consists merely of a cattle-shed, surrounded by a few fields, situated on the left bank of the Kishen Ganga, in Lower Drawar.

N.

NACHIÁNI—Lat. 34° 29'. Long. 74° 34'. Elev.

The name of a mountain in the range at the north-west end of the Khuihama pargana. On the hills between Nachiáni and the Pánchipúra mountain, lat. 34° 38', long. 74° 27' there is some exceedingly fine pasturage, and in the months of July, August, and September, some 4 to 5,000 or more head of cattle are brought up from the Loláb and other adjacent valleys to feed, but on account of the scarcity of water on this range of hills they rapidly extend their feeding ground farther north, as far as Hant, where there is plenty of water, and easterly as far as the Haramuk. Usually these hills are covered with snow, and the pasturage not in order till at earliest the middle of June. (*Montgomerie.*)

NACHILANA—Lat. 33° 22'. Long. 75° 13'. Elev.

A small village situated about 3½ miles north of Ramsú, on the road leading towards the Banihál pass. It lies on the left bank of the Mohu stream, just above the junction of the Banihál.

NAGAI—

The name of a stream which takes its rise on the slopes of the lofty mountains forming the north-east boundary of the Gúrais valley, and joins the Búrzil, lat. 34° 47', long. 75° 8'.

The valley of the Shingo river may, it is said, be reached by a path following the course of this stream.

NAGÁM—

A pargana in the Shahir-i-Khas zillah of the Miráj division; it comprises a district lying to the south of Srinagar. The tehsíl station is at Kusba Nagám.

NAGÁM—Lat 33° 56'. Long. 74° 50'. Elev.

A village lying a short distance from the right bank of the Dúdh Ganga, about 11 miles south of Srinagar, on the road towards Chrár. It is the tehsíl station of the Nagám pargana and a market place, and is usually called Kusba Nagám. There is a good encamping ground above the village, and supplies and forage are procurable. A root called *mazet,* used in the almond-coloured dye, is said to be found in the neighbourhood of this village, and at Pampúr. Most of it, however, comes from Ladák, where it is called Tsot. (*Allgood—Elmslie.*)

NÁGAT—34° 3'. Long. 74° 51'. Elev.

The name of a nambal or morass lying to the south-east of Srinagar. Its water communicates with the Jhelam through the Kutch Kol nala, which flows in almost opposite the Shaikh Bágh. The high road from the capital towards Pámpur passes this morass.

NÁGBARAN—Lat. 34° 7'. Long. 75° 7'. Elev.

The name of a grassy valley situated amid the lofty mountains lying between the valley of the Sind river and Kashmír. The path from the village of Zostán towards the Mar Sar lake traverses the east side of this valley, crossing the Arrah stream, which is sometimes bridged.

NAGDAR—Lat. 34° 40'. Long. 73° 59'. Elev.

A considerable village in Upper Drawar, situated on the slopes of the hill high above the left bank of the Babún-ka-Katta stream. It is said to con-

tain a masjid, and about 25 houses inhabited by zemindars, including a blacksmith, a carpenter, and a potter. The Khágán valley may be reached from this village by a path lying up the course of the stream.

NAGR—Lat. 33° 9′. Long. 75° 36′. Elev.

A small village containing six houses inhabited by Hindú zemindars; it is situated above the right bank of the Chandra Bhága, at the edge of the cultivated plateau below the town of Doda, about 300 yards east of the fort.

NAGROTA—Lat. 32° 48′. Long. 74° 57′. Elev.

A village in the province of Jamú, lying a little more than 6 miles north-east of that town, on the high road towards Kashmír.

The village, which contains a Hindú temple, and about 20 mud huts and three or four bunnias' shops, is built on a little rise surrounded by moist, swampy ground. On the north side of the village there is a low ridge, offering a suitable place for encamping. Water is obtained from wells, a stream, and a tank; the two latter sources of supply fail during the dry season.

NAIDGAM—Lat. 34° 4′. Long. 74° 42′. Elev.

A hamlet in the Machihāma pargana, consisting of two houses situated on a small stream, about 2 miles west of Sybúg, on the south side of the road from Srinagar.

NAID KHAI—Lat. 34° 15′. Long. 74° 37′. Elev.

A village situated in the morass on the north side of the Nurú canal; it is one of the centres of the boat-building trade.

NAIHARAI—

The name of a very small pargana in the Kamráj division of Kashmír. The tehsíl business is transacted at Shalúra, which, however, lies outside the limits of the pargana.

NAIL—

A considerable stream which flows through a narrow valley and empties itself into the Púnch Toi by its left bank, just north of Kotli, lat. 33° 32′, long. 73° 57′. It is fordable, and is crossed by the path from Kotli to Púnch, which follows the bank of the Púnch Toi; that by the Nandheri and Sona Gallis lies up the valley of the Nail stream for some miles.

NAINDI—

The name of the eastern portion of a canal which leaves the Veshau river near Túrsan, and irrigates the southern portion of the Saremozebala pargana, flowing into the Veshau again, lat. 33° 49′, long. 75° 7′, just above its junction with the Rembiára. The western branch of this canal is called Ninnar. (*Montgomerie.*)

NAKKA—Lat. 34° 28′. Long. 73° 52′. Elev.

A small hamlet in Lower Drawar, situated in the valley of the Rugworian-ka-Katta stream, to the west of the path which follows the course of the Kishen Ganga.

NALTI—Lat. 32° 57′. Long. 75° 45′. Elev.

A village in Badrawár, consisting of a cluster of houses situated on a knoll on the left bank of the Halúni stream, between 4 and 5 miles south of the town of Badrawár, by the path leading towards the Chatardhar pass. There is a Hindú temple in the village, and the fields extend a long way down the hill side. The inhabitants are all Hindús, numbering six families of Thakurs, and six Sipis, or Megs. Below the village a substantial bridge crosses the Halúni stream.

NAMBALNAR—Lat. 34° 6′. Long. 74° 28′. Elev.

A hamlet situated in a green and narrow glen, which is traversed by a small stream; it lies about 2 miles south of Kountra, on the path leading towards Bapumreshi. It contains the ziárat of Goffúr Reshi, and about 16 houses inhabited by zemindars. There is a little corn cultivation about the village, and some wild fruit trees.

NANDAN SAR—Lat. 33° 34′. Long. 74° 34′. Elev.

The name of the most northerly of a cluster of mountain tarns lying on the north side of the Pansál range, between the Darhal and Búdil passes, about 8 miles south of Alliabad Serai. The old Moghul highway into Kashmír skirted the western shore of the lake.

A small stream called the Ladi flows from it, joining the Rembiára below Alliabad Serai. In 1814 the Maharajah Ranjit Singh sent forward 10,000 Sikhs by way of Nandan Sar. The Patáns (or Afgháns) in Kashmír were ready to receive them, and encamped on the Pinjara plain, near Shupian. A shower of rain rendered the Sikh muskets almost useless, and Ranjit's troops were consequently defeated; the Patán General was, however, killed in the action. At the same time Ranjit, who had attempted to carry the Tosha maidán pass, was defeated by Mohamed Azím Khán, the then governor of Kashmír, in person.

Five years previous to the first Sikh expedition, the celebrated Futi Khán, the Vazir of Sháh Ziman of Kábul, passed the Pansál by the Nandan Sar road, with 10,000 men, supplied him by Maharajah Ranjit Singh. (*Vigne.*)

NANDHERI GALLI—Lat. 33° 36′. Long. 74° 5′. Elev.

A pass in the range of hills lying to the north-east of Kotli; it is crossed by the direct path between Kotli and Púnch, which is described as being very rough and but little used.

NANDMARG—Lat. 33° 23′. Long. 75° 24′. Elev.

A pass which crosses the Pansál range at the south-east extremity of the Shahabad valley.

The northern slope of the mountain is clothed with forest to the limit of vegetation, but the south side is for the most part rocky and precipitous.

The path which crosses this pass is known as the Peristán route, and, though steep and difficult, is used when that by the Brari Bal is impracticable.

The Nandmarg pass is usually open from the beginning of May until the end of October, but much snow is met with on the road until very late in the season.

The top of the pass is distant about 4 miles from Basú or Borson, a Gújar settlement in the Pogal valley, which is the usual stage, and about 8 miles from Choan in the Shahabad pargana.

The upright stone at the summit is said to mark the spot where a fakír, Nandú, who has bequeathed his name to the pass, existed for many years.

NANMARG—Lat. 33° 34′. Long. 75°. Elev.

A beautiful mountain down or marg, situated on the eastern slopes of the Pansál range, about 12 miles south-east of Shupian. The verdant slopes of the Nanmarg rise and rest against the ridge of the Pansál, and on the north it is bounded by an edging of rising ground that prevents the great valley from being seen from it. The view from the eminence on the west-

ward side is one of singular grandeur and beauty, the eye being carried along an elevated vista formed between the Pansál and the hills that immediately bound the valley itself; and a beautiful succession of ridges and valleys, down-lânds, and forest scenery, resembling that of one vast natural park, is continued up to the precipitous sides of the snowy mountains resting on the Tosha maidán for an extent of about 36 miles. (*Vigne.*)

NAODAL—Lat. 33° 55′. Long. 75° 7′. Elev.

A village in the Wúllar pargana, lying in the midst of low rice-lands about 2 miles south-west of Trál, on the path towards Awantipúr. It contains a masjid, and about six houses inhabited by Mohamedan zemindars, and a Pandit.

There is a small spring in the village, which is shaded by fine trees, and on the west side a considerable stream, which is crossed by a *kadal* bridge, or it may be forded without difficulty.

NAOGAM—Lat. 33° 42′. Long. 75° 18′. Elev.

A large village in the Kuthár pargana, situated about 3 miles east of Achibal.

It is surrounded by rice cultivation, and contains three small springs, near which lie some old carved stones and lingams.

The population numbers 22 families of Mohamedan zemindars, 10 Pirzadas, two múllas, eight Pandits, two dúms, a blacksmith, and a cow-keeper, and five families engaged in silk production.

The filature, which has lately been erected by the government in this village, is a very large building, but is manifestly unsafe.

NAOGAM—Lat. 34° 12′. Long. 74° 38′. Elev.

This village stands in the middle of the morass, a few miles north-east of Patan, just south of the Norú canal.

It consists of about 11 houses shaded by a few trees.

NAOPU'R—Lat. 34° 13′. Long. 74° 30′. Elev.

A large village lying in a narrow valley between two *wudars*, just south of the road from Baramúla towards Srinagar, and distant about 5 miles south of Sopúr.

A small stream flows through the village, which is surrounded by extensive cultivation of both rice and corn.

It contains two masjids and two ziárats; that of Nasir Sahib is situated in a fine clump of trees. The population numbers about 150 families, including two Pandits, three múllas, two dyers, two carpenters, two blacksmiths, two dúms, two mochis, and a sweeper.

This village, with 15 others in the neighbourhood, is held in jagir by Dewan Kirpa Rám, the present minister at the Maharajah's court.

NAOPU'RA—Lat. 34° 25′. Long. 74° 41′. Elev.

A small village in the Khuiháma pargana, situated a few minutes' walk to the west of Bandipúra, on the road towards Sopúr, which is about 16 miles distant. (*Ince.*)

NAOSHER—Lat. 34° 40′. Long. 74° 37′. Elev.

The name of that part of the lofty range of mountains which lies north and south between the eastern end of the Matsil valley and the source of the Hanti stream. It is crossed by the track lying between Bakthaor, on the Kishen Ganga, and the village of Matsil. The sides of the mountains, though very steep, are mostly covered with grass and forest, and afford pasturage to flocks of sheep; the top of the ridge is narrow and rocky.

NAOSHERA—Lat. 33° 10′. Long. 74° 18′. Elev.

A town in the province of that name, situated on high ground on the north side of a fertile valley, about 300 feet above the right bank of the Tawi river. It lies on the Pir Panjál route into Kashmír, and is distant about 27 miles north of Bhimber, and 122 miles south-west of Srinagar. The houses are built of stone. There is a fine old Mogul Serai in the middle of the town, which is now the residence of the governor of the district. Below the town there are several water mills on the river, which early in the season is fordable in many places for foot passengers.

There is a bungalow for travellers situated about a mile south of the town, in a large orchard called the Baoli Bágh or "Reservoir Garden," from a deep stone well in the centre of it.

Supplies and forage are procurable, water and fuel are everywhere abundant, and there is a good encamping ground. (*Allgood—Knight—Ince.*)

NAOSHERA—Lat. 34° 9′. Long. 74° 16′. Elev.

A small village situated on the left bank of the Jhelam, about 10 miles south-west of Baramúla. There is a ferry across the river, which is guarded by two small mud forts on either bank.

In an enclosure on the river bank are two small bungalows for the accommodation of travellers; there is likewise an open space for encamping.

Supplies are procurable, and water from the Jhelam, or from a stream which flows down through the village.

Gulmarg may be reached from this village by a foot-path passing up the gorge to the south-east; the distance is about 16 miles; the road, which is at first very steep, lies through beautiful scenery. (*Allgood—Ince.*)

NAR—Lat. 33° 15′. Long. 74° 44′. Elev.

A village in the province of Naoshera, situated about 13 miles north of Poni, on the road leading into Kashmír by the Búdil pass. It consists of a few scattered houses. A stream flows down the valley below the village, and the hill sides are covered with a dense brushwood.

The neighbourhood of this hamlet forms a convenient encamping ground; but there is only a little corn cultivation about the place, and no supplies can be depended upon. (*Allgood.*)

NARÁRU—Lat. 32° 36′. Long. 75° 52′. Elev.

A village in the Basaoli district, lying a little to the south-east of Jindrali, about 11 miles north of the town of Basaoli. It consists of a few houses surrounded by some fields.

NARASTÁN—Lat. 34° 3′. Long. 75° 9′. Elev.

A village situated on the north side of a small valley, which opens into the north-east end of the Wúllar pargana, at the village of Sutúra. It is distant about 4 miles north-east of Arphal, and lies at the mouth of the gorge, which is traversed by the path leading towards the Mar Sar lake.

The village stands on high ground, which produces rice and other dry crops. The Brariangan stream flows just south of the village; it is crossed by a *kánal* bridge, and may also be forded. A torrent from the Saraibún range to the north rolls down the gorge through the village.

The population consists of four families of Mohamedan zemindars occupying houses with pent roofs, and nine families of Gújars inhabiting their usual flat-roofed huts.

The houses are much scattered, the zemindars living in the upper part of the village near the temple. This is one of the most interesting ruins in Kashmír. Its situation is very picturesque, looking down the narrow valley, while behind it the ground slopes up towards the lofty mountains of the Brariangan range. The cella stands in a walled enclosure about 65 feet square. This wall, which is about 5 feet thick and 8 feet high to the top of the coping stone, has in some places fallen to the ground. The main entrance is on the west side, through an imposing portico; the outer portal is arched, the pediment possessing the usual characteristics of the Arian order of architecture. It was supported by two columns about 8 feet high, the width of the entrance between the pillars being about 4½ feet. The outer vestibule measured about 8 feet by 4; in the middle is a square gateway opening into a second vestibule of rather larger dimensions.

In the middle of each of the other three sides of the wall within the enclosure there is a blank arched recess, and on the north side there is also a small square postern, measuring about 3 feet by 2, and a similar one on the west side seems to have led into a square chamber which occupied the south-west corner of the enclosure; this chamber was lighted by a small arched window. Projecting into the enclosure from the southern wall is a small cell about 5 feet square, with a pyramidal roof.

The cella of the temple, which occupies the centre of the enclosure, is similar in general appearance to those of Pa Yech and Pandrattan, but more imposing in its proportions and elaborate in its details. Each side measures about 15 feet above the plinth. The porch, which is on the west side, projects rather more than 3 feet from the face of the wall.

In the middle of each of the other three sides is a blank trefoil archway, corresponding in proportions to the portal. On either side of the vestibule the figure of a Hindu god is carved in bold relief on the panel contained within a trefoil arched recess.

The inner entrance is a square gateway, about 6½ feet high by 3½ wide, supported by pillars; both this and the middle gateway of the narthex seem to have been fitted with stone doors. The inside chamber is about 8½ feet square; the walls are blank, with the exception of a small arched recess on the south side of the entrance. The flooring is of stone, which has given way in the centre, where probably the *lingam* stood. About 8½ feet from the ground there is a cornice from which the roof seems to have tapered to a point; the walls are now standing to a height of about 24 feet, and the pinnacle was probably about 10 feet higher. In each side of the roof was a lancet.

NAROAR—Lat. 33° 2′. Long. 75° 11′. Elev.

A village in Jamú, situated on the south side of the ridge, about 5 miles north of Krimchi, on the high road towards Kashmír. There is much rice cultivation about the village.

NARPU′R—Lat. 33° 46′. Long. 74° 51′. Elev.

A village situated towards the northern extremity of the Supersumun pargana, at the mouth of a little valley which is traversed by the path between Shupian and Chrár.

It contains about six houses, and is watered by a small stream. The ziárat of the three Syuds Padsháh, Phatra, and Ashraf, is situated by the side of the path.

NARSAR—Lat. 33° 47′. Long. 75° 24′. Elev.

A village situated on the right bank of the Arpat, towards the north end of the Kuthár pargana; it contains a masjid, and five timber-built houses having pent roofs, which are inhabited by five brothers.

NARU′—Lat. 33° 35′. Long. 75° 20′. Elev.

A village situated in a little valley on the south side of the Bring pargana. It is the point of departure of the path leading over the range into the Shahabad valley; there are two routes, one by the village of Zamilgam, the other by Batgúnd; both are excellent paths, and almost equally direct; the journey to Vernág occupies a little more than an hour.

NASHILA—Lat. 33° 10′. Long. 75° 33′. Elev.

A small village in the province of Kishtwár, situated about 5 miles north-west of Doda, on the path towards Bagú. It contains two families of Mohamedans and one of Hindús.

NATIAN—Lat. 34° 25′. Long. 73° 56′. Elev.

A village situated at the north-east extremity of the Karnao valley, containing 10 houses and a mixed population of Kashmíris and Gújars.

The corn fields extend up to the edge of the forest, at the foot of the western slope of the Nattishannar Galli.

The paths from Títwal towards the Kashmír valley, both that crossing the Nattishanner Galli, and by the Kakwa Galli, which is the winter route, lie through this village.

There are numerous fine walnut trees scattered about the fields.

NATIPU′RA—Lat. 34° 22′. Long. 74° 26′. Elev.

A village in the Zainagir pargana, situated on the left bank of the Pohru, about 8 miles north-west of Sopúr, by the road leading towards Shalúrah and the Loláb valley. It contains a masjid, and 10 houses inhabited by zemindars. Some fine trees shade the village.

NATSU—Lat. 34° 1′. Long. 74° 36′. Elev.

A village in the Birwa pargana, containing four houses inhabited by zemindars; it is situated by the side of a ravine in the sloping spur on the west side of path, between Makaháma and Drang.

NATTANAS—Lat. 34° 27′. Long. 74° 20′. Elev.

A village containing about 20 houses, situated near the left bank of the Kamil, at the south-east end of the Uttar pargana. A path lies over the range of hills to the south, leading to the village of Chogal on the Pohru river.

NATTISHANNAR GALLI—Lat. 34° 24′. Long. 74°. Elev.

The name of the pass which is crossed by the best road lying between the Uttar pargana and the Karnao valley. It is called in the Kashmíri language Nastichan, or the cut-nose.

This pass is quite practicable for laden ponies, and is open for nine months in the year; during the winter season a detour must be made by the Kakwa Galli, lying more to the north.

The summit of the pass is distant about 4 miles east of the village of Haji Nar, and 16 miles south-west of Shalúrah fort, the Drangiari *dok* forming the resting place midway.

The top of the pass is a narrow grassy saddle lying between the lofty rocky mountains of the Shamshabari range to the south and the Nattishannar mountains of much inferior elevation to the north.

NAUNAGAR—*Survey Station*—Lat. 33° 53′. Long. 75°. Elev.

The name of one of the largest wudars or table-lands in Kashmír. It lies near the middle of the valley, on the west side of the Jhelam, between Awantipúr and Bij-Behára, and is about 5 miles in length by 2½ miles in extreme breadth, rising from 200 to 250 feet above the plain. Cunningham states that he searched in vain for shells in this mass of lacustrine deposit, as he crossed over the *karewah* to Pa Yech, but was more fortunate at Awantipúr, where he obtained numerous specimens of *Cyclas rivicola* in the horizontal strata of clay and sand at different heights up to nearly 200 feet above the present level of the river, and about 80 feet below the level of the lake beneath which, it is presumed, the valley of Kashmír was submerged. (*Cunningham.*)

NAWOAT—Lat. 33° 45′. Long. 74° 3′. Elev.

A village on the north side of the Púnch valley, about 5 miles west of the town; it is situated on the slopes of the hill some little distance from the right bank of the Púnch Toi river, the road to Púnch passing through the fields below it.

There are about 25 houses in the village, a fifth of the inhabitants being Hindús.

NEKI—Lat. 33° 25′. Long. 73° 53′. Elev.

A village lying on the direct path between Mirpúr and Kotli. It is situated on the south side and close to the top of a steep ridge which is covered with fir trees; on the north side of the ridge close to the village is a *baoli*, in which rises a small spring of cool, clear water.

Neki contains six houses; the inhabitants are Mohamedan zemindars.

NERIL—

The name of a stream in the Tilail valley, which flows into the Kishen Ganga by the right bank, lat. 34° 33′, long. 75° 4′.

This stream is bridged at the village of Neur, just above its junction with the Kishen Ganga, where the road towards Drás crosses it; it is also usually fordable.

NERU′—

This river rises on the range of mountains forming the boundary between the hill state of Chamba and Badrawár; it flows in a north-westerly direction towards the town of Badrawár, before reaching which place it is joined by the Halúni stream, which flows from the Kúnd Kaplas lakes and receives the drainage from the Chatardhar pass; it is joined during its course by numerous other affluents, the principal of which is the Bin Kad stream, which flows in below the village of Bhala, about 12 miles north-west of Badrawár.

The course of the Nerú is uniformly in a north-westerly direction; it empties itself into the Chandra Bhága, lat. 33° 8′, long. 75° 36′, almost opposite the town of Doda. The banks are for the most part rocky and precipitous, but the stream is of no great depth, and the current moderate.

The Nerú is bridged below the village of Beja, near its source, and by the Dredja and Haripúr bridges at the town of Badrawár, at Kotli, and Sirole Bágh, below Gata, at Dranga, to the north of Beráru, and below Sowand, near where it empties itself into the Chandra Bhága. The ruins of a bridge exist at Niota, and at Sare it is spanned by a beam thrown across the bed of the stream.

It is also fordable at numerous places throughout its course.

NEUR—Lat. 34° 33′. Long. 75° 4′. Elev.

A village in the Tilail valley, situated on the right bank of the Kishen Ganga, at the junction of the Neril stream.

It contains a ruined masjid, and seven families of zemindars and two barbers; there are also some flour mills. Most of the houses stand on the high bank on the east side of the stream; some few are built on the right bank, in the bed of the stream, which is crossed by a bridge, and may likewise usually be forded.

The Showay cascade falls into the Kishen Ganga opposite this village.

NICHINAI—Lat. 34° 20′. Long. 75° 17′. Elev.

The name of a grassy valley lying on the north side of the Sind river, in the neighbourhood of the Sonamarg.

It is drained by a stream of the same name, and is traversed by a path leading to Tilail.

NIGHENPU′RA—Lat. 33° 34′. Long. 75° 9′. Elev.

A large village containing about 20 houses situated on the south-west side of the Khúnd valley, on the stream which irrigates the valley.

NIGIAL—Lat. 33° 15′. Long. 73° 49′. Elev.

A village in Naoshera, lying just to the east of the road between Mirpúr and Chowmuk; it contains about 30 houses inhabited by Mohamedans, and is supplied with water from a tank.

NIKERAN—Lat. 34° 45′. Long. 74° 44′. Elev.

A house, begirt with trees, situated on the right bank of the Kishen Ganga, towards the western extremity of Gúrais.

The inhabitants of the neighbouring village of Halmathan cultivate some of the fields with which it is surrounded.

NI′LKANTA—Lat. 33° 59′. Long. 74° 21′. Elev.

A pass over the Pansál range, between the Sidrún district to the north of Púnch, and the valley of Kashmír.

This is said to be the shortest route between Púnch and the northern parts of Kashmír, but is not practicable for laden animals, and is closed during the six winter months.

NI′L NÁG—Lat. 33° 51′. Long. 74° 44′. Elev.

An oval sheet of water, about 100 yards long and 20 yards wide, lying in a deep hollow on the slopes of the hills, on the south side of the Kashmír valley, about 4 miles west of Chrár. The water is derived from springs, and the place is considered very holy by the Hindús. Abul Fuzl in his mention of this lake states it was "held sacred, and many fanatics consume themselves with fire on its border. They likewise try their fortunes by it in the following manner: A walnut divided into four parts is thrown into the spring; if an odd number floats, it is accounted a good omen, and an even number is deemed unlucky. They also throw milk into it, which sinking indicates good luck, but if it floats, the omen is bad. In ancient times there was, in this spring, a book entitled 'Nilmut,' containing a particular description of Kashmír, with a history of this place of worship. It is asserted that at the bottom of the spring there is a large inhabited city, and that a Brahmin went and remained there two or three days, and on his return gave a wonderful description of it." (*Vigne.*)

NI′LPURA—Lat. 34° 27′. Long. 74° 17′. Elev.

A village situated on the left bank of the Dangerwari stream, about a mile south-east of Magham, on the road between Sopúr and Shalúra.

Rice cultivation abounds in the neighbourhood of this village, which contains a masjid, and three houses inhabited by zemindars, a múlla, and a dhobie. The Níl Nág, a spring of clear water, rises in the village.

NINGIL—

A stream whose sources lie on the mountains which encompass the Gulmarg; it flows in a north-easterly direction, through a narrow valley in the Kruhin pargana, and discharges its waters into the Wular lake, lat. 34° 17′, long. 74° 33′, north-east of Sopúr.

It is a shallow stream with a moderate current, and is probably fordable throughout its course; it is likewise bridged above the village of Shrakowár and at other places.

NINNAR—

The name of the western branch of a canal which leaves the Veshau river near Túrsan, and irrigates the southern portion of the Saremozebala pargana, flowing into the Veshau again, lat. 33° 49′, long. 75° 7′, just above its junction with the Rembiára. The eastern branch of this canal is called Naindi. (*Montgomerie*).

NIOTA—Lat. 33° 2′. Long. 75° 41′. Elev.

A village in Badrawár, situated on the left bank of the Nerú river, about 7 miles north-west of that town, on the road towards Doda. It contains about 20 houses inhabited by Hindús. Below the village are the ruins of a bridge which crossed the Nerú.

NIRKOT—Lat. 33° 11′. Long. 75° 30′. Elev.

A small village in Siráz, a district of Kishtwár, situated near the top of a spur above the right bank of the Lider Khol stream, almost opposite Bagú. It is inhabited by four Hindú families.

NOHAN—Lat. 33° 38′. Long. 74° 56′. Elev.

A small village in the Ardwin pargana, situated within a few yards of the left bank of the Veshau, about 9 miles south-east of Shupian by the direct path; there are some trees near the village suitable for encamping, but supplies are not very abundant. (*Ince*).

NORU′—

The Norú canal leaves the left bank of the Jhelam immediately below Shadipúr, lat. 34° 11′, long. 74° 43′; the channel is about 36 yards wide, and varies in depth according to the state of the river; there is a block of masonry in the middle of it, which is apparently the remains of an old bridge.

The canal at first runs in a north-westerly direction, and after a few miles divides into two branches, the smaller of which turns south towards Patan, while the other continues straight on, and finally enters the southern portion of the Wular lake near Sopúr.

When the water is high enough, this is the route always selected by the boatmen when passing between Srinagar and Baramúla, so that they may avoid going through the Wular, where, in the early part of the season, storms are very frequent, and often as sudden and violent as they are dangerous; it is also the shorter route.

NOSERI—Lat. 34° 24′. Long. 73° 45′. Elev.

A village in the Lachrát district, situated near the left bank of the Kishen Ganga. It is divided on its west side by a considerable stream of clear water from the village of Nosudda, which lies on the opposite bank.

These villages form the stage midway between Títwal and Panchgram, on the road towards Mozafarabad, and their names are usually coupled.

Noseri contains the ziárat of Sultán Durrya, and is inhabited by eight families of zemindars of the Moshubba clan, two Gújars, and a barber. There is much rice cultivation about the place, and a few walnut and other shady trees.

The most convenient place for encamping is above the path towards the south end of the village.

NOSUDDA—Lat. 34° 24′. Long. 73° 45′. Elev.

A village in the Lachrát district, situated on the left bank of a stream, *visá vis* to Noseri. These villages form the stage midway between Panchgram and Títwal, on the Mozafarabad road, and their names are usually coupled. Nosudda contains eight houses inhabited by zemindars.

NOWANA—Lat. 33° 49′. Long. 75° 6′. Elev.

A village situated immediately below the junction of the Rembiára and the Veshau rivers. It lies on both banks of the stream, and there are the pillars for a bridge across the river on each side (*Montgomerie.*)

NOWBU′G—Lat. 33° 39′ Long. 75° 25′. Elev.

This village lies almost in the centre of the valley of the same name, on the slopes above the right bank of the stream. It is surrounded by a considerable amount of cultivation, and is supplied with water from two small springs on the west side, the Zuri Nág and the Nund Kishur Nág. There are two masjids in the village and the ziárat of Shah Abdúl Mujjíd, which the villagers believe to have been erected 200 years ago on the death of the saint who is said to have come from Bagdad.

The houses, about 22 in number, are somewhat scattered; they are built of timber, and have pent shingle roofs.

The usual encamping ground is on the slope above the west side of the village; there is ample space, but a want of shade.

There is a good path through the Halkan Galli, leading to Shángas, in the Kuthár pargana; it passes the villages of Hallan and Brariangam, and the distance is said to be 6 koss.

NOWBU′G NAI.—

A long and narrow valley lying to the south-east of Kashmír; its general direction is nearly north and south. At the entrance to the valley from the Bring pargana it is very narrow, being not more than a quarter of a mile broad, but near Garrewel it widens considerably, and from that village, as far north almost as Gowran, it has an average breadth of over a mile, with a total length of about 8 miles. Numerous minor valleys open into its east and west sides.

The pine-clad mountains with which it is encompassed are not of great elevation, except at the north end.

The surface of the valley is undulating; towards the south it is bare and stony, but other portions are well cultivated, and the profusion of grass and trees gives it a beautiful park-like appearance. It is said to be one of the best grazing grounds in the country, and to enjoy a delightful climate. It contains numerous villages, with an exclusively Mohamedan population. The stream with which it is traversed takes its rise on the lofty mountains at the north end of the valley, and is joined at the southern end by a torrent of almost equal magnitude, which drains the mountains on the east side; the united waters flow through a narrow defile into the Bring river, of which they form the principal source.

The main road from Kashmír to the Maru Wardwan valley lies through the Nowbúg Nai, crossing the Margan pass at its northern extremity; another road lies over the Hokar Sar pass to the east; and there are three paths communicating with the Kuthár pargana, *viz*, by the Kachwan, Harrikan, and Halkan Gallis.

NOWGAM— Lat. 33° 31′. Long. 75° 18′. Elev.

A flourishing village in the Shahabad valley, situated above the left bank of Sándran, about 2 miles south-east of Vernág.

It lies upon high dry ground, and is surrounded by cultivation, but has comparatively few rice fields about it. There are about 15 double-storied houses in the village, which is shaded by some splendid trees, and supplied with water by a small stream from the hills.

NU'NUR— Lat. 34° 15′. Long. 74° 50′. Elev.

A large village surrounded with fruit trees, picturesquely situated at some little distance from the left bank of the Sind river, near its entrance into the valley of Kashmír.

It lies in the midst of a well cultivated district, about 12 miles north of Srinagar, on the Drás road.

Supplies are plentiful. (*Vigne—Allgood.*)

NU'RASERI— Lat. 34° 26′. Long. 73° 34′. Elev.

A village situated high up above the left bank of the Kishen Ganga, almost opposite the town of Kúri. It lies on the slopes of a spur which descends into the river very precipitously on the west side of the village. To the south there is a narrow gorge which is traversed by a torrent. The path towards Mozafarabad, which lies about 8 miles to the south-west by a rough and stony road, crosses this stream.

The village contains the ziárat of Hassani Sháh and about 16 houses. Among the inhabitants are two Syuds, two mochis, two carpenters, a potter, and a blacksmith. The thanadar, Chundur Marsing, is a Hindú; his authority extends from the village of Makri, in the neighbourhood of Mozafarabad, to Nosera-Nosudda, the next stage on the path towards Títwal.

A little corn and rice are grown in the village, but the main portion of the latter cultivation lies far below the east side, on the bank of the Kishen Ganga. There are a few shady trees about the place, and the most convenient spot for encamping is by the masjid near the centre of the village. A rill which flows through the village furnishes an abundant supply of water, and there is also a spring. Supplies and coolies are obtainable.

NU'R GALLI—Lat. 34° 31′. Long. 73° 28′. Elev.

A pass over the water-shed between the valley of the Kishen Ganga and Hazára. It lies north-west of the small town of Kúri, and is crossed by a path leading to the village of Bala Kot in Khágán.

NU'RPU'R—Lat. 33° 48′. Long. 74° 30′. Elev. 13,610 feet.

A pass over the Pansál range, between the district of Loran to the east of Púnch, and the valley of Kashmír. The path crossing this pass is called Phawan. (*Montgomerie.*)

NU'S—Lat. 34° 25′. Long. 74° 41′. Elev.

A small village and ghat situated on the northern shore of the Wular lake, about 1½ miles to the south of Bandipúra.

Boats may usually be obtained at this village.

P.

PADER—

The name of a very mountainous district at the north-east end of Kishtwár, lying on the right bank of the Chandra Bhága river, on the borders of the hill state of Chamba. It is drained by the Bútna river and other minor streams.

PADRI—Lat. 32° 55′. Long. 75° 50′. Elev.

A pass over the range lying between Badrawár and the hill states of Chamba, about 8 miles south-east of the town of Badrawár, which is crossed by the high road to Chamba. The pass is ascended from Badrawár by a long and steep acclivity, which lies for the most part along the valley of the Nerú stream; the road is very tolerable, but almost too steep for riding, and after rain it becomes very slippery. The hills on every side are covered with grass or densely wooded. The descent of the pass on the Chamba side is steep and bad, and far more tedious than the other side, being constantly alternated by steep and bad ascents; several rapids have likewise to be crossed. This pass is said to be closed during winter. (*Hervey.*)

PAISAN—Lat. 33° 44′. Long 75° 22′. Elev.

A small village situated on the right bank of the Arpat river; it contains a masjid and the ziárat of Baba Subbúr Dhín, and six houses inhabited by zemindars.

PAJAHOI—Lat. 34° 4′. Long. 75° 39′. Elev.

The name given to a portion of the Maru Wardwan situated on the banks of the stream towards the north-east extremity of the valley; it forms the second stage on the road towards Súrú, from the village of Súknis. There are no habitations in the place, but there is said to be a large rock capable of sheltering forty persons.

PAKAPU'RA—Lat. 33° 49′. Long. 74° 48′.

A compact village lying about 4 miles south of Chrár; it occupies a strong natural position on the top of a steep narrow ridge between two streams. There are about 25 houses in the village, most of the inhabitants being zemindars; among them are many Reshis, and two shop-keepers. This village contains the ziárat of Syud Mohamad Ali Gházi, which is surrounded by a garden enclosed with a wall. There are three tanks in the village for the supply of water when the stream fails during winter. The most convenient and shady spot for encamping is on the north side. An annual fair is held here towards the end of August, which lasts for 4 or 5 days; as many as 8,000 people are said to attend it.

PAKOTE—

A stream which takes its rise on the slopes of the range forming the watershed between Khágán and the valley of the Kishen Ganga; it flows in a southerly direction through a narrow valley, discharging its waters into the Kishen Ganga, lat. 34° 27′, long. 73° 37′, between the villages of Mandal and Draw.

The Khágán valley may be reached by a path lying up the course of this stream; it is said to be a fair path, andpracticable for cattle, but is little used, and is closed for about four months in winter.

PALAPU'RA—Lat. 34° 27'. Long. 74° 14'. Elev.

A village situated on the left bank of the Dangerwari stream, about 6 miles south-east of Shalúra, on the road towards Sopúr. It lies on the north side of a narrow valley, which is filled with rice cultivation. There are about six houses in the village, and a masjid which is situated under the shade of the trees by the side of the path. Palapúra, and the neighbouring village of Pahilduj, are held in jagir by the family of Haibut Khán, the late Rajah of Kathai, a district lying on the right bank of the Jhelam, about midway between Baramúla and Mozafarabad. This family occupies three houses in the village.

PALASTA—

The ancient name of the river which flows into the Jhelam, lat. 33° 12', long. 73° 42'.—(*See* Púnch Toi.)

PALGA'M—Lat. 34° 2'. Long. 75° 23'. Elev.

A considerable village of log houses most romantically situated at the north end of the Lidar valley, between the junction of the streams which flow through the two defiles at the head of the valley.

The inhabitants say that it formerly had as many as 150 or 200 houses; at present there are about 30.

Cultivation does not extend up the valley much beyond the village of Palgám. Supplies are procurable, and there is ample space for encamping.

The path leading to the cave of Amrnáth and the Shísha Nág lies up the defile to the east. The village of Súknis, in the Maru Wardwán valley, may be reached from Palgam in two marches, the path lies across the mountains, and the half way place is Sonásur. (*Vigne—Ince—Montgomerie.*)

PALHALLAN—Lat. 34° 11'. Long. 74° 36'. Elev.

A large village situated at the foot of the table-land on the south-west side of the valley of Kashmír, at the edge of an extensive morass, which stretches towards the Jhelam and the Wular lake. It contains four mahallas or districts, *viz.*, Raopúr towards the north, Taintripúr to the south-east, Kuttapúr to the south-west, and Vidpúr to the west. These divisions are quite distinct from each other, and are, for the most part, surrounded by low mud walls, and shaded by masses of trees.

The total population comprises 66 families of zemindars, 15 singers and dancers, 2 Hindú bunnias, 3 múllas, 5 dúms, 2 carpenters, a blacksmith, 5 cowherds, an oil-presser, a washerman, a potter, 3 tailors, 2 mochís, 2 butchers, and 2 Pir Zadas.

The table-land beneath which the village is situated is dry and scored with ravines; two old cedars, which grow at its edge, form a conspicuous land mark. Rice is extensively cultivated on the low lands around the village.

There are said to be two springs in Palhallan; that called Suddurbul is situated at the entrance to the village on the south side, and is shaded by some splendid chunar and other trees.

The usual encamping ground is on the north side of the Raopúr Mahalla, near the end of the canal, but the neighbourhood of the Sudderbul spring possesses many advantages.

From May until August, when the waters are in flood, both large and small boats ply through the canals between Palhallan and Srinagar and Sopúr.

The branch leading towards Sopúr is called Powasur, and that towards Srinagar Shadinor; the journey to Shadipúr, on the Jhelam, occupies about four and a half hours.

From Palhallan to the Gulmarg there is an excellent road; the distance is about 12 miles.

PALLA—Lat. 34° 27′. Long. 73° 38′. Elev.

A large village in the Mozafarabad district, situated in a narrow valley above the right bank of the Kishen Ganga.

The main portion of the village is built in a cluster on the hill side above the road, and consists of about 30 houses inhabited by zemindars of the Purchal and Kukkur castes, including two weavers, two mochis, a blacksmith, a carpenter, and a múlla.

A part of the village lies below the path; this hamlet is called Kurshun, and contains 10 houses.

There is a good deal of rice cultivation about this place, which is irrigated by a stream which flows down through the valley.

PALPU′RA—Lat. 34° 7′. Long. 74° 48′. Elev.

A small hamlet situated on the right bank of the Jhelam, about 4 miles north-west of Srinagar. This place is supposed to be the Phalapúra of the chronicles, founded by Lalitaditya in the eighth century. (*Moorcroft.*)

PAMBARSAR—Lat. 34° 10′. Long. 74° 37′. Elev.

The name of the morass lying to the east of Patan, between the table-land and the bed of the Suknág river.

PAMPU′R—Lat. 34° 1′. Long. 74° 58′. Elev.

A large town, the tehsíl station of the Bihu pargana, situated on the right bank of the Jhelam, about 8 miles south-east of Srinagar; the passage by boat, however, occupies between six and seven hours. It is built in two strips which lie parallel to each other, and are divided towards the north by a morass, and on the south by a low hill; the town is further subdivided into three wards, *viz.*, Súmbal, which stretches from the Gail Bágh on the south side of the town as far as the bridge; Drangabal, which comprises the centre portion from the bridge to the Shoka Baba-ki-Ziárat; and Namlibal, the northern portion, between the Maharajah's residence and the Nand Bágh. The Jhelam flows along the western half and by the north end of the eastern division; there are also numerous wells in the town.

The houses are much dilapidated, and the general appearance of the town gives evidence of decay.

There are some few red brick buildings, but most of the houses are constructed of sun-dried brick and timber. The streets are level and unpaved.

Dr. Elmslie estimates the population of Pampúr at 10,000, which would seem to be considerably in excess of the actual number of inhabitants, judged by the following list of families, which, though an approximation, is believed to be tolerably accurate:—

150 Zemindars.
30 Pandits, including patwaris, kardars, and shop-keepers.
15 Bunnias, Mohamedans.
40 Shál-báfs.
5 Rufúgas.
5 Cloth sellers.
3 Butchers.

2	Dyers.
7	Dúms.
2	Blacksmiths.
6	Bakers.
2	Mochis.
1	Syud.
6	Pir Zadas.
5	Múllas.
3	Hurkáras attached to the zillahdar.
5	Tailors.
10	Fishermen.
4	Washermen.
5	Weavers.
3	Cow-herds.
2	Milk-sellers.
2	Shepherds.
3	Potters.
10	Descendants of the late Kadar Abdúl Amír.
Total 326	

The town contains a Jamma Masjid and four other masjids. Among the ziárats or shrines, those of Shoka Baba, Shai Hamdán, Syud Sufid, Syud Niamat U'llah, and Nund Sahib are the most famed; the trellis-work in front of the first mentioned is well worthy of notice.

The Maharajah's residence on the bank of the river at the north end of the town is an ugly, but capacious, red brick building.

Below the town, on the banks of the Jhelam, is the Nand Bágh, the garden or grove of a famous fakír; it contains some splendid trees, and forms a convenient encamping ground. Beneath a chunar tree between it and the town, there is a *lingam* and some ancient carved stones, and at the south-west corner of the upper town, near the Shai Hamadán-ka-Makán, there are remains of a Hindú temple; the foundations of other such buildings may possibly be traced on the hill just south of it. The raised wall of the cemetery in front of the shrine of Shoka Baba seems to be built of the ruins of one of the ancient temples.

Dr. Ince gives the following particulars regarding the log bridge which crosses the Jhelam at Pampúr:—Length 132 yards, breadth 14 feet, number of piers 4; average depth of water beneath 6½ feet. General Cunningham, however, states that the bridge is 325 feet long.

The town is surrounded by an open down without trees, which commands a beautiful and extensive view of the valley of Kashmír. The table-land to the south is called the Sona Krund (golden basket) Wudar; it is almost entirely devoted to the cultivation of saffron, for which the town is famous. A root called *mazet*, used to produce the almond-coloured dye, is said to be found at Pampúr; but most of it is imported from Ladak, where it is called Tsot.

Pampúr is supposed to be a corruption of Padmapúra, the town built during the reign of Vrihaspati (A. D. 804 to 816), by the King's uncle Padma. At the same time a shrine was dedicated to Mahádeva under the title of Padmaswámi, of which there now remain only two fluted pillars from the colonnade and the basement of the central edifice.

Dr. Elmslie, on the other hand, states that the town is said to have been built by the ancient king Pádamadat, after whom it was originally called Pádamapúr. The name has also been derived from padma, a 'lotus,' and púr, 'a city.'

Pampúr was the scene of a great battle in the reign of Chacra Verma, A. D. 956.

Vigne observes that the long ridges of lime-stone strata in the neighbourhood of Pampúr are very remarkable, jutting out perpendicularly to a height of 30 or 40 feet in some places, close to the river, and on the north side, and which is consequently nearly the lowest limestone in the valley, and probably the only place where it appears in the open plain.

PANCHGRAM—Lat. 34° 25′. Long. 73° 39′. Elev.

A village in the Lachrát district, situated midway on the path between Mozafarabad and Títwal.

The houses, which number 12 in the lower portion of the village, and 18 in the upper, are much scattered. The rivulet, which flows down through the village from two ravines, dries in summer; when this occurs, water is obtained from the branch of the stream which flows below the west side of the village. When the rice crops are in the ground, the space available for encamping is very limited; the most convenient spot is near some houses in the centre of the village. Coolies and supplies are obtainable.

PANCHIPÚRA—Lat. 34° 38′. Long. 74° 27′. Elev.

The name of a mountain in the range bounding the south-west side of the Matsil valley.

On the hills between this mountain and Nachiani on the north-west side of the Khuihama pargana, there is some exceedingly fine pasturage. (*Montgomerie.*)

PÁNDRATHAN—Lat. 34° 4′. Long. 74° 55′. Elev.

A small village situated on the right bank of the Jhelam, about 3 miles by road above Srinagar; by water the journey occupies nearly two and a half hours.

It is divided into two mahallas or districts, the upper being inhabited by Mohamedans of the Súni sect, and the lower by Shíahs.

The place is remarkable for a very old and interesting Hindú temple, standing in the middle of a tank, about 50 yards from the river bank, surrounded by a grove of willows and chunars. The tank is about 40 yards square, and in ordinary seasons 4 feet deep; it is filled with reeds growing in a bed of soft mud; the water is derived from small springs on its northern side.

Access to the interior is therefore a matter of some difficulty, which is unfortunate, since the domed roof is well worth inspection, being covered with sculpture of such purely classic design, that any uninitiated person who saw a copy of it on paper would at once take it for a sketch from a Greek or Roman original.

The temple is 18 feet square, with a projecting portico on each side, and displays in a confused exuberance of decoration, more especially the repetiton of pediment within pediment and trefoil within trefoil, clear indications of having been built at a later date than other existing ruins; it is probably the most modern example of the true Kashmír style extant. It was erected during the reign of King Partha, who governed Kashmír from

A. D. 913 to 921 by his prime minister, Meru, who dedicated it to Mahádeva under the title of Meru-varddhama-swamí.

The ground about it was then occupied by the original city of Srinagar; the modern name of Pándrathan being a corruption of the Sanskirt Purá-nadhish-thána, *i. e.*, "the old capital." Dr. Elmslie, however, supposes the name to be derived from Pándu and Durendun, 'the father of the Pándus.' The seat of government had been transferred to the present site by King Pravarasena II nearly 500 years before the foundation of this temple; but the old city was not entirely deserted until its destruction by fire in the reign of Abhimanyu, about the year A. D. 960. The conflagration was so violent that, excepting the temple, which was protected by the water about it, no other building escaped. There are in the neighbourhood some few fragmentary remains, consisting of two large *lingams*, one 6 feet high, erect and entire, the other broken into three pieces, the lower part polygonal, the upper round with conical top, which together made up a height of 16 feet. Near these, which are separated from each other by a short interval, is a huge mass of stone, being the feet and legs, as high as the knees, of a colossal seated figure, probably a Buddhist image. At some little distance beyond this, an isolated crag has been cut, as it stood, into some sculptured form, apparently a *Chaumukhi, i. e.*, a square pillar with a figure on each face. But the rock has been overthrown, broken into three pieces, and so defaced by the action of fire, that it is impossible to speak positively as to the original design. Of the three fragments, one, the base, is still attached to, and forms part of, the natural rock. Baron Hügel calls the Pandrathan edifice a "Buddhist temple," and states that there are some well preserved Buddhist figures in the interior. But he is doubly mistaken, for the temple was dedicated to Mahádeva, and the figures in the inside have no connexion with Buddhism.

Trebeck, Moorcroft's companion, swam into the interior, and could discover no figures of any kind; but as the whole ceiling was formerly hidden by a coating of plaster, his statement was at that time perfectly correct.

The object of erecting the temples in the midst of water was doubtless to place them more immediately under the protection of the Nágas, or human-bodied and snake-tailed gods, who were zealously worshipped for ages throughout Kashmír. (*Moorcroft—Hügel—Vigne—Cunningham—Growse.*)

PÁNDÚCHAK—Lat. 34° 2'. Long. 74° 56'. Elev.

A village situated at the extremity of the spur, on the right bank of the Jhelam, about five miles south-east of Srinagar.

The abutments and two piers of a stone bridge are here visible, which, according to an inscription on a loose slab lying on the right bank, was built by Jehangir. (*Cunningham—Ince.*)

PANG—Lat. 33° 31'. Long. 73° 57'. Elev.

A village in Naoshera, consisting of a few houses, situated on the slope of the hill, about half a mile east of Kotli.

PANJTAR—

The name of a stream which rises on the eastern slopes of the Injima ridge, and forms one of the sources of the Tala river, a tributary of the Pohru. (*Montgomerie*).

PANJTARNI—

The name of the collection of streams which drain the mountain valley near the Amrnáth cave; they take their rise in the Koun Nag, lat. 34° 8',

long. 75° 32′, and in the glaciers lying between the Lidar and Sind valleys. These streams are at first fordable, and flow in separate channels through a grassy valley between the snowy mountains; but, near the foot of Amrnáth, they concentrate into an impetuous and impassable torrent, which forces its way through a narrow defile communicating with the Sind valley, and, being joined by a tributary from the south-west, it effects a junction with the head waters of the Sind river at Baltal, at the eastern extremity of the valley. Throughout its course through this gorge the torrent is generally roofed with snow, and when this covering is complete, a passage between the Lidar and Sind valleys is easily effected, but late in the season, when the snowy bridge has in places melted, it is a matter of great difficulty to reach Baltal from the Panjtarni valley.

The track lies mostly on the right bank of the torrent, and in places some hundreds of feet above it.

PANSÁL—

The name of the lofty range of mountains with which the valley of Kashmír is encompassed.

PANZGRAM—Lat. 34° 29′. Long. 75° 7′. Elev.

A large village in the Uttar pargana, lying at the foot of the plateau, about 2 miles west of Shalúra. It is shaded by some magnificent trees, and contains a masjid and *hammám* and the *ziárat* of Ded Maji.

The population comprises 40 families of zemindars, 2 múllas, 2 dúms, a mochi, a carpenter, and a blacksmith.

Corn is cultivated on the table-land above the village, and rice on the plain below it.

PANZUT—Lat. 33° 37′. Long. 75° 13′. Elev.

A village situated at the north-west end of the Shahabad pargana. Near it is a spring which is very deep, and has rocks and weeds visible at the bottom; and there is a tradition of a boatman, an experienced swimmer, having dived into it, and never having risen again. Close to it is another spring; and near it, in the open plain, is an accidental mass of shingly conglomerate, 5 or 6 feet thick, which appears to have been rolled there by some extraordinary force, rather than to be the remnant of a larger bed deposited on the spot, as no formation of the kind is known to exist within a considerable distance of it. A canal formed for the purpose of irrigation conveys the waters of the Panzut spring over the Byháma *wudar* to a junction with the Sándran river (*Vigne*).

PAPAHARAN—Lat. 33° 48′. Long. 75° 19′. Elev.

A village in the Kaurpara pargana, said to contain 3 families of Kashmíris and a Pandit.

It lies on the Shahkúl canal, at the north end of the path leading into the Kuthár pargana by the Metsij galli.

PARAN—Lat. 32° 56′. Long. 75° 7′.

There are two Brahmin villages of this name in the province of Jamú, situated close to one another, about 3 miles south-west of Krimchi, on the road towards Jamú.

PARANU—Lat. 33° 6′. Long. 75° 38′. Elev.

A small village in the province of Badrawár, situated on the left bank of the Nerú, about 16 miles north-west of the town of Badrawár, on the road

towards Doda. It contains about 7 houses, and a mixed population of Hindús and Mohamedans.

The poppy is extensively cultivated in the neighbourhood of this village.

PARDRI—Lat. 34° 35′. Long. 73° 56′. Elev.

A village in Lower Drawar, situated on the left bank of the Kishen Ganga, opposite Chak. It stands on the sloping bank of the river, and is surrounded with rice cultivation, which is irrigated by a small stream.

The village contains a masjid and 12 houses, 9 of which are inhabited by Paharis and 3 by Kashmíris.

The large house by the river's edge used to be the residence of Yar Alli Khán, a son-in-law of Rajah Shere Ahmad, of Karnao.

PARIMPU′RA—Lat. 34° 6′. Long. 74° 48′. Elev.

A village situated on the left bank of the Jhelam, just north-east of Srinagar, on the road towards Patan and Baramúla. It contains a masjid, and 15 families of zemindars, a fakír, and a dúm.

The city custom-house is situated to the east of the village, on the bank of the river.

PARSACHA—Lat. 34° 26′. Long. 73° 34′. Elev.

A village in the Mozafarabad district, which extends for a considerable distance along the hill side, above the right bank of the Kishen Ganga, about 2 miles north-east of Kúri.

The inhabitants number 18 families of zemindars, and also 4 Syuds, who live in the lower part of the village, which is called Harnah, and is quite separated from the upper part; it lies on the path by the bank of the Kishen Ganga, and is surrounded with rice cultivation.

Rajahs Futteh Mohamed Khán and Wali Mohamed Khán, who are related to the Rajahs or Nawabs of Kúri, reside in this village, occupying, with their retainers, it is said, 12 houses.

PARTAL—Lat. 33° 27′. Long. 74° 56′. Elev.

The name given to the slopes on the south side of the Golábgarh pass, about 2½ miles north of the fort.

It is a resort for shepherds, and forms a convenient encamping ground. (*Montgomerie*).

PARU′NGLI—Lat. 32° 32′. Long. 75° 53′. Elev.

A village about 4 koss north-east of Basaoli, in the province of Jamú. It consists of about 20 houses situated on the high lands, a little distance from the right bank of the Rávi.

PASTU′NI—Lat. 33° 59′. Long. 75° 7′. Elev.

A large village in the Wúllar pargana, situated on the west side of the valley. It contains two masjids and the ziárat of Reshi Sahib; there is also a filature in the village.

The inhabitants number 25 families of zemindars, a múlla, mochi, dúm, a blacksmith, and a carpenter.

The stream which flows down through the valley is bridged between this village and Wahgarh.

A road leading to the village of Luddú and Pampúr lies over the northern spur of the Wastarwan mountain; it is described as being good and practiable for cattle, but, as it is very little shorter than the level path by Awantipúr, it is but little used.

PATAN—Lat. 34° 10'. Long. 74° 36'. Elev.
A large village lying at the foot of the table-land on the south side of the valley of Kashmír, by the edge of the Pambarsar morass. It is distant about 17 miles north-west of Srinagar, and 14 miles south-east of Baramúla, and lies on the high road between those towns.

Early in summer, when the waters are in flood, there is likewise water communication with these places through the canals which traverse the extensive morass extending to the bank of the Jhelam and the Wular lake.

There is ample space for encamping at the foot of the *wudur*, on the west side of the village, under the shade of some magnificent chunar trees, and in the neighbourhood of two small springs.

The population of Patan now numbers about 40 families of zemindars, 3 múllas, 4 horse-dealers, 3 cow-keepers, 4 bunnias, a Pandit, who is the patwari, and a krimkush (rearer of silk-worms). There is a large government stable in the village, and a filature is now building.

The hamlet of Gasipúra, situated in a shady dell at the foot of the table-land on the north side of the village, is exclusively inhabited by a few families of Pir Zadas.

When the valley of Kashmír was partitioned into parganas in the time of the emperor Akbar, the village of Patan was forgotten. On dewan Todamul discovering the mistake, he ordered it to be constituted the 34th pargana by itself, to be called the Patan pargana; it now forms a zillah in the Kamráj division of the valley. The ancient name of this place was Sankarpúra; it is supposed to have acquired its present appellation of Patan, or the pass, either from being the centre of the thoroughfare which connects the two ends of the valley, or as standing at the head of a small canal which led straight into the upper stream of the Jhelam.

It is now only during a very few weeks in the year, when the rivers are flooded by the sudden melting of the snows, that this passage is navigable, and no doubt the uncertainty of communication was the cause that contributed most to the rapid abandonment of Sankara Varmma's foundation, for it is recorded in the Rajáh Tarangini that Sankara Varmma, who succeeded Avanti Varmma and reigned from A. D. 883 to 901, in conjunction with his queen, Sugandhá, dedicated to Mahádeva, under the titles of Sankara Gauresa and Sugandhesvara, two temples at his new capital of Sankara-pura. This town is identified with the modern Patan, where, beside the highway on the south-east side of the village, two stately temples are still standing. Each is a simple cella; but in the larger one, the projection of the closed porches at the sides is so considerable that they form deep niches, or rather shallow chambers, in each of which was once a *lingam*.

In both the architecture is of the same character as at Martánd, and of equal excellence. Here and there the carving is as sharp and fresh as if executed yesterday, but there are many ominous cracks in the walls, and, if the forest trees which have taken root in these crevices are allowed to remain and spread, the destruction of both buildings is imminent.

By the way side to the north of the village near the hamlet of Gasipúra are two very curious stone pillars which the natives call Gúrmat, and believe to have been mortals who for their misdeeds suffered a fate similar to that which befell Lot's wife. These pillars are, however, nothing more than the miniature models of temples which occur here and there throughout the

country, but they possess this peculiarity that they are not hollowed out in the interior, the place of the open doorway being occupied by a sculptured panel.

A few letters also remain of an old inscription which Vigne copied and sent to Calcutta, but they were found to be illegible, although bearing some resemblance to Sanskrit. (*Vigne—Growse*).

PATGAMPÚR—Lat. 33° 55′. Long. 75° 2′. Elev.

A small village situated on the left bank of the Jhelam, just above Awantipúr.

From this village Pá Yech may be reached by an excellent path crossing the Naonagar *wudar;* the distance is about 5 miles.

PATÍKA—Lat. 34° 26′. Long. 73° 36′. Elev.

A scattered hamlet in the Mozafarabad district, containing five houses, situated some little distance from the left bank of the Kishen Ganga, about 2 miles east of Núraseri, on the road towards Panchgram.

There are a few trees about the place with rice and corn cultivation, and also a little cotton.

PÁ YECH or PÁ YER—Lat. 33° 52′. Long. 75°. Elev.

A small village in the Shirát pargana, situated on the banks of a stream at the foot of the west side and towards the southern extremity of the elevated table-land called the Nonagar *wudar* or *karewah;* it lies about 11 miles south of Pampúr by a good road, and about the same distance north-east of Shupian, but is most easily reached by a path from the village of Patgram, which lies on the left bank of the Jhelam, just above Awantipúr. This road passes by the village of Molakpúra, and crosses the Nonagar *wudar*, the distance being between 4 and 5 miles.

There is a masjid in the village, and about 10 houses inhabited by Mohamedan zemindars.

The *ziárat* of Shaikh Bairzíd Shimnági is situated on the side of the *wudar* above the village. On the south side of this village, situated in a small green space near the bank of the stream, surrounded by a few walnut and willow trees, is an ancient temple which in intrinsic beauty and elegance of outline is superior to all the existing remains in Kashmír of similar dimensions. Its excellent preservation may probably be explained by its retired situation at the foot of the high table-land which separates it by an interval of 5 or 6 miles from the bank of the Jhelam, and by the marvellous solidity of its construction. The cella, which is 8 feet square, and has an open doorway on each of the four sides, is composed of only ten stones, the four corners being each a single stone, the sculptured tympanums over the doorways four others, while two more compose the pyramid roof, the lower of these being an enormous mass 8 feet square by 4 feet in height. It has been ascribed by General Cunningham, on grounds which in the absence of any positive authority either way may be taken as adequate, to King Narendraditya, who reigned from A. D. 483 to 490. The sculptures over the doorways are coarsely executed, in comparison with the artistic finish of the purely architectural details, and are much defaced, but apparently represent Brahma, Vishnu, Siva, and the goddess Durgá. The building is said to be dedicated to Vishnu as Surya or the sun god.

Inside the cupola is radiated so as to represent the sun, and at each corner of the square the space intervening between the angle and the line of the circle is filled up with a gin or attendant who seems to be sporting at the

edge of his rays. It will be observed that the roof has been partly displaced, which is said to have been the result of an attempt made by the Patáns to take it down and remove it to the city.

The interior is still occupied by a large stone lingam, and from the water-drain and the bulls carved on the smaller pilasters of the doorways it is evident that this was the original intention. (*Vigne.—Growse*).

PAZILPÚRA—Lat. 34° 28′. Long. 74° 13′. Elev.

A village situated at the north end of the Machhipúra pargana, which, with Kralpura, Dur Mohumma, and Matergháma, form a small district called Matergháma. (*Montgomerie*).

PAZILPÚRA—Lat. 33° 47′. Long. 75° 9′. Elev.

A village situated on the left bank of the Jhelam, just above the town of Bij Behára.

On the bank is a small ziárat shaded by a clump of fine trees, the village itself lying a little distance from the river.

PELIASA or BELIASA—

A district of Kathai, situated on the right bank of the Jhelam river, between Baramúla and Mozafarabad.

PENDKU—Lat. 33° 2′. Long. 75° 43′. Elev.

A village in Badrawár, situated on the slopes of the mountain above the right bank of the Nerú river, which is bridged at a spot between it and Dranga; it contains 20 houses inhabited by Hindús.

PERISTÁN—

The name of a narrow valley lying at the south-east end of the Banihál district. Its general direction is east and west; the range of mountains on the south side is of considerable elevation, and the slopes are covered with forest; on the north the hills are not so high, and are bare and stony.

This valley contains no large villages, but there are numerous hamlets, and a considerable amount of cultivation.

The Peristán stream, which drains it, takes its rise on the slopes of the lofty mountains at the north-east end of the valley, and flowing in a westerly direction, unites with the Sunderi or Pogal stream, above its junction with the Bichlári.

The banks are for the most part precipitous, especially on the north side.

It is bridged just west of the village of Chiuli, and is fordable a little distance above it, and also, it is believed, in other places. The path from Kishtwár to Kashmír, by the Nand Marg pass, crosses the Peristán valley; it is used early in the season before the Brari Bal route becomes practicable.

PERISTÁN—Lat. 33° 19′. Long. 75° 22′. Elev.

A small village in a valley of the same name, forming part of the Banihál district; it is situated on the top of a spur above the west side of the village of Hálan.

The inhabitants number two families of Hindú zemindars and a Mohamedan blacksmith.

Peristán lies on the road from Kishtwár to Kashmír by the Nandmarg pass.

PET DUSAR—Lat. 33° 38′. Long. 75° 8′. Elev.

A village in the Diosur pargana, prettily situated in the midst of fine chunar trees at the foot of the low hills which slope down from the Pansál range, at the southern extremity of the valley of Kashmír. (*Ince.*)

PHAJIPÚRA—Lat. 33° 57'. Long. 74° 41'. Elev.
A village in the Dansu pargana, situated on the path between Chrár and Zainagam; it contains five houses, and is surrounded with rice cultivation.

PHAK—
The name of a pargana in the Shahir-i-Khas zillah of the Miráj division; it comprises the district lying at the foot of the mountains to the north of Srinagar.

The tehsíl station is at Batapúr.

PHALAKA—Lat. 34° 28'. Long. 73° 52'. Elev.
A village in Lower Drawar, situated on the left bank of the Kishen Ganga river; it contains a masjid and the ziárat of Syud Sahib, and 26 houses inhabited by Mohamedans of the Jaggan caste, and also one or two Kashmíri families; among the inhabitants are a blacksmith and a carpenter.

PHILIANA—Lat. 33° 21'. Long. 74° 22'. Elev.
A village in the province of Naoshera, situated on the hill side above the right bank of the Tawi, about 2 miles south of Rajaori, on the road towards Naoshera.

PHORWAN—Lat. 33° 10'. Long. 75° 33'. Elev.
There is only one house in this place, which is inhabited by a Mohamedan zemindar, who is also a blacksmith; it is situated on the hill side, about 3 miles north-west of Doda.

PIAS—Lat. 33° 20'. Long. 76° 1'. Elev.
An insignificant village in the province of Kishtwár, consisting of six or eight poor houses; it lies just above the left bank of the Chandra Bhága, about 21 miles east of Kishtwár, on the road towards Lahaul.

Neither coolies nor supplies are procurable. (*Allgood.*)

PILARÚ—Lat. 32° 32'. Long. 75° 54'. Elev.
There are four houses on a cultivated strip of land on the right bank of the Rávi, opposite Sandara (in Chamba territory).

The river is here fordable throughout the year, except when the snows are melting.

PIND—Lat. 33° 17'. Long. 73° 48'. Elev.
This place is situated above the east side of the path between Chowmuk and Mirpúr. It is said to be divided into 12 mahallas or districts, and to contain a large population.

PINJÚRA—Lat. 33° 44'. Long. 74° 54'. Elev.
A village situated about 2 miles north-east of Shupian. In A. D. 1814 an action was fought on the Pinjúra plain between the Sikhs and Patáns, in which the former were defeated; the Patán general, however, was among the slain. (*Vigne.*)

PIPARRAN—Lat. 33° 17'. Long. 75° 38'. Elev. 13,374 feet.
The name of a conspicuous and lofty mountain in Kishtwár, lying to the north of Doda and to the west of the town of Kishtwár. Its summit is round and sloping, and for the greater part of the year covered with snow.

PIRAN—Lat. 34° 11'. Long. 74° 17'. Elev.
A small village situated on the right bank of the Jhelam, about 8 miles south-west of Baramúla by a good road. (*Allgood.*)

PIR KA MAKAN—Lat. 34° 27'. Long. 74° 19'. Elev.
A village situated on the right bank of the Kamil river, at the south-east

extremity of the Uttar pargana. In the Maharajah's records it is entered as forming part of the neighbouring village of Jagerpúr. (*Montgomerie*).

PIR PANJÁL—Lat. 33° 38'. Long. 74° 34'. Elev. 11,400 feet.

A pass lying over the Pansál range, which is crossed by the old Moghul road between Poshiana and Alliabad Serai. Europeans, however, frequently use the name to denote the whole chain of mountains enclosing the valley of Kashmír on the south-west side.

The highest peaks in this part of the range exceed 15,000 feet, and their summits are generally covered with snow.

The geological formation of the range is chiefly of amygdaloid trap; in the south, south-east, and south-west, however, the surface in some places is composed of limestone, containing marine fossils, and Vigne noticed belemnites and small shells. Baron Hügel says clay and mica schist are found on the west side of the Pir Panjál up to its summit, and single pieces of hornblende are lying about.

Captain Montgomerie, R. E., when conducting the survey operations, remarked that on the Pir Panjál peaks the electricity was so troublesome, even when there was no storm, that it was found necessary to carry a portable lightning-conductor for the protection of the theodolite.

The summit of the Pir Panjál pass, which has an elevation of 11,400 feet, is distant about 6 miles east of Poshiana and 5 miles south-west of Alliabad Serai.

The ascent of the pass on the west side, although steep, is tolerably smooth and wide; on the east side it lies over a sloping grassy plain, about half a mile wide; on the west side of the pass there are two stone huts, called Chedikana and Rásikund, built in the time of the Moghuls as refuges for travellers during storms, and an octagonal stone tower, loop-holed on all sides, crowns the summit.

Near this tower are some huts, one of which is occupied by a fakír during the summer months, and hard by is the grave of a Mohamedan fakír, named Pir Panjál, from whom the pass takes its name.

The Pir Panjál pass is closed for about three and a half months, and opens for foot passengers about the middle of April, and if the weather be fine for horses, about a month later.

PODALLA—Lat. 34° 26'. Long. 74° 6'. Elev.

The name of the spur which trends in an easterly direction from the Injima ridge, at the south-west end of the Uttar pargana. (*Montgomerie.*)

POGÁL—Lat. 33° 20'. Long. 75° 20'. Elev.

The name of a valley lying towards the south-east end of the Banihál district; it is drained by the Sunderi or Pogal stream, which takes its rise on the southern slopes of the Nandmarg mountain, and flows in a south-westerly direction to a junction with the Peristán stream, a tributary of the Bichlári river.

POHRU—

This river, which is mentioned by Moorcroft as the Lalakoal, is a collection of nearly all the streams which drain the north end of the valley of Kashmír.

It is formed by the junction of the Kamil with the Lahwal, or Loláb stream, near the village of Mogulpúr, from whence it flows in a southerly direction, finding its way through a gap scarcely 800 yards wide in the range of hills between the Uttar and Machhipúra pargana; it then takes a more easterly course, and empties itself into the Jhelam, lat. 34° 16',

long. 74° 28′, immediately above the village of Dabgao, about 3 miles south-west of Sopúr. Its principal tributaries flow in by the right bank, and comprise the Dangerwari and Tala streams and the Marwar river.

The Pohru is about 75 yards wide at its mouth, and varies in depth according to the season. In the early part of the year it is a fine river, and navigable for the larger description of passenger boats as far as Awutkúla, a village situated on its left bank, about 20 hours' journey by boat from Dabgao. About half-way from Dabgao the river becomes narrow and rapid by passing for about 200 or 300 yards between rocks, where its bed is very rough with large boulders, and the stream is so strong that it is usually necessary to obtain assistance from the adjoining villages to pull the boats through the rapids. There are several villages and groves along the banks of the river, and the scenery, especially in the latter half of the journey, is very pretty. About 4 or 5 miles below Awutkúla, the river turns to the east, and after passing through the gap in the low range of hills, it becomes narrower, but deep, slow, and smooth, and its banks, which are high and sloping, are covered with various kinds of shrubs and trees. (*Moorcroft—Vigne—Ince.*)

POHRUPET—Lat. 34° 24′. Long. 74° 23′. Elev.

A large village shaded by trees, situated on the right bank of the Pohru river, about 3 miles south-east of Chogal. It is said to contain about 100 houses.

PONI—Lat. 33° 5′. Long. 74° 44′. Elev.

A large village in Naoshera, situated in a wide and fertile valley at the foot of a sandstone ridge, about 15 miles north of Aknúr. This valley lies north and south, and is not many hundred feet above the level of the Panjáb. Supplies of all sorts are plentiful. (*Allgood.*)

POROSPÚR—

The name of a pargana in the Patan zillah of the Kamráj division of Kashmír. It comprises a swampy district situated near the centre of the valley north-west of Srinagar.

Kowsa is the chief place in the pargana.

POSHIÁNA—Lat. 33° 38′. Long. 74° 32′. Elev.

A village situated about 30 miles north-east of Rajaori, on the west side of the Pir Panjál pass; it lies on the side of a narrow glen high above the right bank of the Chitta Pani stream. It contains about 50 flat-roofed cottages built of wood and plaster, arranged in terraces, the roofs resting against the bank, by which means they are in some measure protected from the effects of snow storms. The village lies considerably beneath the limit of forest, but there are very few trees near it. The green slope on the side of which it is built, and whose summit is 700 or 800 feet above it, affords a pasturage for sheep and goats; but the extent of cultivation is nearly confined to turnips; and Poshiána owes its existence entirely to its situation on the highway to Kashmír, on which, or on the plains, it is dependent for supplies of grain.

There is an old and ruined serai a little above the left of the road, and within a few hundred yards of the village. Poshiána is deserted by its inhabitants during the winter months, when it is enveloped in snow. This village does not afford much accommodation for the traveller, it being usual to pitch tents on the flat roofs of the houses. Some space might perhaps be

found above the west side of the village. In summer, supplies are procurable and rich grass is plentiful, but water is somewhat scarce.

From Poshiána two paths lead over the Pansál range into Kashmír, *viz.*, the high road which crosses the Pir Panjál pass, and a foot-path by the Chitta Pani pass; this latter route is impracticable for laden animals.

POSHKAR—Lat. 34° 2′. Long. 74° 33′. Elev. 8,337 feet.

A wooded hill situated on the western edge of the valley of Kashmír, between Firozpúr and Kág. Vigne calls this the highest of all the isolated hills within the valley.

The path usually taken between Kág and Firozpúr passes round the north side of this hill, but there is said to be a shorter but rougher way through the glen to the south.

POSHKAR—Lat. 34° 2′. Long. 74° 33′. Elev.

A village situated at the foot of the hill of the same name on its east side; it lies on the path between Kág and Firozpúr. There are about 10 houses in the village, inhabited by zemindars, among whom are some Pir Zadas and weavers.

POTA—Lat. 33° 20′. Long. 73° 48′. Elev.

There is only one house in this place, which is on the left bank of the Púnch Toi river, about 7 miles north of Chowmuk.

POTI—Lat. 33° 7′. Long. 73° 48′. Elev.

A village in Naoshera, lying on the slopes of the ridge, about 7 miles south of Mirpúr, to the west of the road to the Gatiala ferry. It contains about 80 houses, and is held in jagir by Rajah Súltán Khán.

POTSHAI—Lat. 34° 25′. Long. 74° 38′. Elev.

A small village in the Khuiháma pargana, situated near the northern shore of the Wular lake, about 3 miles west of Bandipúr, on the road towards Sopúr.

PU′D—Lat. 32° 36′. Long. 75° 51′. Elev.

A village in the Basaoli district, situated about 13 miles north of that town, on the road towards Badrawár.

The village, which contains about 25 houses, is situated on elevated ground at the foot of the higher range of hills. Supplies are with difficulty procurable, and in the dry season water has to be brought from some distance.

The road to Basaoli is somewhat rough and difficult for cattle.

There is said to be a path from Púd, leading directly towards Dalhousie, which crosses the Rávi at Salo.

PULA′K—Lat. 33° 20′. Long. 73° 48′. Elev.

A large village situated near the left bank of the Púnch Toi river, about 12 miles north-west of Mirpúr, on the direct path towards Kotli. The village, which is divided into four mahallas, is situated in a narrow valley at the foot of the hills, which is bisected by a low spur.

The inhabitants are all Mohamedans, and number about 60 families of zemindars, including a blacksmith, a carpenter, and a potter.

Provisions are procurable; the main supply of water is drawn from a brackish well, but excellent water may be obtained from the river, which flows at some little distance to the west. There is said also to be a *baoli* of pure water in the village.

PULARA—Lat. 33° 49′. Long. 74° 20′. Elev.

This village is situated on both banks of the Dali Nar stream, which is

here crossed by a narrow *kadal* bridge; it lies about 15 miles north-east of Púnch, on the path leading towards the Tosha Maidán, Núrpúr, and Sang Sofed passes. The village contains about 18 houses in all, inhabited by Mohamedan Kashmíri zemindars.

Some little rice is grown in the village, but this cultivation does not extend further up the valley.

PÚNCH—Lat. 33° 35′ and 34°. Long. 73° 35′ and 74° 30′. Elev.

This tributary province, which comprises the dominions of the Rajah Moti Singh, is situated to the south-west of the valley of Kashmír. It is bounded on the north by the valley of the Jhelam, on the south by the district of Naoshera, on the east by the Pansál range, and on the west by the river Jhelam and the British district of Rawal Pindi.

The province is divided into 5 tehsíls, *viz.*, Mandi, Súran, Maindah, Purradurtukyol, and Bágh. In its general aspect the district is throughout very mountainous, the ranges to the north and east being of considerable elevation.

The valley of the Púnch Toi or Palasta river, in which is situated the capital, is of considerable extent, with an average width of about 1 mile; it is enclosed by low and beautifully wooded hills, and produces abundant crops of rice. The climate of the lower valleys is somewhat humid, and is said at times to be malarious; that of the upper slopes and mountains is cool and healthy.

Iron is known to exist in considerable quantities, and is mined near the village of Batalkot, in the Loran pargana, on the western slopes of the Pansál range.

Rice is grown in considerable quantities, also *makai*, *kannak*, *jao*, and *dall*, and the grazing lands being extensive, *ghi* is produced in large quantities. The hills are generally clothed with forest, and there is no scarcity of timber.

Woollens and blankets are manufactured, but not greatly in excess of the wants of the inhabitants, the trade of the valley being principally confined to the importation of goods from the Panjáb for disposal to Kashmíri merchants.

The high road from the Panjáb to Srinagar by way of the Súran valley and the Haji Pir pass lies through Púnch; though involving a considerable detour, it possesses the advantage of being practicable at all seasons of the year.

There are said to be three direct routes to Mari, and the Panjáb may likewise be reached by way of the Púnch Toi river and the numerous ferries on the Jhelam. In addition to the high road through Baramúla, there are numerous passes leading directly from Púnch into the Kashmír valley, of these the Nílkanta, Firozpúr, Zamir, Toshamaidán, and Sang Sofed are most used.

The present Rajah Moti Singh is the second son of Dhian Singh, elder brother of Goláb Singh, and consequently a cousin of the present Maharajah of Kashmír. His heir, Buldeo Singh, is a child of some 8 years of age. The Vazir, Mía Goláb Singh, is uncle to the Rajah Moti Singh. The Rajah's courts have jurisdiction in all petty cases; serious crimes are referred for trial to the chief court at Srinagar. The revenue derived from the province, when originally vested in the present reigning family, was estimated at about 60,000 Nanakshahi rupees annually; but the assessment having been increased,

it is now stated to yield 75,000 rupees per annum; from this sum a yearly tribute is paid to the Maharajah of Kashmír. The land revenue is levied both in cash and in kind, but is principally paid in money. The Rajah of Púnch is said to possess a battery of guns, and maintains a standing army of about 1,200 men; of these, half garrison the capital, the other half being scattered among the different tehsíls and engaged in the collection of the revenue. This force can be largely supplemented by calling in the discharged sepoys and government pensioners, the greater number of whom are in the prime of life; they are required to attend at two muster parades annually fully armed and accoutered, the cavalry bringing their horses. Each man is at the same time expected to make a nazzar or offering of *ghí* or grain.

Púnch was originally one of the small independent hill states, but was annexed by Goláb Singh, who slew the Rajah and exposed his head and that of his nephew in an iron cage.

When Ranjit Singh attempted his unsuccessful invasion of Kashmír by the Tosha Maidán pass in 1814, Rahúla Khán, the then Rajah of Púnch, openly allied himself with Azím Khán, the governor, and the city was burnt by the Sikhs in their disastrous retreat.

PÚNCH—Lat. 33° 45′. Long. 74° 9°. Elev. 3,300 feet.

The principal town in the dominions of the Rajah Moti Singh is situated on sloping ground towards the northern side of a long open valley; it lies above the right bank of the Púnch Toi, in the angle formed by the junction of the Bitarh, about a mile distant from either river.

Both the Bitarh and Púnch Toi are unbridged; the former is fordable throughout the year, except on the occasion of floods; the latter during the winter months only; for the remainder of the year a ferry boat plies. Púnch lies about half-way between Bhimber and Srinagar, on the high road by the Súran valley and Haji Pir pass, being distant about 86 miles from the former town and 88 from the latter; by the direct routes to Srinagar crossing the Firozpúr or Tosha Maidán passes it is considerably less.

Kotli is distant about 29 miles, and may be reached by two roads, *viz.*, that following the bank of the Púnch Toi, or, crossing the Sona and Nandheri gallis, by way of Mankot.

The general shape of the town is oblong, its greatest length being from east to west; it is not surrounded by either wall or ditch. The streets are narrow, that in the middle of the town, which is the principal thoroughfare, being lined with shops on either side.

There are about 750 houses in the town, which are generally single-storied, with flat mud roofs. On the open space east of the town and between it and the sepoys' lines, a durbar hall, a substantial brick building, is now approaching completion; it stands on the southern side of the road; to the north is another large edifice, the magazine, containing ammunition and military stores; there is also a serai in course of erection. The prison, which is near the cantonment, is said to accommodate about 200 prisoners, 80 being criminals, and the rest debtors. There is a government garden in the lower portion of the town, and near it two madrasas or colleges for Hindús; there is also one for Mohamedans. There are two masjids and two ziárats, *viz.*, that of Syud Goffúr and the Ally Pir-ki-Takia.

The principal Hindú temple is near the Kaggarnawan spring and the Naweh Kah well, on the north side of the town, and the attendant Brahmins live in the immediate vicinity. There is a kotwáli and tehsíl in the

town; a múnshi and 10 attendants are employed at the former, and the tehsíldar has 15 múnshis and 25 chaprassis and sepoys in his service.

Though not noted for any manufacture, the trade of Púnch, as might be expected from its position, is very considerable, and it is inhabited by a variety of races, Hindús predominating. Hari Rám is the principal banker.

The following is an approximate list of the dwellings and occupations of the inhabitants :—

Shops, Mohamedan ...	80	in bázár.
" Hindú	90	"
Goldsmiths, Hindús	12	
Foreign merchants and traders ...	40	from the Panjáb, &c.
Carpenters	10	
Blacksmiths	9	
Mochis	6	
Nálband...	1	
Millers	40	
Mehters...	4	
Murkabáns	50	horse-keepers in Govt. employ.
Kashmíris	234	of all trades and occupations.
Begáris (coolies)	27	
Kahárs (bearers)	10	
Hill zemindars	60	
Shíahs	30	Kashmíris.
Múllas	4	
Syuds	2	
Pandits...	12	in Govt. employ.
Brahmins	8	
	729	

The number of ponies, &c., available for transport must be very great, as it is stated that 40 maunds of grain are daily expended in their keep; they are the property of government, and are employed in carrying grain, &c. Rice of sorts, makai (maize), kannak, jao (barley), dall of the múm, mash, and mussúr varieties, and a little cotton, are produced in the neighbourhood, and sold in the bázár at the following rates for British currency, the local seer weight being one-fifth heavier than the Ludiána or British seer :

	Seers per Rupee.	
Kannak ...	14 to 16,	according to quality.
Ata (flour) ...	12 to 13	" "
Maida (fine flour) ...	8	
Rice, basmatti, best sort ...	10	
Rice, common ...	12	
Ardawah (crushed barley)	24	
Makai ata ...	28 to 32	
Dall, mashki ...	14	
" múm ...	12	
" mussúr ...	15	
Salt ...	4½	
Ghí ...	3	
Oil ...	3½	

To which the following list of prices is added :—

Lutta (white cotton cloth of European manufacture)	3 yards per rupee.
Khasa (thin ditto ditto)	6 " "
Mulmul (strong fine ditto ditto for pagris)	4 " "
Thick country-made cotton cloth	10 to 12 yds. per rupee.
Puttús (khudrang, or white)	2 to 3 " "
" (*do pat* or two-seam) ...	4 to 5 rupees each.
Fowls	2 to 4 per rupee.
Milk	14 seers " "
Wood	3 maunds " "
Eggs	3 pice each.

Púnch is well supplied with water, which is brought by channels from the neighbouring streams; there is also a small spring near the Hindú temple to the north of the town.

The climate is hot during the summer months, and at certain seasons fevers are prevalent. The ground in the vicinity of the town is for the most part level, sloping down gradually towards the river, and it is almost entirely bare of trees; below the town are a succession of rice fields, and the wudar or table-lands on the north and north-west produce dry crops.

The fort stands on a mound, about 300 yards distant from the south-west corner of the town, and is on its west side divided by a shallow ravine at the distance of about 250 yards from a table-land of equal elevation with the mound on which it is built; at the bottom of this ravine a rill of water flows.

In shape the fort is almost a square, having a lower redoubt on its east side; at each corner there is a bastion tower and one in the middle of each face. The walls, which are of masonry, are about 35 feet high, and apparently of sound and solid construction. The entrance gateway is on the south.

The fort is surrounded by a dry ditch on its north side; on the west the mound rises very abruptly, and on this side the defences are highest and strongest.

The garrison consists of 300 men, part being in, and the remainder around, the fort; the rest of the sepoys are located in lines on the east side of the town, the total number in Púnch being, it is said, 600.

The Rajah Motí Singh, with his son Buldeo Singh, lives in the fort, and the household is said to number 300, besides 150 in attendance on the Vazir, Mia Goláb Singh, the Rajah's uncle.

There is a bungalow for travellers some little distance from the left bank of the Bitarh river, about a mile north-west of the town at the foot of the table-land; it is built on a level piece of greensward, and has a few trees near it. It is a substantial brick building, with a flat roof, and contains four rooms.

PÚNCH TOI or PALASTA—

This river rises on the western slopes of the Pansál range, and as the Súran takes a westerly and north-westerly course to the western extremity of the Púnch valley, where it is joined on its right bank by a considerable stream from the direction of Mandi, its course through the Púnch valley is nearly due west, receiving in its passage the waters of the Bitarh river by its right bank, just west of the town of Púnch. On leaving the Púnch valley, at which point it is joined by the Swan stream from the north-west, it turns to the south, and flowing continuously in that direction empties itself into the Jhelam near Tangrot, lat. 33° 12′, long. 73° 42′.

The Púnch Toi is not bridged at any place throughout its course. In its passage through the Púnch valley, and as far as the junction of the Mendola river, its stream is broad and comparatively shallow, with, in most places, a moderate current. Between the confluence of the Mendola, until within a few miles north of Chowmuk, the banks are generally steep and rocky, and the current impetuous; there is, however, a ferry beneath Kotli, at which place the river may be forded during the winter months, when the waters are low. There are also ferries at Púnch, beween the villages of Ser and Battal, near Mendola, and at Chowmuk.

PURANA TILAIL—Lat. 34° 36′. Long. 75° 1′. Elev.

The name of a village in the Tilail valley, situated at the foot of a spur on the right bank of the Kishen Ganga, and above a considerable stream called the Satani, which flows just beneath its north side.

The village contains a masjid, and nine houses inhabited by zemindars.

The cultivation attached to this village lies to the south-east, on the other side of the spur.

The Satani stream is crossed by a bridge, and may also be forded.

PURNI—Lat. 34° 26′. Long. 73° 52′. Elev.

A village in Lower Drawar, situated on the left bank of the Kishen Ganga, opposite Drawar; it contains a masjid, and 10 houses inhabited by Mohamedan zemindars, including a carpenter.

There are a few fine trees scattered about the village, and a considerable amount of cultivation of both rice and corn.

The Narháji stream separates it from the village of Mirpúr, which lies at a lower level to the north; there is said to be a path following the course of this stream, and crossing the range of mountains to the south-east, by which the Karnao fort may be reached.

Q.

QUAIL—Lat. 34° 26′. Long. 74° 37′. Elev.

A small village in the Khuihama pargana, situated about 2 miles east of Alsú.

R.

RADABU'G—Lat. 34° 4′. Long. 74° 40′. Elev.

A village situated on the north-west side of the table-land at the foot of the Baba Hanuf-ú-dín hill, to the south-east of the road between Makaháma and Srinagar. It contains seven houses inhabited by zemindars, and is surrounded with rice cultivation, and is said to possess a small spring.

RADANAG—Lat. 34° 29′. Long. 74° 28′. Elev.

A village in the Loláb valley, near Lalpúr. It almost meets Shralgúnd, the two villages occupying a long narrow strip of land, with fields on both sides. (*Montgomerie.*)

RADANI—Lat. 33° 22′. Long. 73° 50′. Elev.

A large village in Naoshera, situated about midway on the road between Mirpúr and Kotli; it is divided into four mahallas or districts, and contains about 90 houses; among the inhabitants are a carpenter, blacksmith, cotton-cleaner, chowkidar, two leather-workers, two sweepers, and two múllas. There are three masjids in the village, and the ziárat of Núr Ali Sháh. All the inhabitants are Mohamedans. *Bajra, kannak, jao, makai,* and some cotton are grown.

RAHMU′R—Lat 33° 25′. Long. 75° 21′. Elev.

The name of a pass lying over the Pansál range, between the Shahabad valley and the district of Banihál. On the Kashmír side the ascent commences near the village of Rishpúra, and the path is said to join that by the Banihál route below the fort of Harkartand, near the village of Rámsú. It is only used by shepherds, but is described as being shorter and less steep than that which crosses the Nand Marg pass.

RAIN—Lat. 32° 31′. Long. 75° 51′. Elev.

A village in the Basaoli district, consisting of about 20 houses, which are scattered amid the fields. It lies about 2 miles north of Basaoli, on the road towards Badrawár.

RAINAWARI—

The name of the canal which traverses the northern portion of the city of Srinagar. (*See* SRINAGAR.)

RAJAORI or RAMPU′R—Lat. 33° 23′. Long. 74° 21′. Elev. 3,094 feet.

A large and partly walled town in the province of Naoshera, very picturesquely situated on the side of a low range of jungle-covered hills, about 150 feet above the right bank of the Tawi river, which is usually of no great depth, and contains but little water, excepting when its flood is swollen by rains and the melting of the snows on the Rattan Pir, whence it flows; it then becomes impassable, there being no bridge. The bed of the river consists of small rocks and rounded stones. The most favourable places for fording are just south of the town, or about a mile and a half north of it. Opposite the town on the left bank of the river, the valley opens out into a wide and extensive plain, which is for the most part richly cultivated with rice. This town is the largest met with on the Pir Panjál route into Kashmír, and is distant about 56 miles north of Bhimber, and 94 miles south-west of Srinagar.

The houses are substantially built, chiefly of dressed stone, and many have two stories. Rajaori contains several places worth visiting, as the bázár; the Ullumnote, or royal cemetery, which is situated at the back of the town, and contains about 20 tombs of the old chiefs of Rajaori; the Amkhas and the *masáfir-khána,* both *serais,* and standing near the middle of the town; the royal palace, which is a most imposing range of buildings at its lower end, and the temple adjoining it. There is also a fine old *mandi,* or market-place, near the palace, now in ruins, having been destroyed by fire when the town was taken by Ranjit Singh's army. On an elevated hill north-east of the town there is a fort which commands the valley; it is said to have been 10 years building, and is not yet completed.

At certain seasons of the year Rajaori has an evil reputation for fever. Snow-storms are frequent in January, and the snow often lies two whole days on the ground.

The bungalow or pavilion for travellers is situated on the left bank of the river, immediately opposite the town, in an enclosed garden about 80 yards square, down the middle of which there is a canal, enfaced with stone and containing a few fountains. The pavilion is open all round, and is divided into three small apartments overlooking the river. There is also another and smaller building at the opposite end of the garden, near the entrance.

In addition to the highway by the Pir Panjál pass, the valley of Kashmír may be approached from Rajaori by paths over the Darhal passes; there are also two roads leading to Púnch, *viz.*, by the Súran river, and by the Bhimber Galli; the former is described as being much the easier, and is usually preferred by traders.

Vigne states that he discovered a coal-bed of inferior quality near the hot spring of Tatapani, about one day's march to the eastward of Rajaori. (*Hügel—Vigne—Hervey—Knight—Allgood—Ince.*)

RAJGHAR—Lat. 33° 12′. Long. 75° 23′.

A small village lying on the northernmost of the two roads between Rámband and Doda, distant 8 koss east of Rámband, and 12 koss north-west of Doda. A few supplies and coolies are procurable. (*Hervey.*)

RAJILIA—Lat. 33° 13′. Long. 74° 24′. Elev.

A wretched hovel in the jungle, situated by the side of the path between Dharmsál and Rajaori, in the province of Naoshera. (*Vigne.*)

RAJPU'R—Lat. 33° 48′. Long 74° 18′. Elev.

This village is pleasantly situated about 14 miles north-east of Púnch, on the left bank of the Dali Nar, close to its junction with the Gagrin stream.

The ground on which the village stands is smooth and sloping, lying at the foot of steep hills of inconsiderable elevation.

This village is inhabited exclusively by Hindús, numbering about 20 families. The houses are of a superior description to those of the surrounding villages, and there are some poplars and many shady trees about it, which are very rare in the neighbourhood. Both rice and dry crops are here cultivated. Supplies procurable.

RAJRAMDA—Lat. 34° 33′. Long. 74° 2′. Elev.

The name of a peak in the main range of mountains lying between the north-west end of Kashmír and the valley of the Kishen Ganga.

The rocks along this ridge consists chiefly of slates and schists, the latter apparently containing much silica, with occasional layers of sandstone. They are generally much contorted, and dip at a high angle in a southerly direction, the general strike varying a point north or south of east and west. In one or two places the rocks seemed to be inverted as they dipped northerly at a high angle and with the same strike. The schists were intersected with large veins of quartz. (*Montgomerie.*)

RAMAN—

The name of a considerable stream, which forms one of the chief sources of the Kishen Ganga; it rises amidst the lofty mountains on the south side of the Tilail valley, and flows in a northerly direction, joining the Kishen Ganga in its course through the Tilail valley, lat. 34° 32′, long. 75° 13′. It is usually bridged beneath the village of Anaikot, just above its junction with the Kishen Ganga. The Sind valley may, it is said, be reached by a

path following the course of this stream, but it is described as being rough and steep, and only practicable late in the season, when the floods caused by the melting of the snows have subsided.

RA'MBA'ND—Lat 33° 14'. Long. 75° 17'.

A village in a district of the same name, lying on the right bank of the Chandra Bhága river to the south of Banihál.

It forms the stage between Bilaur and Ramsú, on the high road between Jamú and Kashmír, and is distant about 7 miles north of Bilaur, and 12 miles south-east of Ramsú. The village with its fields and orchards is situated a little above the river bank; it contains about 15 houses; the inhabitants are mostly Hindús, with one or two Mohamedan families. Below the village on the bank of the river there is a small Hindú temple. The baradari, a substantial double-storied brick building, is situated on the west side of the village, and near it there is space and shade for encamping. Supplies are plentiful, and water is procurable from a *baoli*, or from the river, which is icy cold.

The wooden bridge which crosses the Chandra Bhága is situated about 3 miles east of the village; it measures about 190 feet in span between the abutments. There are two roads between Rámband and Doda, an upper and a lower; the upper, though longer, is said to be much the easier. There is also a path leading to the village of Borkan, on the south side of the Brari Bal pass; the distance is stated to be 16 koss, divided into three stages.

Rámband was formerly called Nasban, which the Maharajah altered to its present designation; but the original name seems to have been most appropriate, as lying at a low level, and being much confined; it is a hot and disagreeable locality.

RA'MBU'—Lat. 34° 5'. Long. 74° 26'. Elev.

A scattered hamlet containing 8 or 10 houses, situated at the edge of the forest, just below the shrine of Baba Paiyám-ú-dín. It lies at the head of the valley, about 5 miles south of the village of Kountra, by the path leading towards the Gulmarg.

RA'MCHÚ—

A river in Kashmír, which rises on the eastern slopes of the Pansál range, just north of the Pir Panjál pass; it is at first known as the Kachgal, but after debouching into the plain through a rich and narrow valley between two *wudars*, about 4 miles south-east of Chrár, it is called the Rámchú. It falls into the Jhelam just below the village of Karkarpúr, lat. 33° 57', long. 74° 58'.

RA'MHA'L—

The name of a pargana in the Kamráj division of Kashmír; it comprises a district of very limited extent, lying on the right bank of the Kamil, opposite Shahlúra.

The tehsíl business is transacted in Shahlúra.

RA'MNAGAR—Lat. 32° 48'. Long. 75° 21'. Elev.

A town in the province of Jamú, situated on a maidán or open space on the left bank of the Rámnagar Kad, about 14 miles from its junction with the Tawi, and about 30 miles east of Jamú. It is built among numerous and regular sandstone ranges, whose formation appears to have been the necessary consequence of the upraising of the higher mountains, rather than the result of force acting directly upon themselves.

Between the Tawi and Rámnagar in particular they dip usually at an angle of about 45 degrees, with a steep abutment on the north at regular

intervals, and with so uniform a direction, as from a certain point of view to resemble the retiring crests of a heavy ocean-swell.

The square-built and turreted castle stands on one side of the flat, and opposite to it, a few hundred yards distant, is the palace. It is a picturesque and baronial-looking edifice, its appearance being by no means heavy, although it is chiefly composed of blank walls and square towers of unequal height and size.

Rámnagar fell into the hands of the Sikhs about the same time that Goláb Singh became master of Jamú. The old Rajah fled to Subathu, near Simla, and died there, much regretted by his subjects. Suchyt Singh, brother of Goláb Singh, was made Rajah of Rámnagar by Ranjit. When Vigne visited the town, a large bázár and several streets were being built. When Suchyt Singh first became Rajah, he found its prosperity to be somewhat on the wane; he wisely continued the work of its re-establishment by the formation of new and comfortable places of abode; and hoping, moreover, to render them attractive, and to increase the population as much as possible, he made Rámnagar a city of refuge for runaways who had been guilty of no greater crimes than murder or slight political offences. (*Vigne.*)

RAMPÚR—Lat. 34° 32′. Long. 73° 54′. Elev.

A village in Lower Drawar, lying above the left bank of the Kishen Ganga, rather to the south of Durrol, which is on the opposite bank.

It contains a masjid, and about 20 houses, which are much scattered. The inhabitants are all Mohamedan zemindars, and include a múlla and a carpenter.

A stream flows down from the hills on the south side of the village; most of the fields lie on its right bank, and produce rice and a little corn. Butpúra and Mushnai are the names of pasturages belonging to this village, which lie further to the south, on the bank of the Kishen Ganga; and at a place called Unshungi, opposite Bata, on the north side of the village, there are likewise some cattle-sheds, and also some rice-field.

Rampúr was originally called Chittan, but the indelicacy of this latter appellation is said to have induced Colonel Beja Singh, when zillahdar of Mozafarabad, to change its name to that which it now bears.

RÁMRATCHAN—Lat. 32° 40′. Long. 75° 49′. Elev.

The name of a mountain in the Basaoli district, situated on the west side of the Bangil Galli, which is crossed by the road between Basaoli and Badrawár.

RÁMÚ—Lat. 33° 52′. Long. 74° 53′. Elev.

A considerable village prettily situated a little distance from the left bank of the Rámchú river, about 10 miles north of Shupian, on the west side of the road to Srinagar. It lies under a low range of hills, from the top of which an extensive view of the valley may be obtained. The country on the east side of the road is highly cultivated with rice crops. The encamping ground is somewhat confined, but ample space is to be found on the *wudar* beyond. There is a double-storied bungalow for the accommodation of travellers in a square enclosure opposite the village. Water and supplies are procurable.

Cunningham, in his speculations regarding the desiccation of Kashmír, remarks that the *karewah* above Rámú forms a bank about 100 feet in height, in horizontal strata of different kinds. The uppermost 20 feet are composed of stiff alluvial soil, the next 20 feet of rolled stones and loose earth, and the lowermost 60 of indurated blue clay. The last must have

been deposited by the lake in its state of quiescence, but the middle stratum could only have been formed by the first grand rush of waters on some sudden burst of the rocky barrier below Tattamulla, and the uppermost would have been deposited by the subsiding waters as they reached the newly formed level. (*Cunningham—Allgood—Ince.*)

RAMU'LA—Lat. 33° 20'. Long. 75° 23'. Elev.

A small hamlet surrounded by a patch of cultivation, situated high up in the mountains, on the north side of the Peristán valley.

It is inhabited by two Hindú families.

RANG KULLU—Lat. 33° 34'. Long. 74° 53'. Elev.

A spot situated on the right bank of the Chitti Nadi or Bromsuh stream, at the north-west end of the Zojimarg; it is usually occupied by a shepherd's encampment during the summer months.

A description of red clay which is found in the neighbourhood is used by potters to colour earthenware vessels.

RANG MARG—Lat 34°. Long. 75° 45'. Elev.

A small grassy plain situated on the banks of the Bhat Khol stream, the chief source of the Maru Wardwan river; it is traversed by the path between Maru Wardwan and Súrú. The encamping ground on the Rang Marg is called Kaintal, and affords wood and water.

RANGWARI—

The name of the stream which forms the principal source of the Kamil river; it rises in a narrow valley to the north-west of the Uttar pargana, and unites with the Bad Khol, lat. 34° 27', long. 74° 2'.

RARA—Lat. 34° 17'. Long. 73° 31'. Elev.

A village situated above the left bank of the Jhelam, opposite the junction of the Kúnara or Nainsúk river. It lies on the new road from Mari towards Kashmír, and is distant 14 koss from the Kohála bridge. (*Montgomerie.*)

RATSON—Lat. 34° 4'. Long. 74° 38'. Elev.

A large village situated near the right bank of the Suknág river, on rising ground in the valley formed between the slope of the spur and the north-west end of the Baba Hanuf-ú-dín hill. It is surrounded by rice cultivation, and contains a masjid, and about 30 houses inhabited by zemindars.

RATTAN SAR—Lat. 34° 27'. Long. 74° 22'. Elev.

A small lake lying in the plain at the foot of the hills, at the south-east end of the Uttar pargana. The 'jewel lake' may be reached from the direction of Sopúr by a path which crosses the range north of the village of Rickmakan. (*Vigne.*)

RATTI GALLI—Lat. 34° 55'. Long. 74° 4'. Elev.

A pass over the water-shed between the northern extremity of Khágán and the valley of the Kishen Ganga. It lies to the north of the village of Dworian, in Upper Drawar. The path crossing this pass is said to be preferable to that by the Dworian pass, situated a few miles to the west.

RATTRA—Lat. 34° 27'. Long. 73° 39'. Elev.

A hamlet in the Lachrát district, situated about 5 miles east of Núraseri, just below the path towards Panchgram.

RÁVI—

This river forms the boundary between the province of Jamú and the hill state of Chamba and British territories between long. 75° 33', and 76° 3'.

In the hills it is generally called Ráwá or Ráwati, which is only a spoken form of the Sanskrit Trávati, from which the Greeks made Hydraotes. The Rávi is formed of three principal branches, the Rávi proper, the holy Budhil, and the Nai, which make a triple junction below Wulas, in the district of Chamba.

The whole length of the Rávi, from its source to its confluence with the Chenáb, is 630 miles, and its minimum discharge is 2,700 cubic feet.

The Rávi is fordable throughout the winter season, but the bed is full of quicksands.

At Basaoli there is a ferry, but when the river is at its height during the melting of the snows, the stream is nearly 200 yards wide, and the current runs with such force that the boat cannot be used; at such times the only communication with British territories is carried on by means of *mashks*. The ferry at Thain fort, 12 miles below Basaoli, is, it is believed, always practicable. (*Cunningham.*)

RAWATPU'R—Lat. 33° 59'. Long. 74° 36'. Elev.

A village in the Birwa pargana, situated amid trees at the foot of the spur on the left bank of the Suknág river, about 8 miles south of Makaháma, on the road towards Drang and the Tosha Maidán pass.

It contains a masjid and the ziárat of Syud Sahib, and seven houses inhabited by zemindars, a shál-báf, and a múlla. The Suknág is fordable between Rawatpúr and the village of Sel, which lies near the opposite bank.

RAZVIN—Lat. 34° 5'. Long. 74° 41'. Elev.

A village in the Machiháma pargana, containing seven houses inhabited by zemindars, situated at the foot of the table-land to the north of the Baba Hanuf-ú-dín hill. It is distant about 9 miles west of Srinagar, and lies just south of the road towards Makaháma. There are three remarkably fine chunar trees by the side of the path.

REHGUJ—Lat. 33° 33'. Long. 73° 58'. Elev.

A small village of 8 houses in the Kotli district, situated on the right bank of the Púnch Toí, just below the path about 6 miles north of Kotli, on the road to Púnch. The inhabitants are all Mohamedans; only dry crops are produced.

REMBIA'RA—

The name of the river which rises on the eastern slope of the Pir Panjál mountain and flows in an easterly direction towards the valley of Kashmír; it is joined from the south by the Laddi stream, which takes its rise in the Nundan Sar lake, and a few miles further on by the Rúpri, which rises in the Bhág Sar lake; between Hirpúra and Shupian the Rembiára bends towards the north, and skirting the table-lands at the south-west end of the valley, unites with the Veshau at the village of Nowana, lat. 33° 49', long. 75° 7', just before its junction with the Jhelam between Awantipúr and Bij Behára.

The Rembiára has a stony bed, and may generally be forded throughout its course through the plain; it is crossed by three wooden bridges above Hirpúr. (*Vigne—Ince.*)

REWIL—Lat. 34° 16'. Long. 75° 10'. Elev.

A considerable village in the Sind valley, situated on the right bank of the river, about 3 miles to the east of Gúnd-i-Sursing.

The population numbers about 16 families of Mohamedan zemindars, a múlla, dúm, cowherd, and a miller.

There is a red brick masjid in the village, and the ziárat of the three Syuds, Bakir, Jafir, and Kasim. Rice cultivation abounds.

The most convenient spot for encamping is on the north-east side of the village, near the banks of the Kuthori Pathri, a fine stream which flows down from the hills.

REZAN—Lat. 34° 16′. Long. 75° 13′. Elev.

A small village in the Sind valley, situated on the left bank of the river. It contains three houses, which are shaded by fine trees and surrounded by a little corn cultivation.

There is usually a bridge over the river below the village, but it is frequently carried away.

The hamlet and garden of Ginpúr is situated amid the trees about half a mile to the west of Rezan; it contains two houses.

RIALI—Lat. 34° 29′. Long. 73° 52′. Elev.

A village in Lower Drawar, situated on the hill side, at some distance above the path which follows the right bank of the Kishen Ganga.

Some of the rice-fields belonging to the village extend down to the path on the north side of Bandi.

No part of the village now lies on the left bank of the river.

RIAN—Lat. 33° 40′. Long. 75° 26′. Elev.

A village in the Nowbúg Nai, situated above the left bank of the river, about 2 miles north-east of the village of Nowbúg.

It is inhabited by three families of zemindars and three Gújars, and is watered by a stream from the hills.

RIASSI—Lat. 33° 5′. Long. 74° 52′. Elev.

A town in the province of Jamú, situated a little distance from the left bank of the Chenáb, about 30 miles north of Jamú. The situation of Riassi has added prosperity to the town and importance to the castle. There is nothing remarkable in the place itself, which may contain some two or three hundred houses. It is built on a flat at the foot of the mountains, and separated by some uneven country from the plain. The castle does not appear to stand upon more than two or three acres of ground. It is one of the strongest, perhaps the strongest and best constructed, in the country. Its general outline is a square built upon a conical and rocky hill to the south of the town, which it commands. Its walls are of stone and very lofty. The rock in some places has been scarped up to their foot, and the four towers at the angles as well as most of the interior buildings, which are visible from without, are covered with what are intended to be bomb-proof roofs. Vigne was informed that water was kept in two large tanks within the walls. A deep and broad ravine separates the castle hill from a range of sandstone heights, on which an enemy's cannon could be placed, and which rise to a level with the castle at a distance of about a mile from it on the southward. There is a green plain about a quarter of a mile square below the fort, and opposite the mahal or palace, which is a large and rather fine building. Supplies are plentiful.

The direct road from Riassi to Kashmír lies over the Golábgarh or Kúri pass, which is well frequented and practicable for ponies. (*Vigne—Hervey.*)

RIEN—Lat. 33° 31′. Long. 75° 19′. Elev.

A village in the Shahabad valley, containing eight houses, situated on the right bank of the Sándran river.

It is said that a path from this village leads over the range into the Bring pargana.

RIKINWAS—Lat. 33° 57'. Long. 75° 34'. Elev.

A small village in the Maru Wardwan valley, containing about half a dozen houses, situated on the left bank of the river, about 4 miles north of Basman. (*Hervey.*)

RINGMANDU—Lat. 33° 29'. Long. 75° 24'. Elev.

A village situated in the mountains forming the northern boundary of the Shahabad valley.

It is inhabited by five families of Gújars and four blacksmiths. A little iron is mined in the neighbourhood, but it is said to be of inferior quality.

RIRI—Lat. 34° 29'. Long. 74° 6'. Elev.

A village in the Uttar pargana, containing five houses, situated at the foot of the slope on the left bank of the Kamil, about 6 miles west of Shalúra.

The fields, which are mostly of corn and other dry crops, extend for nearly 2 miles along the bank of the river, and are interspersed with numerous patches of scrub jungle and wild fruit trees. A stream flows into the Kamil through the western end of the village. There is a bridge over the Kamil between this village and Zúnareshi, a little higher up; near this spot the lacustrine deposit reaches the height of about 300 feet above the river, resting on the primeval rock through which it flows, and which in some places is cut down to the depth of 30 or 40 feet. (*Montgomerie.*)

RISHNAGAR—Lat. 33° 39'. Long. 74° 53'. Elev.

A small village surrounded by some fine chunar trees, situated on a table-land on the left bank of the Veshau, about 6 miles south of Shupian. (*Ince.*)

RISHPÚR—Lat. 33° 52'. Long. 75° 4'. Elev.

A village in the Saremozebala pargana, situated on the left bank of the Jhelam, abreast of the Salakoun island.

RISHPÚRA—Lat. 33° 29'. Long. 75° 23'. Elev.

A small village in the Shahabad valley, occupied by two families; it lies on the left bank of the Sándran river, just north of Ingrawara.

The ascent of the Rahmúr pass commences near this village.

RISHPÚRA—Lat. 33° 48'. Long. 75° 24'. Elev.

A hamlet inhabited by a family of zemindars lying on the path at the foot of the mountains on the west side of the Kuthár pargana. Above it, shaded by some fine trees, is a ziárat, in which are preserved the hair and nails of Núr Dín Sahib of Chrár. Passers-by are solicited to give alms at this shrine.

ROZLU—Lat. 33° 35'. Long. 75° 11'. Elev.

The name of a village situated on the west side of the Khúnd valley, about 7 miles west of Dúr or Shahabad.

Vigne states that at the village of Rozlu there is a spring whose waters rise when the snows are melting; and the communication from beneath is so rapid, as to disturb the mud and sediment at the bottom of the pond, which is 12 or 14 yards across. Logs of wood that were lying quietly fastened down by the mud below, are now forced upwards to the surface, and being brought into contact by the eddies and whirlpools in which they are floating, are sometimes driven against each other, and so furiously, that the spectacle has given rise to the idea in the minds of the natives that the logs are animated, and moving under the influence of the *devis* and spirits of the place. From the top of the ridge above the village a view may be obtained of another small valley called Bringhin-Lannor. (*Vigne.*)

RU'PRI—Lat. 33° 30'. Long. 74° 38'. Elev. 13,520 feet.

The name of a pass over the Pansál range, at the south-west corner of Kashmír. It is only used by shepherds, who drive their flocks over the pass to the grazing grounds on the northern side.

The summit may probably be reached in two marches from Búdil, but the path is said to be very difficult for laden coolies. The pass on the northern side is sloping and easy, and may be traversed by laden ponies; the path follows the course of the Rúpri stream for some distance, and then crosses the range to the west.

The Rúpri pasturage is situated on the north side of the pass, lat. 33° 33', long. 74° 39'; there are several scattered shepherds' huts on the spot, which offers every advantage for encamping but fuel, which is scarce. (*Allgood.*)

RUSSU'—Lat. 34° 5'. Long. 74° 41'. Elev.

A small village in the Machihāma pargana, lying to the north of the road between Srinagar and Makahāma.

It contains six houses inhabited by zemindars, and is surrounded by rice-fields.

RUTTAN PIR—Lat. 33° 35'. Long. 74° 26'. Elev. 8,200 feet.

The name of a pass lying over the range of mountains at the north end of the Rajaori district, which is crossed by the high road between Bhimber and Srinagar. The top of the pass is distant about 5 miles north-east of Thanna; the road is mostly rough, but tolerably wide, and is not very steep. There are numerous huts, and a plentiful supply of water near the summit of the pass, which commands a magnificent view. The descent on the north side is through a fine forest; the road is mostly rough and rather steep, especially just before reaching a stream at the bottom, which is crossed by a wooden bridge. The path from Thanna to Púnch turns off to the west, about a mile north of Thanna, and crosses the Ruttan Pir by an easy pass 1½ miles west of that traversed by the Pir Panjál road. The ascent from Thanna is about 5 miles, and the descent on the other side is easy, the road leading down a deep and very narrow galli, whose sides are covered with dense forest abounding with ferns. (*Hügel—Vigne—Ince.*)

S.

SABOR—Lat. 33° 36'. Long. 73° 59'. Elev.

A village in the Kotli district, about 7 miles north of that town, on the road to Púnch. It contains only five houses, and is included in the same assessment with the neighbouring village of Matelli. The village lies above the road; by the path is a spring, yielding a small supply of water.

SACHKACH—Lat. 34° 7'. Long. 75° 32'. Elev. 15,031 feet.

The name of a lofty mountain situated at the north-eastern extremity of the Lidar valley. The pilgrims on their way to the sacred cave of Amrnáth go by a pass to the north-east of this mountain, returning by the pass to the north-west. (*Montgomerie.*)

SADPU'RA—Lat. 34° 26'. Long. 73° 50'. Elev.

A village in Lower Drawar, situated on the side of the mountain south-west of Baran, above the right bank of the Kishen Ganga.

It is inhabited by six families of Gújars and Paharis, and produces a little corn.

SADU'RA or CHODRA—Lat. 33° 57'. Long. 74° 50'.

A large ruined village situated on the right bank of the Dúdh Ganga river, some miles south of Srinagar.

The inhabitants of the valley of Kashmír believe this village to have been the birthplace of Nurjehan Begam, the renowned consort of the emperor Jehangir. They assert that she was the daughter of the Malik of Chodra, and some ruins in the neighbourhood of the village are pointed out as those of a house that once belonged to her. (*Vigne.*)

SAFANAGAR—Lat. 33° 48'. Long. 75° 4'. Elev.

A village in the Zainpúr pargana, of which it is the tehsíl station; it is situated near the north-east end of the plateau, and is sometimes made the half-way halting place between Shupian and Islamabad. Vigne describes it as a miserable hamlet standing in the middle of the plain, and embosomed in an almost treeless ravine. He saw fish caught by the hand in a stream that runs through it, so narrow that a good hunter would clear it in some places.

The village was then the property of Khoja Mohamed Sháh Sahib, one of the principal Mohamedans in Kashmír.

SAFAPU'R—Lat. 34° 16'. Long. 74° 43'. Elev.

A small village situated on the north bank of the Manas Bal lake, where the emperor Akbar had a garden. (*Moorcroft.*)

SAFAPU'R—Lat. 34° 17'. Long. 74° 45'. Elev. 10,309 feet.

The name of a mountain situated between the end of the Sind valley and the Wular lake, at the extremity of the range which trends in a south-westerly direction from Haramuk.

The variation of the compass of the survey station at the summit of this hill appeared to be about 7½° west, altering towards evening to 5° 20' west. (*Montgomerie.*)

SAHIBABAD—

See ACHIBAL.

SAIDABAD SERAI—Lat. 33° 5'. Long. 74° 12'. Elev.

A very small village situated on the bank of the Bhimber Nadi, about 15 miles north-east of Bhimber and 12 miles south-west of Naoshera, on the road leading towards Kashmír by the Pir Panjál pass. It lies in the centre of a richly cultivated plain, which is only a few miles broad, and surrounded by low and thickly wooded hills; the Sumani Serai, a very fine old building, in a fair state of preservation, is situated about a quarter of a mile to the north-east. Just beyond the village, and near the ruins of a very dilapidated serai, there is a travellers' bungalow, a good stone building raised about 3 feet above the ground.

There is ample space for encamping. Forage is plentiful, and water from both well and stream; but supplies are scarce.

The road to Kotli branches off from the Bhimber and Pir Panjál route, just before reaching Saidabad Serai. (*Allgood—Ince.*)

SAIGAT—Lat. 33° 12'. Long. 75° 51'. Elev.

Saigat, or 'the Leopard's Leap,' is situated on the right bank of the Chandra

Bhága, where the road between Doda and Kishtwár crosses the river by a suspension-bridge.

Kishtwár is 7 miles distant in a straight line, but the path is a very severe one, and preserves an average elevation of a thousand or fifteen hundred feet above the river; the town consequently cannot be reached in one day from the bridge.

When Vigne travelled between Doda and Kishtwár, there was at this place a permanent bridge which he thus describes: "A lever bridge of the boldest conformation, and remarkably well built, has been thrown across the rocky chasm which forms the bed of the Chenáb at this place. The river, about 70 yards in width, appears to have worn its way through two perpendicular walls of gneiss for a depth of about 60 feet, and the bridge is supported on 14 levers projecting on either side, the uppermost of the tier stretching out to a quarter of the whole distance. The whole is of deodar, and the centre is composed of two huge timbers, whose ends rest upon the levers, which are merely retained in their places by an immense weight of broken rock. It bent considerably under the weight of a few baggage carriers.

It was constructed in 1836 by order of Guláb Singh, of Jamú, 300 men being employed upon it, and the produce of their efforts twice went to 'immortal smash' in the torrent; but I think the present bridge will long remain to attest the skill and perseverance of its architect." (*Vigne.*)

SAIMPU'R—Lat. 34° 2′. Long. 74° 56′. Elev.

A village situated on the right bank of the Jhelam, between Pampúr and Srinagar. Saffron cultivation extends from the neighbourhood of this village as far as Tatapúr.

SAKALU—Lat. 33° 48′. Long. 74° 17′. Elev.

A village situated on the right bank of the river, on the path between Púnch and Mandi, about 11 miles north-east of the former place, and one mile south-west of the latter.

The houses, about 20 in number, are scattered through the rice-fields; this village is inhabited exclusively by Mohamedans.

SALAMBAD—Lat. 34° 10′. Long. 74° 10′. Elev.

A village in the Dachin district, situated above the right bank of the Jhelam, a few miles north-east of Gingl.

A great deal of tobacco is grown about this village. (*Montgomerie*).

SALKALLA—Lat. 34° 34′. Long. 73° 56′. Elev.

A village in Lower Drawar, situated on the left bank of the Kishen Ganga, almost opposite Sharkot.

It is surrounded by a long stretch of rice cultivation by the bank of the river. The inhabitants number 16 families of Mohamedan zemindars, a carpenter, and a múlla. Hubbibúlah, the present lambardar, is said to be a nephew of Shere Ahmud, ex-Rajah of Karnao. There is a masjid in the village and the shrine of the Char Yar, or four companions of Mohamed.

SAMAN—Lat. 32° 33′. Long. 75° 52′. Elev.

A village situated on the top of the ridge above the right bank of the Chil stream, about 5 miles north of Basaoli, on the road towards Badrawár.

The houses are much scattered; the most northerly section of the village is called Jasrota.

The inhabitants are mostly Hindús, and are all engaged in the cultivation of the soil.

SAMATWARI—Lat. 34° 29′. Long. 74° 9′. Elev.

A village in the Uttar pargana, situated above the left bank of the Kamil, about a mile west of the Shalúra fort.

It contains a few trees, and is surrounded by extensive rice-fields.

The inhabitants number 13 families of Mohamedan zemindars and five Pandits.

The river is fordable between this village and Champúrah, lying on the opposite bank.

SAMBA—Lat. 32° 34′. Long. 75° 11′.

A small town in the province of Jamú, situated on the left bank of the Basantha river, about 20 miles south-east of Jamú, and two marches (about 24 miles) north-west of Jasrota. Half a mile from the town is a palace which belonged to Sachet Sing, Guláb Singh's brother. The deobasa tree grows on the mountains not far from Samba; the bark, which is used by the Indian women to redden their gums, is collected and carried into Persia and Multán, where it obtains a ready sale. (*Hügel.*)

SAMGAM—Lat. 34° 54′. Long. 74° 15′. Elev.

The name of a grazing ground in the valley of the Sargan or Kankatori stream.

It is traversed by the path leading from the village of Sharidi, in Upper Drawar, towards Chilás, on which road it forms the first stage.

Fuel and water may, it is said, be obtained here.

SAMLA—Lat. 34° 25′. Long. 74° 46′. Elev.

A village in the Khuiháma pargana, situated on the right bank of the Erin Nala.

Below this village the stream is practicable, and is frequently bridged. (*Montgomerie.*)

SANDAR—Lat. 32° 33′. Long. 75° 54′. Elev.

A village in the district of Jamú, on a table-land opposite Sandara (in Chamba territory), about 5 koss north-east of Basaoli. It consists of about 40 houses, scattered over a well cultivated plain, with shade and water; the inhabitants are Jat Hindús and are all zemindars. The sides of the table-land, which are very precipitous, rise 2 or 300 feet from the bed of the river, and are covered with jungle. The river is fordable, except when the snows are melting, and there is an excellent road from Sandara to Dalhousie and to Chamba.

SANDIGAM—Lat. 34° 28′. Long. 74° 26′. Elev.

A village situated on the south-west side of the Loláb valley. There is a path from this village over the mountains to Kúndi, in the Uttar pargana, from which there is a branch to Keigham; they are both good roads and quite passable for laden ponies.

The journey is about five hours' easy walking. (*Montgomerie.*)

SANDOK—Lat. 34° 32′. Long. 73° 53′. Elev.

A hamlet in Lower Drawar, situated on the slopes of the mountains above the right bank of the Kishen Ganga, about 2 miles south of Dúral.

It is inhabited by three families of Syuds and one of Gújars. There are a few shady trees about the place, and among them a chunar.

SÁNDRAN—

This river, which is one of the sources of the Jhelam, rises on the mountains in the neighbourhood of the Nand Marg pass, at the south-eastern extremity of Kashmír, and flows in a north-westerly direction through the Shahabad

valley, forming a junction with the united waters of the Bring and Arpat rivers at the village of Harnag, lat. 33° 44', long. 75° 10', just west of the town of Islamabad.

During the melting of the snows it is a vast torrent, but the natives say that in winter its channel completely dries from between the villages of Kút and Tamman as far as the confluence of the stream which flows from the Vernág spring; it is likewise further augmented by the waters of the Vettarittar Nág.

The bed of the river is generally very broad, it consequently has not much depth, and may usually be forded; it is also crossed by numerous temporary bridges.

SANGAM—Lat. 33° 50'. Long. 75° 7'. Elev.

The name of a ghát and ferry situated on the right bank of the Jhelam, opposite the village of Khodawain and the confluence of the Saddaráji Nala, through which the combined waters of the Veshau and Rembiára rivers join the Jhelam.

An extensive traffic is carried on at this ghát. (*Montgomerie.*)

SANGAM—Lat. 33° 51'. Long. 75° 47'. Elev.

The name of a small plain and pasturage situated at the north-west end of the Zagnai valley.

It is said to be distant 6 koss from the village of Mangil, on the east side of the Maru Wardwan valley; the path follows the course of the Mangil stream.

SANGOT—Lat. 33° 10'. Long. 73° 48'. Elev.

A large village in Naoshera, about 2 miles south of Mirpúr, on the road to the Gatiala ferry; it contains about 70 houses in all, distributed into 13 mahallas or districts; there are three masjids in the village. Only dry crops are grown in the neighbourhood, there being a scarcity of water.

SANGRI GALLI—Lat. 34° 33'. Long. 73° 30'. Elev.

The name of a pass over the range of mountains forming the water-shed between the Kúnara and Kishen Ganga rivers.

It lies almost due north of the small town of Kúri, and is crossed by a path from that place leading towards the village of Gúnúl.

SANGSOFED—

The name of the stream which forms the source of the Dúdh Ganga river.

It rises on the Pansál range to the north of the Chittapani pass, and flows through thick forests and undulating grassy downs, debouching into the plains of Kashmír through a deep ravine to the south of Chrár. (*Vigne—Allgood.*)

SAOGAM—Lat. 33° 37'. Long. 75° 10'. Elev.

A large village containing some good houses, but in a most ruinous condition. It is situated on the left bank of the stream, which flows down from the Bringhin-Lannor valley, and is distant about 10 miles south of Islamabad and 4½ miles north of the Khúnd valley.

The elevated land on the east of it is the *karewah* of Byhama, on the summit of which is a canal formed for the purpose of irrigation. (*Vigne.*)

SAOGAM—Lat. 33° 44'. Long. 75° 25'. Elev.

The name of a village situated in a beautiful well watered and well wooded glen, which opens into the east side of the Kuthár pargana. It contains a masjid and 15 houses, 12 of which are inhabited by Kashmíri zemindars and three by Gújars.

Rice is cultivated about the village, and supplies and coolies may be procured.

Saogam lies on the path leading towards the Maru Wardwan valley by the Chúr Nág.

SAOGÚND—Lat. 33° 31′. Long. 75° 19′. Elev.

A village lying to the south of the Shahabad valley, on the right bank of the Hálan stream, which is crossed by a rough bridge.

It is inhabited by nine families of zemindars and a Syud.

SARAIBU'N—Lat. 34° 6′. Long. 75° 10′. Elev.

The name of the lofty range of mountains situated at the north-eastern extremity of the Trál valley, above the village of Narastán.

SARANA—Lat. 33°. Long. 75° 44′. Elev.

A village in Badrawár, situated about 3 miles north-west of that town, above the path leading towards Doda.

It is inhabited by a mixed population of Hindú and Mohamedan zemindars, including one blacksmith.

SAREMOZEBALA—

The name of a pargana in the Shupian zillah of the Miráj division of Kashmír. It comprises that portion of the valley which is traversed by the Jhelam below Bij Behára, which is the tehsíl station.

This pargana was formed by Dewan Todamul subsequent to his original distribution of the valley into 33 parganas.

SAREMOZAPAI'N—

The name of a pargana which is included in the Patan zillah of the Kamráj division of Kashmír; it comprises that portion of the valley which is traversed by the Jhelam before it enters the Wular lake.

The tehsíl station is at Sombal. This pargana was formed by Dewan Todamul subsequent to his original distribution of the valley into 33 parganas.

SARTANGAL—Lat. 32° 57′. Long. 75° 46′. Elev.

A village situated at the southern extremity of the Badrawár valley, about two miles south of that town.

It lies on a flat sloping spur above the right bank of the Halúni stream, and is surrounded by extensive cultivation. Below the village are the remains of a stone bridge, which is said to have fallen about twelve years ago and has not been replaced; foot passengers can still cross the stream by a series of planks and trunks of trees, but cattle must be sent round by the Monda bridge, which lies about half a mile to the north-east. The population numbers 10 families, of whom four are Mohamedan blacksmiths and six low-caste Hindús. At this village the roads from Badrawár towards Chamba by the Padri pass, and towards Basaoli by the Chatardhar pass, separate.

SASÁWAR—Lat. 33° 18′. Long. 73° 49′. Elev.

A village in Naoshera, situated on the high ground some distance from the left bank of the Púnch Toi river, a few miles east of Chowmuk.

It contains 13 houses inhabited by zemindars.

SATANI—

The name of a stream which rises in the mountains on the north side of the Tilail valley and flows into the Kishen Ganga, lat. 34° 36′, long. 75° 1′.

The path leading towards Drás crosses it by a bridge at the village of Purana Tilail, just above its junction with the Kishen Ganga; it is also fordable.

SATHRA—Lat. 33° 46'. Long. 74° 15'. Elev.

This village is situated on the slope of the hill just above the path from Púnch to Mandi, about 8 miles from the former place.

It contains 15 houses, half of the inhabitants being Hindús, and half Mohamedans.

Rice and dry crops are both grown in this village, and a very fine variety of pear; the lusciousness of the fruit is said to be produced by irrigating the young trees with milk!

SATKHOL—

The name of a stream which rises in seven ravines in the Dúdhi slopes on the north side of Satkoji, a mountain in the Shamshabari range; it joins the Bangas stream, one of the sources of the Kamil, lat. 34° 25', long. 74° 2'. (*Montgomerie.*)

SATTI—Lat. 34° 45'. Long. 74° 44'. Elev.

A hamlet in Gúrais, situated on the right bank of the Kishen Ganga, about half a mile north-west of Thaobut. It contains a masjid and a ziárat, and two houses inhabited by Syuds.

The inhabitants of the neighbouring village of Thaobut assist in the cultivation of the arable lands around this hamlet, which are rather extensive. The Kishen Ganga used to be bridged at this spot, but the bridge having been repeatedly carried away by the floods, it has not been replaced.

SATU'RA—Lat. 34° 2'. Long. 75° 7'. Elev.

A large village lying towards the northern extremity of the Wúllar pargana, at the junction of the Narastán Nai, about 2 miles north of Arphal. At the entrance to the village on the south side is the ziárat of Syud Mohamed Bokhári, a building of unusual size, which exhibits some fine specimens of carved wood-work; it is surrounded by a wall and shaded by forest trees. The population numbers 30 families of zemindars, a dúm, a blacksmith, a carpenter, two cowherds, and a krim-kush (rearer of silk-worms). A government filature is now building.

This village covers a considerable extent of ground, as the houses are much scattered. Being situated near the junction of the streams which flow through the Trál valley, it is well supplied with water.

SEDAU—Lat. 33° 40'. Long. 74° 50'. Elev.

A village very pleasantly situated at the foot of the Pansál range, where the mountains swell in downs into the plain about 5 miles south-west of Shupian. It lies at the foot of the ascent of the Búdil or Sedau pass, at a distance of about 35 miles from the village of Búdil.

The road is good, with the exception of the part near the summit, and is practicable for ponies.

A comparatively large amount of traffic passes through Sedau, for the reason that the duties levied on this route are less than on either the Pir Panjál or Banihál roads.

The customs establishment at Sedau consists of four Pandits. There are about 20 houses in the village, double-storied buildings of sun-dried bricks and timber, with pent shingle roofs, which are overlaid with birch-bark and a layer of earth. An orchard affords ample and convenient space for encamping, but the small stream which runs through the village furnishes a somewhat scanty supply of water; the Veshau river flows about a mile to the south-east.

Sedau possesses a cool climate, and offers a splendid view of the hills looking up the valley of the Veshau river; the mountains in the back ground are covered with extensive pine forests.

In a line between Sedau and Hirpúra is the hill of Noubadan, or Nunubdhun, upon which Kasyapa, or Kashuf, is said to have passed a thousand years in religious austerities, by which the favour of Mahadev was secured, so that he gave orders for the desiccation of the valley. (*Vigne—Montgomerie.*)

SEHPÚR—Lat. 34° 5′. Long. 74° 40′. Elev.

A village in the Machiháma pargana, lying to the north-east of Makaháma, near the right bank of the Suknág. It is surrounded by rice cultivation, and contains a masjid, and 10 houses inhabited by zemindars.

SEL—Lat. 33° 59′. Long. 74° 36′. Elev.

A village in the Birwa pargana, situated in a clump of trees on the right bank of the Suknág, about 8 miles north of Makaháma, on the road towards Drang and the Tosha Maidáu pass.

It contains a masjid and the ziárat of Syud Mohamed Gázi, and about 20 houses inhabited by zemindars. There is much rice cultivation about the village. The channel of the Suknág is broad, but the stream is fordable, having no depth.

SEMITAN—Lat. 33° 49′. Long. 75° 8′. Elev.

A village situated on the left bank of the Jhelam, on the west side of the Kút wudar, below the town of Bij Behára. Just above the village the remains of a stone bridge are visible on both banks of the river.

SENIBUTTI—Lat. 33° 19′. Long. 75° 23′. Elev.

A village in Peristán, situated in a gorge in the mountains on the north side of the valley, just east of the village of Hálan, from which it is divided by a small torrent. It contains a temple, and six houses inhabited by Hindús.

This village lies on the path from Kishtwár towards Kashmír by the Nandmarg pass, and some supplies and coolies may be obtained.

There is no convenient encamping ground about the village, but a place may be found in the bed of the torrent; between it and Hálan the space, however, is confined, and wants shade.

SENKLI—Lat. 33° 16′. Long. 75° 29′. Elev.

A village in Kishtwár, situated on the top of a spur above the right bank of the Lider Khol stream. It contains 8 houses inhabited by Hindús, and is said to lie on the path between Borkan and Rámband.

SER—Lat. 33° 44′. Long. 73° 59′. Elev.

A village in Púnch, situated on the high right bank of the Púnch Toi, in the angle formed by the junction of the Swan stream.

There are about 50 houses in the village; the inhabitants are Pahari Mohamedans.

The river, which is here very deep, is crossed by a ferry just east of the village; this ferry is known as the Ser or Batal ferry.

SERAI SHAH JI MARG—Lat. 33° 49′. Long. 74° 52′. Elev.

An old serai, situated on the high road between Shupian and Srinagar, being the first of the two that intervene between those places. It was probably built by Akbar. At no great distance is a place where two or

three large stones, a few feet high, are standing like those of Stonehenge. (*Vigne.*)

SERAR—Lat. 33° 37′. Long. 74°. Elev.

A large village, kotwáli and bázár, on the southern boundary of the territories of the Rajah of Púnch. It is situated on a high spur, at some little distance from the left bank of the Púnch Toi river, on the road between Púnch and Kotli, being about 16 miles south-west of the former, and 13 miles north of the latter, and is the usual and most convenient stage between the two towns.

The following is a list of the inhabitants and trades :—

Mohamedans (hillmen)	...	..	25 houses.
" Kashmíris	...	...	5 "
Hindús	..	...	35 "

In the bázár are 40 shops kept by Hindús, but of these a very small number are inhabited, the owners of the others being either occupied in cultivating their fields, or engaged in trade elsewhere.

Besides shop-keepers, a carpenter, barber, leather-worker, potter, and a múlla live in the village. There is also a masjid and two *dharmsálahs*.

Serar is badly supplied with water, there being only a tank in the village, which is filled during the rains and dries in seasons of drought; water for drinking purposes must be brought from the river, which flows at some distance below the village.

There is a small *baradari* for travellers at the north end of the bázár, well shaded by trees; but the building is now in a very ruinous condition. Coolies and supplies procurable.

SERI—Lat. 33° 18′. Long. 76° 5′. Elev.

A place lying some distance above the left bank of the Chandra Bhága, about 35 miles east of Kishtwár, on the path towards Lahaul.

When Captain Allgood passed along this road in 1853, he found at Seri merely a few deserted houses and an open space for encamping. (*Allgood.*)

SERI—Lat. 33° 3′. Long. 75° 42′. Elev.

A village situated about 9 miles north-west of Badrawár, on the road towards Doda. It lies on both banks of the Nerú, which is bridged by the trunk of a tree thrown across the stream.

The most direct path for foot passengers towards Doda is said to be that by the right bank of the river.

There are about 20 houses in all in the village, surrounded by extensive cultivation. The inhabitants are Hindú zemindars.

SERI—Lat. 33° 14′. Long. 75° 15′. Elev.

A small hamlet surrounded by a patch of cultivation, situated on the right bank of the Chandra Bhága river, about 2 miles west of Rámband, on the high road towards Kashmír.

SERIL—Lat. 33° 28′. Long. 75° 15′. Elev.

A considerable village in the Banihál district, prettily situated about 2 miles north of the village of Banihál, on the road leading towards Kashmír.

Some of the houses are double-storied, and have pent roofs.

There are many fruit trees about the place, and an abundant supply of water from a little stream which flows through the village.

SERKOTE—Lat. 34° 33'. Long. 74° 22'. Elev.

A village situated towards the north-west end of the Loláb valley. There is a very good road from this village, which crosses the ridge and descends a valley leading to the Kishen Ganga river. It is apparently only used by Gújars. (*Montgomerie.*)

SERTAL—Lat. 32° 41'. Long. 75° 51'. Elev.

A village in the Basaoli district, situated on the left bank of the Siowa river, above the junction of the Kad stream. It lies about 8 miles north of Púd, on the road between Basaoli and Badrawár. The Siowa is crossed by a temporary bridge below the village.

SERU—Lat. 32° 43'. Long. 75° 52'. Elev.

A village in the Basaoli district, consisting of a cluster of houses situated on the hill side, above the left bank of the Siowa river, north-east of Bani.

SHADERA—Lat. 34° 7'. Long. 74° 1'. Elev.

A very small village, situated on a plateau above the right bank of the Jhelam, about 31 miles south-west of Baramúla. There is a double-storied bungalow for travellers, situated on the road near a ziárat, which is a pretty specimen of Kashmír wood-work.

Some supplies are procurable from the village, which lies about half a mile above the path. (*Allgood—Ince.*)

SHADIPÚR—Lat. 34° 11'. Long. 74° 43'. Elev.

A small village on the left bank of the Jhelam, about 12 miles north-west of Srinagar, situated just opposite the confluence of the Sind river, and immediately above the spot where the Norú canal leaves the Jhelam. The journey from Shadipúr to Srinagar by water occupies about 6 hours, and the return passage about 4 hours.

There is a solitary chunar in the bed of the Jhelam, just below the junction of the Sind, which, tradition says, never grows; it is enclosed in a mass of solid masonry, which rests upon a broad and stony foundation, near the right bank of the river. It is a Hindú place of worship, and dedicated to Mahadeo, and its top is reached by seven stone steps, which are placed at the lower end of the mass.

In 1865 the trunk of the chunar was about 11 feet in circumference, and surrounded by an earthen platform, which was pierced by several small branches of the tree. Upon the west side of this platform there was a large *lingam*. This place is said to have been the scene of many an act of Hindú self-immolation; and it was here that Mitra Serma, the faithful dewan of the great king Lálitaditya, terminated his life by drowning himself in the presence of a multitude of people, as related in the Rajah Taringini. The sacrifice was made a matter of much ceremony. The man tired of his life performed his prescribed ablutions before a vast multitude, repeated the prayers required of his sect, and then seated himself in the water, praying all the while, and remaining there uncovered until drowned.

Shadipúr is referred to by Abul Fazl as the city of Shahabadipúr, the ancient Phalapúr. (*Vigne—Hügel—Ince.*)

SHAHABAD—

The name of a pargana in the Anatnág zillah of the Miráj division. It comprises a long and narrow valley lying at the south-eastern extremity of Kashmír, which is drained by the Sándran river. Rice is extensively cultivated throughout the valley.

The mountains by which it is enclosed are generally bare of trees, especially on the north side, and near the village of Hiwar they present a very curious appearance, the vertical strata of mountain limestone being strangely contorted.

A little iron is mined in the neighbourhood of Choan, towards the south-east extremity of the valley; but the miners are all said to live on the south side of the river, for the sake of fuel.

The tehsíl station is at Shahabad, or, as it is now more generally called, Duru or Dúr.

SHAHABAD or DU'R—Lat. 33° 33'. Long. 75° 17'. Elev.

The imperial town, once the abode of the king; was the largest place at the south-east end of the valley of Kashmír; it is now merely a village containing a few good houses and some fine trees, and the palace of the Moguls is scarcely worth a remark. Its environs are overgrown with nettles and wild hemp. It lies snugly under the south side of a range of bluish-grey mountain limestone, which has apparently been deposited in regular strata, each of 2 or 3 feet in thickness, and being in some places bare of the long grass which usually covers them; they are to be seen lying contorted and twisted in every direction by the force that originally upraised them.

The orchards of Shahabad still produce the best apples at the southern end of the valley, and the wheat that is grown there is considered to be the finest in Kashmír. Vigne states that he was credibly informed that veins of iron and copper existed in the neighbourhood of Shahabad, which were worked in the time of the Patáns.

Shahabad was originally the residence of the most powerful of Akbar's Maliks, whose authority extended over the whole of the surrounding country, he being particularly charged with the military protection of the road to Hindustan by the Banihál pass. The family, in common with the old Rajahs of Kishtwár, claimed a descent from Nurshivan of Persia. According to Vigne, the original name of this place was Wer. Nurjehan Begum, after the palace was built, called it Shahabad; it is now almost universally known as Duru or Dúr.

Shahabad lies on the right bank of the Sándran, about 12 miles south-east of Islamabad; two or three rapid streams have to be forded on the road, which, after heavy rain, are sometimes impassable for a few hours.

The road to Vernág, which is about 3 miles to the south-east, crosses the Sándran by two bridges; the river may also be forded.

Supplies are plentiful, and among the inhabitants is a *nálband* or blacksmith. (*Moorcroft—Vigne—Hervey—Allgood.*)

SHAHGU'ND—Lat. 34° 18'. Long. 74° 37'. Elev.

A village situated on the low lands at the southern edge of the Wular lake.

SHA'H-KA-KATA—

The name of a stream which rises on the northern slopes of the Haji Pir mountain. It is a brawling and rapid torrent, formed by the junction of two streams which unite a few hundred yards above the village of Hidrabad, whence they may be seen rushing down their respective gorges.

The Sháh-ka-kata flows nearly due north through a very deep and narrow valley, which is traversed by the road from Púnch; it empties itself into the Jhelam, lat. 34° 5', long. 74° 5', close to Úri. The Mari and Baramúla road is carried across the two branches of this stream by bridges formed of long trunks of deodar stretched from bank to bank, with rough planks or

poles of the same wood laid across them, and fastened at each end to form the platform. (*Allgood—Ince.*)

SHAH KOT—Lat. 33° 39′. Long. 74° 41′. Elev.

An old and dilapidated fort, situated on the eastern slopes of the Pir Panjál pass, about 4 miles east of Alliabad Serai. It lies on the right bank of the Rembiára, and occupies the extremity of the ridge between it and the Rupri valley. (*Ince.*)

SHAHKU′L—

The name of the canal which irrigates the eastern portion of the Khourpara pargana.

SHALIN—Lat. 33° 12′. Long. 75° 30′. Elev.

One of a cluster of villages situated above the right bank of the Lider Khol stream, on the slopes of a spur running from the Lohar Nág mountain. It contains about 6 houses inhabited by Hindús.

SHALKOT—Lat. 33° 10′. Long. 75° 31′. Elev.

A village in Kishtwár, containing four houses inhabited by Hindús, situated a few miles west of Doda, above the left bank of the Lider Khol stream.

SHALU′N—Lat. 34° 2′. Long. 74° 56′. Elev.

A village in a district of the same name, situated on the left bank of the Jhelam, between Pampúr and Srinagar.

There is a large government stable in this village, which likewise contains the steam plough imported by the Maharajah, but which, for some reason or other, is not used.

SHALÚRA—Lat. 34° 29′. Long. 74° 10′. Elev.

A village and fort situated on the left bank of the Kamil river, about 26 miles north-west of Sopúr, on the road leading towards the Karnao valley and Mozafarabad by the Nattishannar Galli.

It is the tehsíl station of the Uttar pargana, within which it lies, and the tehsíl business of the neighbouring small parganas of Ramhál and Naiharai is likewise transacted in this village.

The inhabitants comprise the thanadar and kardar, and nine families of zemindars, a fakír, a harkara, a cow-keeper, and three Pandits, who are general shop-keepers.

The Kamil flows on the south side of the village in two branches, which are crossed by *kadal* bridges; there is also a ford under the village of Champúrah, about half a mile to the west.

The fort is situated on a flat plain about 350 yards from the bank of the river; it is surrounded by open fields, and there is a grove of trees on the north-east side. It is a well built structure, of the usual square form, with a bastion tower at each corner. The lower portion of the walls, which are about 25 feet high, is constructed of undressed stone, the upper portion being of sun-dried bricks. Both walls and bastions are loopholed, and roofed with birch-bark covered with a layer of earth. The entrance is at the south-east corner; close to the gateway there is a masjid.

The fort has no ditch, and the garrison is said to be dependent on a stream from the Kamil, which is carried under the walls, for its water supply; there is likewise a small spring near the entrance. The fort is said to contain a magazine, and to be garrisoned by 500 men. Rám Sing is the present killadar.

This fort was built about 12 years ago on the site of the old fortress, which was sacked and burnt by Rajah Shere Ahmud, of Karnao, in his

attack on Shalúra, and is said to be inferior in strength to the building it replaced, for it is asserted that, viewed from the inside, the defences appear much less formidable than an inspection of the outside would warrant one in supposing.

SHAMSHABARI—*Survey Station.*—Lat. 34° 21'. Long. 73° 59'. Elev. 14, 351 feet.

The name of the lofty range of rocky mountains forming the boundary of the Karnao valley on its east side, between the Nattishannar and Tútmari Gallis.

The Shamshabari stream drains the northern portion of the valley, and unites with the Kázi Nág below the village of Chamkot.

SHA'NGAS—Lat. 33° 43'. Long. 75° 20'. Elev.

A large village in the Kuthár pargana, shaded by some fine walnut and chunar trees, situated about 4 miles east of Achibal.

There are about 125 houses in the village, which contains six masjids and the ziárats of Mohamed Sháh, Firoz Sháh, and Kasim Sháh; there is likewise a filature, and a government store-house for the supply of travellers and sportsmen in the Maru Wardwan valley and the neighbouring mountains.

Shángas is said to have been formerly celebrated for the number and beauty of its dancing girls, and there are now 30 families of jugglers among the inhabitants. A fine stream of pure cold water flows through the village, which likewise contains a spring called the Date Nág.

There are three roads leading from Shángas into the Nowbúg Nai, *viá* the Kachwan, Harikan, and Halkan Gallis.

A thanadar and kardar reside in the village, and both coolies and supplies may be obtained. (*Ince.*)

SHANPU'RA—Lat. 33° 48'. Long. 75° 26'. Elev.

A small village lying near the mouth of the Bud Nai valley, which opens into the Kuthár pargana at its north-eastern extremity. It lies above the right bank of the Timmeran stream, and is inhabited by three families of Kashmíris and one of Gújars.

A small spring rises in the village.

SHA'R—Lat. 34° 1'. Long. 75° 3'. Elev.

A village in the Bihu pargana, situated about 6 miles east of Pampúr; the most direct road lies through the rice-fields by the village of Koinabal, but that by Wian and Krew is very little longer, and a much better path.

The miners live in the western portion of the village, and number 10 families; the eastern division is inhabited by 12 families of Mohamedan zemindars, a múlla, a dúm, a Pandit, and a Sikh sepoy. Rice and dry crops, including flax, are cultivated around this portion of the village, which contains a masjid, and is known as Shár Shali.

The iron works at Shár are neither so profitable nor extensive as those at Sof, in the Bring pargana, nor is the quality of the iron so highly esteemed. The mine (for though there exist other old pits, but one is said to have been worked for two generations) lies about 3 koss from the village, on the side of the Gunsagund mountain; the road leading to it is described as being very rough. The geological formation of this mountain is exactly similar in appearance to that at Sof, in which the mines are situated. The entrance to the pit is described as shelving downwards, and from it numerous adits radiate to a maximum distance of 300 yards. Gallery frames are not used, and the rock being more homogenous, the mine is con-

sidered much safer than those at Sof; props and supports for the roof are seldom required, and accidents from fire-damp, or asphyxia, seem to be unknown. The miners use a torch of pine strips called a '*lushie*' to light them at their work; this is not from choice, as they suffer much inconvenience from the smoke, but because their poverty does not permit them to use the '*dewa*' or oil-light, as is the custom in the Sof mines, where the miners, in addition to the profits from the iron works, add to their means by agriculture. The ore is carried by the miners to the village in bags or sacks made of goat skins.

Smelting is carried on at intervals throughout the year, whenever a sufficient quantity of ore has been collected. The form of furnace is similar to that used at Sof, but the process employed is somewhat different. The bellows are furnished with a nozzle of mud and straw; these are rapidly consumed by the heat of the furnace, and have to be renewed no less than 32 times in the 24 hours during which the furnace is kept heated and smelting is in process. In this period, from two to four kharwárs (288 to 576 lbs.) of ore are operated on, and the outturn is from four to six tráks (48 to 72 lbs.).

Previous to being smelted the ore is pounded fine, as at Sof, but no flux is used, probably for the reason that the ochre is not found in this neighbourhood, which may perhaps, in some degree, account for the inferior quality of the iron. The charcoal used in the furnaces is prepared in the immediate vicinity of the village, on the north-west slopes of the Wastarwan mountain.

The outturn of the Shár mine in 1871 is said to have been 33 kharwárs (4,752 lbs). There is no contractor, as at Sof, but a Pandit superintends the industry in the interests of the government, which appropriates the whole of the produce, paying the miner 13 chilki rupees for each kharwár. The miner does not, however, receive this sum in cash, but in kind, at the rate of a kharwár of rice for two chilkis, which, if he requires money, he sells for 1½ chilkis, the price it commands in the open market.

All the iron is sent to Srinagar by way of Pampúr, the government very rarely permitting its sale on the spot; if so disposed of, the price charged is said to be a rupee (chilki) for 3¾ seers.

SHARIBAL—Lat. 34° 30′. Long. 74° 23′. Elev.

The name of a mountain situated towards the north end of the range lying between the Uttar pargana and the Loláb valley. There is a grazing ground on the top of the ridge between Sharibal and the Kahúta peak to the south-east, for 500 or 600 sheep, for six months; but more than that number go there annually for a shorter period. That part of the Loláb valley which lies to the north of the Sharibal mountain is thickly covered with jungle, and has little cultivation. (*Montgomerie.*)

SHARIDI—Lat. 34° 48′. Long. 74° 14′. Elev.

A village of some importance, situated on the left bank of the Kishen Ganga, at the northern extremity of Upper Drawar. The fort is the residence of the thanadar, whose authority extends as far down the valley as the village of Dinyer.

Sharidi lies on the direct road from Kashmír to Chilás; the path crosses the Kishen Ganga by a *zampa* bridge, and follows the course of the Sargan, or Kankatori stream; it is said to be four stages to the village of Neat, in Chilás. The suspension-bridge crosses the Kishen Ganga to the north-east

of the village and fort, at a spot where, during the melting of the snows, the stream is nearly 100 yards wide. When the waters subside, a temporary *kánal* bridge is usually thrown across the river at a narrow part some hundred yards above the suspension-bridge; but it is only practicable for foot passengers, and cattle have at all times to be crossed by swimming, which is said to be a very hazardous operation, on account of the strength of the current and the number of rocks in the bed of the river.

In the direction of Mozafarabad the main path follows the right bank of the Kishen Ganga; it is fairly good for foot passengers, but may be held to be impassable for cattle.

Being very little used, it is not regularly repaired; but Colonel Gundu, late zillahdar of Mozafarabad, is said to have greatly improved the track some five years ago.

There is also a path-way by the left bank of the river, leading to the suspension-bridge above Dúdniál, but it is described as being very rough. To the eastward of Sharidi, in the direction of Gúrais, there is no path, the river flowing through a narrow chasm in the mountains ; the passage, however, has, on rare occasions, been successfully accomplished, but is both tedious and dangerous, and only passable when the river is at its lowest. Sharidi consists of about a dozen flat-roofed huts, scattered amid the corn-fields. The village lands are bisected by the Madmatti or Katsil-ka-katta stream, but the most part lie on the left bank.

The best encamping ground is situated near the ziárat of Syud Jumal, above the right bank of the stream, at some little distance from the bed of the river and the suspension-bridge. It is shaded by some walnuts, which are almost the only trees in the village.

The fort is a square mud-built enclosure, with a bastion tower at each corner; it overhangs the left bank of the Madmatti stream, at a distance of about 200 yards from the course of the Kishen Ganga. The garrison is said to consist of two jamadars and 60 sepoys, with two zambúrahs, or small field-pieces.

The fort is commanded from the east, at the distance of about 400 yards, by the ruins of an ancient Hindú temple. This temple, which consists of the usual cella surrounded by a walled enclosure, stands at the foot of a spur which rises above the right bank of the Madmatti stream, and slopes up gradually for some distance until it culminates in the precipitous pine-clad mountain which is traversed by the direct path leading towards Kashmír. The temple is approached by a stair-case about 9 feet wide, of steep, stone steps, some 63 in number, having on either side a massive balustrade, which is now falling to ruin. The entrance was through a double porchway at the south-west corner of the enclosure. A portion of the north side is still standing, and shows that the archway on the inside was of the trefoil, or Arian order, with a plain square doorway in the middle.

The walls of the enclosure are heavy and massive, and rise to a height of about 11 feet to the coping stone inside, while on the outside their elevation depended upon the configuration of the ground on the west side, facing the stair-case; they are about 30 feet high. On the south side of the enclosure, the wall, which ran parallel to the bank of the stream, has mostly fallen. On the east side the coping rises in pyramidal form about 8 or 9 feet from the top of the wall, and this coping appears originally to have been carried all round the enclosure.

In the middle of the inner side of the enclosing wall to the east, there is a trefoil arched chamber, with a chimney in the roof, and close to it a plain square postern. In the middle of the wall on the north side is an arched recess, which contains a *lingam*. The enclosure is now choaked with weeds and grass, and contains a few jungle trees.

The cella, which is about 22 feet square, stands on an elevated plinth about 4 feet from the present level of the ground.

The entrance is on the west side facing the porchway; on each of the other three sides of the cella a blank trefoiled archway stands out in bold relief from the face of the walls, which are standing to a height of about 20 feet from the basement, almost to the apex of the arches. A shingle roof has lately been erected over the building for its protection, by order of Colonel Gundu, the late zillahdar of Mozafarabad.

The entrance is approached by a flight of a few steps. On each side of the porchway were two square pillars about 16 feet high and about 2 feet 6 inches apart. The capital of both pillars seems to have been hewn from a single stone. Those on the north side, though standing, have suffered much from the ravages of time; on the south side they have disappeared.

The interior of the temple is square, and perfectly plain; on the ground lies a large rough slab of unpolished stone, somewhat like a huge mill-stone, which, with the walls, is smeared in places with red pigment, and flowers are inserted in the cracks. This stone is said to have been disturbed by Mansúr Khán, Rajah of Karnao, in search of treasure, a legend stating that untold wealth lay hid beneath; his exertions, however, were unsuccessful.

Though exhibiting all the peculiar characteristics of the Arian order of architecture, the general effect of the Sharidi temple is ponderous, and wanting in elegance.

This fane seems to be venerated by Hindús and Mohamedans alike, the ministering priest stating that whoever approaches it with a pure heart, whatever his religion, obtains the fruition of his petitions.

SHARKOT—Lat. 34° 34′. Long. 73° 56′. Elev.

A village in Lower Drawár, situated on the right bank of the Kishen Ganga. It lies in a gorge which is traversed by a torrent known as the Mia Sahib-ka-katta.

Opposite the village on the left bank of the Kishen Ganga is a remarkable perpendicular cliff, which is called Asi, from its supposed resemblance to a woman's mirror-ring.

Sharkot contains a masjid, and about 20 houses inhabited by zemindars, including three lambardars, a mochi, a múlla, a carpenter, and a blacksmith. A little corn is grown, but most of the valley is devoted to rice cultivation, the upper portion being irrigated by means of a wooden aqueduct, which taps the stream at a higher level.

SHARTALLA—Lat. 33° 13′. Long. 75° 7′. Elev.

A village in the Batal district, lying on the right bank of the Chandra Bhága; it is situated on the path between Riassi and the Banihál pass. The limestone strata at this place attract attention by their being raised up perpendicularly; and there is also a safe bridge over a very narrow but fearful chasm, or fissure, 100 feet in depth perpendicularly, in which a torrent is heard, but scarcely seen, in its way to join the Chandra Bhága. (*Vigne.*)

SHENKARGARH or PANZAL MULLA—Lat. 34° 10′. Long. 74° 15′. Elev.

The name of a small fort on the right bank of the Jhelam, opposite Naoshera. It lies about 10 miles south-west of Baramúla, on the road towards Mozafarabad. (*Hügel.*)

SHERRIT—Lat. 34° 10′. Long. 73° 52′. Elev.

A small village situated on the left bank of the Jhelam, about midway between Hatian and Chakoti. Supplies are not procurable. (*Allgood.*)

SHEWA—Lat. 33° 8′. Long. 75° 38′. Elev.

A large village in Badrawár, containing about 25 houses, inhabited by a mixed population of Hindús and Mohamedans, situated above the right bank of the Nerú stream, on the flat top of the spur which slopes down towards the Chandra Bhága.

The broad face of the spur on which the village stands is almost entirely cultivated.

SHIKARA—Lat. 34° 45′. Long. 73° 46′. Elev.

The name of a pass over the water-shed between Khágán and the valley of the Kishen Ganga. It lies near the source of the Jagran stream.

This pass is said only to be practicable for four months in the year, and is but little frequented.

SHÍSHA NÁG—Lat. 34° 5′. Long. 75° 33′. Elev.

A small lake situated at the north-eastern extremity of Dachinpára, in a long valley or marg far above the region of forest enclosed by lofty snow-clad mountains. It lies chiefly in a punch-bowl formed by the nearly perpendicular precipices of a limestone ridge, whose strata up to the summits are as much twisted and distorted as those of the hills about Shahabad, rising from the plain of Kashmír, and with which they were most probably once upon a level, having been formed, to all appearance, during the same periods of time.

The Shísha Nág is about a mile long and half a mile broad; it is connected with a small lake called the Zamti Nág, which is fed by an enormous glacier situated under three remarkable peaks, and from this latter lake the peculiar colouring matter of the Lidar river seems to be derived.

A glacier stream called Gratinúra flows into the north-east corner of the Shísha Nág, and up this stream the road to Amrnáth lies.

This lake is held in great reverence, and is annually visited by throngs of pilgrims on their way to the Amrnáth cave, who perform their ablutions in its sacred waters.

There are no habitations near, nor is wood procurable, but the grassy valley affords ample space for encamping. (*Vigne—Montgomerie.*)

SHOKARDÍN ZIÁRAT—Lat. 34° 22′. Long. 74° 34′. Elev.

The shrine of Baba Shukarúdín, a venerable Rishi, and one of the disciples of the great Shah Núr-ú-dín, occupies the summit of the higher of two eminences at the extremity of the spur which runs down from the mountains on the west side of the Wular lake. The hill is about 700 feet high, and may be ascended on horseback.

The ziárat is an old and dilapidated building of the usual kind, but it commands a splendid view of the western portion of the valley. (*Moorcroft—Ince.*)

SHOPARI—Lat. 33° 53′. Long. 74° 48′. Elev.

A village in the Nagam pargana, situated about 3 miles north-west of

Chrár. It consists of a cluster of about seven houses, and is connected with the hamlet of Narpari, lying about half a mile to the south, by a grove of pollard willows.

SHOWRA—

The name of one of the eight parganas in the Shupian zillah of the Miráj division of Kashmír. It comprises the low lands lying between the Naonagar and Zainapúr wudars, on the west side of the Jhelam.

The tehsíl station is at the village of Litar.

SHRÁKOWÁR—Lat. 34° 12′. Long. 74° 29′. Elev.

A village in the Kruhin pargana, situated on the left bank of the Ningil stream, on the west side of a narrow ridge about 6 miles south of Sopúr, on the road towards Kountra and the Gulmarg. It contains a masjid and two ziárats, of which that of Syud Mohamed Rúmi is the larger; also some water-mills. The inhabitants number eight families of Mohamedan zemindars, eight grass-cutters in the employment of the government, and a Sikh sepoy.

The village is surrounded by rice cultivation. The most convenient place for encamping is in the orchard on the west side.

The Ningil stream is fordable, being very shallow; it is also usually bridged just south of the village.

SHRALGÚND—Lat. 34° 29′. Long. 74° 28′. Elev.

A village in the Loláb valley, near Lalpúr. It almost meets Radanág, the two villages occupying a long narrow strip of land, with fields on both sides. (*Montgomerie.*)

SHÚA—Lat. 33° 10′. Long. 75° 32′. Elev.

A small village in Kishtwár, situated on the hill side, about 6 miles north-west of Doda, on the road towards the Brari Bal pass. It contains only three houses, inhabited by two families of Hindús and one of Mohamedans; but there is extensive cultivation, and many shady trees about the place.

The neighbouring hamlet of Shungera, situated on the spur midway between Shúa and Badjaran, is inhabited by three Hindú families.

SHUKRÚ—

The name of one of the eight parganas in the Shupian zillah of the Miráj division of Kashmír. It comprises a district lying a few miles to the north of Shupian.

SHULIPÚRA—Lat. 33° 59′. Long. 74° 44′. Elev.

A village in the Dansu pargana. It lies on the direct road from Srinagar towards Drang and the Tosha Maidán pass.

SHÚNGALPÚR—Lat. 33° 58′. Long. 74° 35′. Elev.

A large village situated at the foot of the forest-clad hills on the west side of the Bangil pargana. It contains a masjid and about 30 houses.

SHUPIAN—Lat. 33° 44′. Long. 74° 53′. Elev.

A town of some magnitude on the south-west side of the valley of Kashmír. It is situated on the right bank of the Rembiára, a wide but shallow stream, and lies about 29 miles south of Srinagar, on the high road which crosses the Pir Panjál pass.

It is likewise the point of departure for the roads lying over the Búdil and Goláb Garh passes; Dowal, on the south side of the latter, is distant three marches, about 31 miles south-east of Shupian; Islamabad lies about 20 miles due east, and is usually reached in two marches.

Shupian gives its name to one of the three zillahs in the Miráj division of Kashmír, and is the tehsíl station of the Batu pargana, within which it is

situated; it was called Shahrah, or the king's highway, in the time of the Moghuls. Dr. Elmslie estimates the population at 6,000, which would seem to be rather under than over the mark, as there are said to be between 2 and 3,000 houses, including about 100 shops in the bázár. The inhabitants are almost without exception Mohamedans, the small Hindú community occupying the suburb of Butpúra, on the north side of the town.

Shupian is a *kusaba*, or market place, and contains a small garrison; it still forms the chief depôt for those products of Kashmír which are destined for the Panjáb, and was once a place of very great importance, and the residence of a *malek* or sub-governor. It is now, comparatively speaking, a miserable place, bearing the impress of having once been a thriving town. Its dwellings, now chiefly in ruins, are but the remains of what were once houses of two or three or four stories in height, with gable-ends and sloping roofs of wood. Large sheets of birch-bark, which is nearly impervious to moisture, are laid over the rafters, and over these is spread a mixture of earth, which is often planted with flowers. The walls are built of brick, burnt or sun-dried, and secured in a frame-work of wood, as a prevention against the effects of an earthquake.

The houses are usually separate, with small gardens between them; orchards of standard fruit-trees are frequently attached to them, and in their proper seasons, mulberries, apples, pears, peaches, apricots, and roses are to be had in abundance.

The hill of Shupian, or Lahan Tar, rises from the plain about 1½ mile from the town. It is composed of trap, and is about 350 feet above the level of the plain, and is conspicuous from almost every part of the valley, and the more so on account of the clump of fir trees on its summit. A fine view of the valley, hardly broken throughout its whole length of 90 miles, may be obtained from the top.

There is much rice cultivation in the vicinity of Shupian, and the country is everywhere intersected by irrigation channels. A short distance to the south-west of the town, on the road to Hirpúra, stands a very picturesque mosque, which, as the pattern is common throughout the valley, may here be described. It partakes of the aspect and architecture of the pagoda of China; but the slope of the roof is straight, instead of being concave. Its basement, 10 to 20 yards square, is of stone or wood, raised a few feet from the ground, and on which are ranged 8 or 10 pillars deeply grooved, and having their bases and capitals enveloped in fantastically shaped leaves.

The Saracenic arches and cornices are elaborately carved, and bearing pendulous ornaments in the Chinese fashion. The interior building is also four-sided, and is generally a beautiful specimen of wood-work. The windows and doors are Saracenic, with rich lattice-worked panels instead of glass. The roof, or roofs—for there are two or three—may be pronounced Tuscan, rising one above the other, each being less than the one below it; and the top is surmounted by a much smaller cluster of little pillars, over which is another little Tuscan roof, and a conical spire, and a brazen ornament, like an inverted basin, on the shaft of a weathercock.

On the south side of the town there is a bungalow for the accommodation of travellers; ample space may also be found for encamping. Supplies of all kinds are usually abundant. (*Vigne—Allgood—Montgomerie.*)

SHU'TRU'—Lat. 33° 38'. Long. 75° 25'. Elev.

A small hamlet, containing two houses, situated on the west side of the Nowbúg Nai, at the mouth of the little valley leading to the Harikan Galli, which is traversed by the path to Shángas, in the Kuthár pargana.

There is also a path through the hills from this village to Sof, in the Bring valley.

SHU'TZ—Lat. 34° 8'. Long. 74° 32'. Elev.

A village in the Bangil pargana, situated in a clump of trees on the south side of the path between Patan and Khipúr, about a mile to the east of the Chandarsir hill. It contains two masjids and the ziárat of Pir Shuk Sahib, and about 20 houses inhabited by Mohamedan zemindars, including two blacksmiths, two Pir Zadas, two dúms, and a múlla. The patwari is a Pandit.

There is said to be a small spring in the village.

SHUWA—Lat. 34° 22'. Long. 74° 30'. Elev.

A village situated in a little valley at the foot of the mountains, on the north side of the Zainagir pargana, of which it is the tehsíl station. With the exception of Tajjar, it is the only place in the pargana where rice is grown.

SIND—

The name of a long and narrow valley opening into the north side of Kashmír, a few miles north-west of the city of Srinagar. It lies between long. 74° 50' and 75° 30', and extends from the village of Ganderbal, in the Lár pargana, which comprises the whole of the lower portion of the valley, to the Zojji-la pass on the east, a distance of about 58 miles; its breadth varies from a few hundred yards to about half a mile. It owes its name to the river Sind, which rises in the mountains at the eastern extremity, and near the cave of Amrnáth. To those who by inclination or necessity are chained to the high roads, the upper part of the Sind valley, above the village of Gagangir, gives the best idea obtainable of the grandeur of the mountain scenery of Kashmír. On either side are lofty mountains, whose tops are usually covered with snow, whose sides, more or less precipitous, are clothed with large forests of pine, and whose feet are lined with walnut, chestnut, cycamore, and many other kinds of trees.

Several smaller valleys open into it, which are traversed by streams running down to mingle with the waters of the Sind. Numerous small villages are scattered near the banks of the river, and they are surrounded by patches of cultivated land: in other parts the ground is carpeted with rich grass, or shaded by wild fruit-trees, as peaches, apricots, apples, pears, grapes, and plums.

The climate of this valley is considered the healthiest in Kashmír, and it is a favourite resort for the upper classes of native society during the malarious months of July and August; its fruits also, especially the grapes, are very highly esteemed.

At the eastern end of the valley above the village of Gúnd-i-sur Singh, supplies and coolies can be obtained to a limited extent, and with much difficulty, as the villages are small and poor.

The Sind valley is traversed by the Ladák road, which is practicable for horses, and forms the great highway between Kashmír and Central Asia; it lies along the foot or sides of the mountains, usually close to the river, and by the right or left bank, according to the state of the bridges, but

mostly by the right bank; both are, however, practicable as far as a forest called Munnihoi, which is situated above Gagangir on the left bank.

During the winter the climate of the Sind valley is rigorous, and snow falls to a great depth. Above the village of Gagangir the river is said to be completely frozen over, and its icy surface then forms the highway; but travellers take the precaution of moving in large parties, and do not advance until the passage has been reported clear. Below Gagangir the river may, it is said, be forded during the winter months.

SIND—

This river is formed by two streams, which unite at Baltal towards the eastern extremity of the valley of the same name.

The northern and smaller of these streams rises on the slope of the Zojji-la pass, and flows in a south-westerly direction towards Baltal, where it is joined by the drainage of the lofty mountains and glaciers forming the northern boundary of the Dachinpára district. The united waters form an impetuous torrent, which flows over a rocky bed in a westerly direction through the Sind valley, and down which large quantities of timber from the adjacent forests are floated to Gandarbal. It receives in its course numerous tributaries from the adjoining mountains, the principal being the Kanknai, which joins the Sind near the village of Kijpara, in the Lár pargana. On reaching the Kashmír valley the river bends towards the south-west, and empties itself into the Jhelam at Shadipúr, lat. 34° 11′, long. 74° 43′, a few miles above the Manas Bal lake. The Sind river is about 100 yards wide at its mouth, and varies in depth from 3 to 18 feet; it is navigable from Shadipúr to Gandarbal in the early part of the season, the journey occupying about 4 or 5 hours.

In its course through the Sind valley the river is crossed by numerous bridges, the high road towards Drás lying along its banks.

During the winter, which is very severe in this locality, the river is said to be entirely frozen above the village of Gagangir, to the west of which place it then becomes fordable.

Below Gandarbal the river abounds with fish, but owing to the very low temperature of the water, they do not take readily, except during the height of summer. (*Vigne—Ince.*)

SINGPU'R—Lat. 34° 9′. Long. 74° 40′. Elev.

A village in the Bangil pargana, situated near the left bank of the Suknág river, about 4 miles east of Patan, by the road towards Srinagar.

The inhabitants comprise 15 families of Mohamedan zemindars, a dúm, múlla, mochi, a cowherd, and a carpenter, and one Pandit, who is the patwari.

Rice is extensively cultivated about the village.

SINGPU'R—Lat. 33° 28′. Long. 75° 37′. Elev.

A small village consisting of seven or eight scattered houses, situated above the left bank of the Kasher Khol stream, on the Kishtwár side of the Marbal pass. It lies about 32 miles north-west of the town of Kishtwár, and 42 miles south-east of Islamabad.

Travellers cannot depend upon obtaining supplies at this hamlet. (*Hervey—Allgood.*)

SINZI—Lat. 33° 32′. Long. 75° 25′. Elev.

A small village situated on the right bank of the Tansan stream, near the

southern extremity of the Bring valley. It lies about 25 miles south-east of Islamabad, on the road towards Kishtwár, by the Marbal pass.

Owing to its proximity to the neighbouring hamlet of Lowar, the two villages are frequently called Lowar Sinzi. A few supplies and coolies obtainable. (*Allgood—Mackay.*)

SIOWA—

The name of the river formed of the drainage of the whole of the northern portion of the Basaoli district, which flows into the Rávi, lat. 32° 37′, long. 75° 58. It is a deep and impetuous stream of cold clear water, and is not usually fordable in the lower part of its course. The road between Basaoli and Badrawár follows the northernmost branch, crossing the stream by a rough bridge below the village of Sertal, where there are likewise said to be fords. There is a good bridge at Bani, and a ford just below it. A thermometer immersed in the stream below Sertal (19th May) registered 55° to 85° in the air.

SI′R—Lat. 33° 47′. Long. 75° 17′. Elev.

A large village in the Kaurpara pargana, of which it is the tehsíl station.

It is surrounded by fine trees, and lies a little distance from the left bank of the Lidar, about 7 miles north-east of Islamabad, on the road towards Eishmakan. (*Ince.*)

SI′R—Lat. 33° 58′. Long. 75° 7′. Elev.

A village in the Wúllar pargana, situated at the foot of the spur on the north-side of the Wastarwan mountain. It contains a masjid, and six houses inhabited by zemindars.

SI′R—Lat. 34° 16′. Long. 74° 29′. Elev.

A large village in the Kruhin pargana, situated on high ground near the left bank of the Jhelam, a few miles south-west of Sopúr. It is divided into three divisions, and contains a population of 47 families of Mohamedan zemindars, 3 Pandits, 2 múllas, 3 dúms, 2 mochis, a cowherd, a blacksmith, and a carpenter. Both corn and rice are cultivated in the neighbourhood.

SIRAI—Lat. 34° 4′. Long. 74° 30′. Elev.

A village in the Bangil pargana, containing about 10 houses; it is situated in the bed of the stream about 3 miles north-east of Firozpúr.

SIRAZ—

The name of the district lying on the west side of the province of Kishtwár. It is drained by the Lider Khol stream, and is traversed by the path leading from Doda towards the Brari Bal pass.

SIRDA′RI—Lat. 34° 46′. Long. 74° 41′. Elev.

A village situated on the right bank of the Kishen Ganga, towards the western extremity of Gúrais.

The houses having once been carried away by the river when in flood, are now built on a bluff above the right bank of a small stream, which is crossed by a bridge just below the village.

The inhabitants number seven families of Mohamedan zemindars, a múlla, a dúm, and a shepherd.

When the crops are in the ground, the space available for encamping is very limited. The road, which has followed the course of the Kishen Ganga, ends at Sirdári, that part of the valley lying between Sirdári and Sharidi in Upper Drawar being impassable, and almost entirely uninhabited.

SIRIGBAN BÁGH—Lat. 34° 12'. Long. 74° 43'. Elev.
A garden situated about three quarters of a mile from the right bank of the Jhelam, just north of the junction of the Sind.

Baron Hügel describes it as a large pleasure ground laid out in the Indian taste, ornamented with large beds of flowers, and numerous pavilions adorned with all that caprice could desire, or money purchase.

Though never completed, the garden is now falling to ruin; it was made by Surij Báhri, who was summoned to Kashmír by Moti Rám, the first viceroy under Ranjit Singh, to superintend the new partition of the valley into parganas. It probably marks the site of the once famous city of Parihasapur, of the marvels of which the native legends speak so highly.

This city was built by the great conqueror Lálitaditya, who reigned from A. D. 714 to 750; it was adorned with many fine temples and monuments; among others, with a pillar cut out of one stone, 24 yards high, at the top of which stood the image of Gáruda, half man, half eagle. Sikandar Budh Shikan probably destroyed it, but several fragments were seen in 1727 by Mohamed Azím. Immense images of gold, silver, and other metals also adorned the interior, but all traces of this splendour have disappeared. (*Hügel.*)

SIROLE BÁGH.—Lat. 33°. Long. 75° 45'. Elev.
A government garden and village, situated on the right bank of the Nerú river, about 2 miles north-west of Badrawár.

The inhabitants are chiefly Hindús, and number 16 families. The Wazirs Buddunjú and Nowrung, who were in the service of the Maharajah of Kashmir, and are now his pensioners, reside in this village.

The Nerú is bridged below Sirole Bágh.

SIRPATI—Lat. 32° 42'. Long. 75° 51'. Elev.
A village in the district of Basaoli, situated on the slopes of the mountains about 2 miles south-east of Bani. It contains five or six houses inhabited by Hindús, and is surrounded with cultivation.

SIÚL—Lat. 34° 20'. Long. 74° 28'. Elev.
A village in the Zainagir pargana, situated near the left bank of the Pohru river, about 5 miles north-west of Sopúr, by the side of the road leading towards the Loláb valley and Shalúra. The river is usually fordable at this point, but when in flood, a ferry boat plies.

Just to the north of the village there is a deep nala, which is bridged.

Siúl contains a masjid, and about 25 houses inhabited by zemindars. Some fine trees shade the village and the ziárat of Baba Sahib, which lies by the side of the path.

SOF—Lat. 33° 37'. Long. 75° 21'. Elev.
A village situated on the north side of the Bring pargana, at the mouth of a little valley, which is traversed by paths leading into the Nowbúg Nai and to the Kuthár pargana. It contains some shady trees; among them a very fine chunar, measuring more than 26 feet in girth at 6 feet above the ground.

The village of Sof is famous for its iron-works. Vigne was informed that veins of lead, copper, silver, and even gold were known to exist in the long grass-covered hills in the neighbourhood; but the iron alone is worked.

The lead is found in very small quantities in an oxyde. Copper, he was told, was found in five or six places, and silver with it, but the veins have

not been worked since the time of Abdúlah Khán, Governor of Kashmír, who made himself independent of his master, Timúr Shah, of Kábul.

The emperor Jehangir granted these mines to a private individual, but in the time of the Patáns they had devolved upon the Amír.

The rock in which the ore is found appears to be of limestone. The mines, which are not sunk vertically, but run horizontally into the side of the hill, are situated on the bare slope of a grassy mountain, from which the rock crops in places. They lie to the west of the village, the nearest at a distance of about a mile and a half, and extend in a line up the hill side at intervals of not more than three or four yards apart; there is nothing to mark their position but a small heap of rubbish at the mouth.

To enter the mine first reached, it was necessary to let oneself down perpendicularly about 8 feet, and bending under a rock, a further descent of 10 or 15 feet was made by muddy steps beneath a ceiling of smooth rock; the mine then shelved down gradually into the hill side; here and there were perpendicular drops of a few feet, where steps were made with branches of trees. The total length of the gallery may be supposed to have been about 50 yards; the width of the passage was never more than 3 feet, the height being about as much, but in places the roof was so low as to necessitate dragging oneself along on hands and knees; at the extreme end the movements of the miner were facilitated by a hole dug for his legs. Gallery frames are not used, but at intervals the sides of the roof were supported by rough branches of trees.

Accidents in the mines are exceedingly rare, but now and then occur, either from the roofs falling in or from asphyxia. Explosions from fire-damp are unknown, which is probably owing to the very limited extent of the mines, which are never carried far from the surface, but radiate in several directions from one entrance.

The miners use an ordinary *dewa*, that is, a wick placed in a saucer of oil, to light them at their work. The tools employed are few and simple, consisting of two hammers, one with a blunt and heavy head, the other pointed and lighter; there is also an axe required for clearing away the surface jungle and cutting wood for charcoal, and a small double-headed flat hammer, which is used for pounding the ore.

Three men are employed in each mine or gallery; the first mines, the second collects the ore in baskets, which the third conveys to the mouth of the pit. An ancient man, called the *ustád* or master, selects the spot where new mines are to be commenced on the old ones becoming exhausted. The present holder of the office is said to be nearly 100 years old.

The Mokuddum distributes to each man his claim or allotment; some claims have been worked 30 years by the same family.

The day's yield is carried home by the miners on their backs in stout wicker baskets, and is stored in a shed attached to the house.

The charcoal used in the furnace is either prepared and carried by the miners themselves, or they employ coolies to bring it from the forest. The mining season commences in June, and continues until the falls of snow in November put a stop to the operations. The four winter months are devoted to smelting the ore which has been collected during the summer and autumn; in the spring, mining pursuits are suspended, and the inhabitants of the village devote themselves to agriculture, preparing for the rice crop, upon which, equally with their other gains, their subsistence depends.

The operation of smelting the ore is thus performed: In the rough timber shed in which the iron has been stored together with supplies of charcoal, is a furnace in the shape of a small chimney, about 3 feet high and 18 inches in diameter at the top, widening towards the base; in addition to the opening in front of the bottom of the furnace to permit of the escape of the fused metal, there is an air-passage at each side, in which a pair of bellows is worked.

The ore having been reduced to the consistency of fine gravel is mixed with a flux formed of an equal part of a gamboge-coloured ochre, which is found in profusion in the surrounding hills at no great distance from Sof. Should iron of superior quality be required, the proportion of the flux mixed with the ore is increased from equal parts to one and a half to one. The ore and furnace being prepared, the process is continued as follows: three baskets full of charcoal are first emptied into the furnace, and then two seers of the ore and flux; over this again are placed charcoal and ore in alternate layers of 6 seers each, until the furnace is full. The fire is then lighted and maintained for 24 hours, the furnace being replenished with a trák (6 seers) of charcoal and of the prepared ore alternately. When fused, the clean iron, on escaping from the furnace, sinks to the bottom, and the refuse remaining on the top is raked off. The out-turn is about 12 tráks or 72 seers of clean iron.

The Mokuddum has a contract with the government, whereby he engages to supply 800 kharwárs of iron (11,520 lbs.) annually; three-quarters of this amount he calculates on obtaining from the Sof mines, and the remainder from Kotair and Pushrú, in the Kuthár pargana. Should there be any surplus, the amount, if considerable, is put by to meet next year's engagement; if otherwise, he tries to dispose of it on the spot.

The nominal price paid by the government is Rs. 25 (chilki) per kharwár; but the contractor states that out of this sum only Rs. 14 reach his hands, the rest being swallowed up in fees and dues. From the balance which remains to him, the miners are paid by two annual disbursements. In the beginning of spring, ponies are sent to transport the iron which has been prepared during the winter, to the boats which convey it to Srinagar, where it is either used for state purposes, or sold at the rate of 4 seers for a chilki rupee.

The iron-works at Sof are the most extensive in Kashmír, and the quality of the ore raised at this place and in the neighbouring mines in the Kuthár pargana is said to be superior to that found in any other part of the valley.

SOGAM—Lat. 34° 30'. Long. 74° 25'. Elev.

A considerable village beautifully situated on the southern slopes of the Loláb valley, about 3 miles west of Lalpúr.

Moorcroft states that the houses are mostly constructed of small trees coarsely dove-tailed together, and coated with rough plaster inside. A flat planking is laid over the top, resting on the walls, and above that a sloping roof, open at the ends, the space being either filled with dry grass or serving to give shelter to the poultry. The interior is divided by partitions of plastered wicker-work into three or four small, dark, and dirty apartments; he further adds that the inhabitants were almost in a savage state; the men were in general tall and robust, the women haggard and ill-looking.

This village was at one time the capital of the pargana; even now the houses are very far apart, covering more ground than Lalpúr. (*Moorcroft—Montgomerie.*)

SOL—Lat. 33° 13′. Long. 76 16′. Elev.

A village of some size, situated on the right bank of the Chandra Bhága river, between Golábgarh and Ashdari, on the road from Kishtwár to Lahaul. Beneath the village there is some cultivation.

Supplies and coolies are procurable. (*Allgood—Mackay.*)

SOMBAL—Lat. 34° 14′. Long. 75° 7′. Elev.

A small dirty village in the Sind valley, containing a masjid and five houses, surrounded with rice fields; it is situated on the left bank of the river.

SOMBRUN—Lat. 33° 42′. Long. 75° 18′. Elev.

A small village in the Kuthár pargana, situated about 2 miles east of Achibal; it contains a masjid, and about six houses inhabited by zemindars.

There is a spring which rises near the shrine of Syud Nizám-ú-dín Bagdadi, a saint who is supposed to have died here more than 400 years ago.

The village is shaded by some fine poplar trees.

SONA GALLI—Lat. 33° 42′. Long. 74° 7′. Elev.

The name of a pass in the range of hills lying to the south of Púnch, which is crossed by the direct path between Púnch and Kotli. This road is described as being rough and steep, and very little used.

SONAMARG—Lat. 34° 18′. Long. 75° 21′. Elev.

A small village in the Sind valley, situated on the right bank of the river, at a distance of 58 miles north-east of Srinagar. There are four houses in the village, and three others in the ravine about it. The Sonamarg, a beautiful undulating grassy plain, lies to the west, stretching for about 3 miles along the left bank of the river. The marg, which is triangular in shape, with the apex towards the east, is encompassed by lofty mountains, which are usually robed in snow, a magnificent grey peak of limestone at the north-east end rising far above the other mountains in its vicinity.

The wooded spur of the Dorun Nág separates the marg on the south side from the pretty little valley of Tajwas, which is drained by an icy torrent, and has some fine glaciers above its southern side.

Several small springs bubble up in different places in the meadow.

The pleasantest spots for encamping are at the foot of the spur on the south side, or in the fringe of forest which bounds its western extremity. Supplies and coolies are obtained with very great difficulty, owing to the sparseness of the population, the only habitations in the neighbourhood, besides those already mentioned, being four houses in a wretched hamlet called Shutter Karri, situated just above the Mair bridge on the left bank of the Sind, below the western extremity of the marg, and three houses at a place called Lashiputhur, lying some little distance up the course of the Nichinai stream.

The air is always fresh and cool.

13th July	...	Ther.	6 A. M. 55°;	6 P. M. 65°.
14th „	...	„	5-30 A. M. 56°;	7-30 P. M. 65°.

The Drás road traverses the plain, crossing to the right bank of the river by a *kadal* bridge at its eastern extremity, below the village of Sonamarg.

The Tilail valley may be reached by a footpath from the west end of the marg; the distance is five marches: there is also said to be a path from the Ibrahim Khán Ghari, near the village of Sonamarg, which crosses the range by the Niligrar and Nilinai valleys, joining the road between Tilail and Drás.

SONAMULA—Lat. 34° 28′. Long. 74° 12′. Elev.

A small village containing four houses inhabited by zemindars, situated at the edge of the forest, about 3 miles south-east of Shalúra, to the west of the road leading towards Sopúr.

SONÁSA'R NA'G—Lat. 34° 4′. Long. 75° 31′. Elev.

A small lake situated amid the mountains at the north-eastern extremity of Dachinpára, about 2 miles south-west of the Shísha Nág. It lies midway between Palgam and the village of Suknis, in the Maru Wardwan valley, the path traversing its western bank. (*Montgomerie.*)

SONBAI—Lat. 32° 53′. Long. 75° 49′. Elev. 12,418 feet.

The name of a lofty mountain in the range forming the boundary between the province of Badrawár and the hill state of Chamba; it lies between the Chatardhar and Padri passes, and its summit is usually covered with snow.

The natives have a legend that in by-gone ages a stream flowed from this mountain, in which gold was found, but that another mountain fell on the top of it, and though the source may still be traced, it yields no gold.

SONGGU—Lat. 33° 31′. Long. 75° 19′. Elev.

A small village in the Shahabad valley, situated on the stream which flows from the Vetarittar springs, about 3 miles north-west of Vernág.

SOPU'R—Lat. 34° 17′. Long. 74° 31′. Elev.

A large town built upon both banks of the Jhelam, a few miles below the spot where it leaves the Wular lake.

It is the ancient Surapúra founded in the reign of Avanti Varmma by his minister Sura, on the site of the still more ancient Kámbuva.

It is connected with Srinagar by the Norú canal, which was constructed in very early time to avoid the necessity of crossing the dangerous Wular lake through which the main stream of the Jhelam flows.

The journey by boat from Sopúr to Srinagar occupies about 14 hours, and to Baramúla about $3\frac{1}{2}$ hours, the return passage taking nearly twice as long.

The Karnao valley may be reached from Sopúr by a path through the Tútmari Galli, or by way of Shalúra and the Nattishannar Galli, which is the route usually adopted. The distance by land from Sopúr to Bandipúr is about 16 miles, and the road is mostly smooth and level, following the northern shores of the Wular lake.

There is likewise an excellent road to the Gulmarg, which lies on the slopes of the mountains about 17 miles to the south-west; it is considered two stages.

Sopúr contains about 1,500 houses in all, and a large bázár; among the population are a few shál-báfs and numerous artizans and traders. With the exception of thirty families of Pandits and other government servants, the inhabitants are all Mohamedans. The houses are much dilapidated, and the streets narrow and crooked.

Sopúr is the tehsíl station of the Telgam pargana, and likewise contains a thana; the residence of the thanadar is in the fort. That portion of the town lying on the left bank of the river is built on the narrow strip of high ground by the water's edge, and is surrounded by a morass.

The two portions of the town are united by the bridge, about 200 yards long, which has lately been rebuilt; it is supported by three wooden piers, and is approached on the north side by a masonry causeway, and the abutments are of the same material. Dr. Ince states that the average depth

of water beneath is 28 feet. The entrance of the bridge on the south side is through a large brick building, the upper stories of which are occupied as government offices; the fort lies at the other end; it is of the usual quadrangular form, with a bastion at each corner and one in the middle of the west face; the walls, which are loopholed, are about 25 feet high; on the sides towards the town it is surrounded with a shallow belt of water communicating with the river. Maiter Sher Sing is the present killadar, and the garrison is said to number about 30 men; the tehsíldar and his establishment likewise reside in the fort.

Below the bridge, on the right bank, there is a Hindú temple, with a large *lingam* outside it, and nearly opposite on the other side of the river there is a pretty mosque with gilded spires.

Sopúr contains a custom house; and there are numerous and extensive government granaries, especially on the right bank of the river.

The *baradari* is situated about half a mile north-east of the town, in the suburb of Chinkipúr, on the right bank of the river; and to the south-west of the same side of the town there is a government garden called Hari Singh Bágh, which contains a well; but the water is said to be bad.

SORTUNG—Lat. 34° 3′. Long. 74° 52′. Elev.

A village situated on the left bank of the Jhelam, a few miles south-east of Srinagar.

There are some fine chunar trees by the edge of the stream, shading the shrine of Zair Máj-i-Húnd.

SOWAND—Lat. 33° 8′. Long. 75° 37′. Elev.

A small village in Badrawár, containing about six houses, situated on the right bank of the Chandra Bhága, just above the junction of the Nerú; it lies near the foot of the spur in the angle formed between the two streams.

The Nerú is bridged below the village.

SRINAGAR—Lat. 34° 5′. Long. 74° 50′. Elev. 5,250 feet.

The capital of Kashmír, is situated on the river Jhelam, about midway from either end of the valley, to the west of a spur which juts down from the chain of mountains forming its northern boundary.

Forster records that when he visited the city it was known by the name of the province at large; its present appellation is generally supposed to signify "the town of surya, or the sun," or it may be derived from Srí, or Shrí, a title of Lakshmi, the wife of Vishnu, and goddess of prosperity, and mean the 'fortunate city.'

The town is built on a strip of dry ground, which stretches north and south, and is intersected by the Jhelam; on the other sides it is environed by shallow lakes and swamps.

The banks of the river are low, and the ground on which the city stands is level. The Jhelam makes a long bend through the town, and it is likewise intersected by numerous canals and water-courses.

The Hari Parbat hill, which is crowned with a fort, dominates the city from its north-east corner, and it is likewise commanded from the south-east at a distance of about 2 miles by a rocky eminence called the Takht-i-Sulaimán.

The town extends for about 3 miles along both sides of the Jhelam, being little more than a mile across at its broadest point; the greater portion is situated on the right bank of the river.

The following table shows the number of marches and the estimated distance in miles from Srinagar to some of the principal places:—

To	Number of marches.	Estimated distance in miles.	Remarks.
1. Baramúla ...	2	31	By road; journey by boat occupies about 14 hours.
2. Bhimber ...	13	150	By the Pir Panjál pass.
3. Islamabad ...	2	35	By road; journey by boat occupies about 28 hours.
4. Jamú ...	15	155	By the Banihál pass.
5. Jhelam ...	15	192	By Púnch.
6. Kishtwár ...	7	109	By the Marbal pass.
7. Léh ...	19	254	By the Drás road.
8. Mozafarabad ...	8	114	By the right bank of the Jhelam.
9. Mari ...	12	135	By old road; by new road, 13 marches.
10. Shupian ...	2	29	
11. Siálkot ...	18	195	By the Pir Panjál pass.
12. Simla ...	39	471	By Kulu, Chamba and Bhadrawár.
13. Simla ...	31	362	By Kangra and Chamba.
14. Skardo ...	11	150	By Deosai.
15. Skardo ...	19	240	By the Drás road.
16. Sopúr ...	2	30	By road; journey by boat occupies about 10 hours.

The town of Srinagar has been likened to an eastern Venice, the place being intersected with canals in every direction, and the houses built out of the water.

They are chiefly constructed of unburnt brick-work, built up in frames of wood; the walls seldom exceed a single brick in thickness, so that, but for the wooden frame-work, these habitations would not be very safe; they are generally two or three stories high, and are mostly in a neglected and ruinous condition with broken doors or no doors at all, with shattered lattices, windows stopped up with boards, paper, or rags, walls out of the perpendicular, and pitched roofs threatening to fall.

The roofs are formed of layers of birch-bark covered with a coating of earth, in which seeds dropped by birds, or wafted by the wind, have vegetated, and they are constantly overrun with grass and flowers.

The houses of the better class are commonly detached and surrounded by a wall and gardens, which latter often communicate with a canal.

The condition of the gardens is no better than that of the building, and the whole presents a striking picture of wretchedness and decay.

The general character of the city of Srinagar is that of a confused mass of ill-favoured buildings, forming a complicated labyrinth of narrow and dirty lanes badly paved, and having a small gutter in the centre full of filth, banked up on each side by a border of mire.

There are several market places and bázárs in the city; that called the Maharáj Gunj has lately been constructed; it is a large quadrangle situated near the right bank of the river above the Haili Kadal, or fifth bridge, and contains the shops of the jewellers, silversmiths, and other tradesmen with whom European visitors usually deal.

The poplar avenues form a remarkable feature in the environs of Srinagar; that known *par excellence* as the poplar avenue is on the right bank of the Jhelam, between the south-east corner of the city near the Amíri Kadal and the canal at the foot of the Takht-i-Sulaiman hill. It was planted by the Sikhs, and is rather more than a mile long. Dr. Ince gives its average width as 56 feet, and states that it contains in all 1,714 trees, of which 1,699 are poplars and 15 chunars.

There is another celebrated avenue on the left bank of the Jhelam, from near the west end of the Amíri Kadal to the village of Wáhtor on the road to Shupian; it is about 7 miles long and 12 yards wide, lined with trees on both sides all the way; these are chiefly poplars, and most of them were planted by the Wazir Pannú in the year 1864.

An avenue of poplar trees likewise connects the open space to the south of the Sher Garhi with the bridge which crosses the Dúdh Ganga below the suburb of Batmalu. There are numerous gardens on the outskirts of the city, more especially on the banks of the Jhelam. The Dilawar Khán Bágh, which was laid out originally by a Pathán of that name, is on the Mar canal, near the Brari Nambal, in the northern portion of the town; it contains two small summer houses, which used to be appropriated to European visitors: here Baron Hügel, Dr. Henderson, and Mr. Vigne lived during their stay in Srinagar in the winter of 1835.

Opposite the Sher Garhi, on the right bank of the river, is a small square enclosure, containing three or four fine chunar trees, called the Bassant Bágh; it is approached from the river by a broad flight of limestone steps, the materials of which are said to have been brought from Hasanabad, one of the three mosques of hewn and polished stone which were erected at Srinagar in the time of the emperors. An inscription on the *takht-posh* at the top of the flight of steps records that the ghát and garden were made by order of Colonel Mian Sing, the humane governor of Kashmír, A. D. 1835.

Divisions.—In the time of the Patháns the city of Srinagar was divided into 16 zillahs or parishes, each being under the care and management of a *kotwál* and other officials; these have now been reduced to 12, each zillah being again sub-divided into a number of mahallas or districts.

To each zillah there is a *zillahdár* and a kotwál or police officer, and in like manner the affairs of each mahalla are administered through a mahalladár.

The zillahdár has but little real authority, his chief duty being to keep a strict watch over all bad characters, and to report any unusual occurrence to the kotwál and the city judge.

The following is a list of the zillahs:—

1. Drogjun includes 23 mahallas, and comprises that part of the city west of the Takht-i-Sulaimán and south of the Tsont-i-Kol canal.
2. Ahlehmúr includes 8 mahallas on the right bank of the Jhelam, north of the Tsont-i-Kol canal.
3. Kaniyar includes 15 mahallas, north-east of Brari Nambal, and the Mar canal.
4. Rainewor includes 15 mahallas west of the Dal and south-east of the Hari Parbat.
5. Nawetter includes 21 mahallas between the Mar canal and the Hari Parbat.

6. SANGÍN DARWÁZA includes 13 mahallas north and north-west of Hari Parbat.

7. ZAINA KADAL includes 14 mahallas in the middle of the town, on both sides of the Jhelam.

8. BULDIMUR includes 27 mahallas on the right bank of the Jhelam, at the north-west end of the town.

9. CHUTSABUL includes 10 mahallas on the left bank of the Jhelam, at the south-west end of the town.

10. TASHWUN includes 9 mahallas on left bank of the Jhelam.

11. NURSINGUD includes 5 mahallas by the Kut-i-Kol canal, north of Sher Garhi.

12. SHER GUD includes 4 mahallas in the vicinity of the palace.

Population.—Moorcroft, who visited Srinagar in 1823, estimated the population at 240,000; the judicious and cautious Elphinstone, in the early part of the present century, at "from 150,000 to 200,000." By Baron Hügel the population of Srinagar was subsequently computed not to exceed 40,000. Vigne as well as Cunningham estimated it at 80,000—a diminution which the former attributed to the oppressive character of the Sikh rule, to which the valley had then been subject for 16 years, aggravated by the successive calamities of earthquake, pestilence, and famine.

There appear to be good grounds for estimating the population in the present day at about 150,000, as the census which was taken by the Maharajah's government in the year 1869 gave a total of 135,000; and allowing for the difficulty which always exists in a Mohamedan community of obtaining an accurate return of the number of females, the estimated total of 150,000 would appear to be little if anything exaggerated.

This gives evidence of an increasing population, when compared with the results of the previous census taken in 1866, which were as follow:—

Number of zillahs or divisions of the city	...	12	
Ditto mahallas or sub-divisions ...	...	277	
Ditto houses	...	20,304	
Ditto shops	...	1,037	
Population.			
Mohamedans { Men ...	...	44,356	
Mohamedans { Women ...	...	43,414	
			87,770
Hindús { Men	...	13,292	
Hindús { Women	...	11,565	
			24,857
			112,627

Trade.—The trade of Srinagar is very limited, though it is the chief centre of the shawl industry, for which the valley of Kashmír is so widely famous.

The people are ingenious, industrious, and persevering, and display much taste as silversmiths, and in the production of papier-maché articles; but the more important manufactures of paper, leather, fire-arms, and otto of rose, for which the place was formerly much celebrated, have in great measure died out.

These subjects are treated of at greater length elsewhere.

River.—The river Jhelam makes one long bend through the city, and in its passage has been narrowed to a width of little more than 80 yards; an immoveable barrier is thereby opposed to expansion, and its

stream is consequently more rapid and deeper than in any other part of the valley; its depth is ever varying, but the average during the season of floods is about 18 feet, and it rushes under the bridges with considerable force. The embankment formerly extended from the first to the last bridge, and some portions of it are still perfect, but in places it has been entirely washed away or otherwise removed; it was chiefly composed of long and regular blocks of limestones, many of which were of very large dimensions, and among them may be seen many blocks of carved stones, evidently portions of ancient Hindú temples, ruins of which are scattered all over the valley. Along the banks of the river there are also numerous remains of stone gháts or landing-stairs. After continued heavy rains, aided by the melting of the snows on the surrounding mountains—floods are not uncommon—the waters rise very rapidly, and occasionally cause much damage.

The river is not fordable, but boats of all sizes, up to 400 and 500 maunds burthen, ply up and down it; the smaller description are propelled with paddles and the larger by poles.

The clusters of bathing-boxes moored along the margin of the stream, and which are met with in almost all the villages and towns throughout the valley, are a noteworthy feature in the scene.

Bridges.—The bridges which cross the Jhelam in its passage through the city of Srinagar are all of the same material and picturesque form of construction; they are traditionally ascribed to the period of independent Mohamedan rule, *i. e.*, from A. D. 1326 to 1587.

Their construction may be thus described: Piles are first driven to make a foundation, undressed deodar logs of about 25 feet in length and 2½ or 3 feet in girth are laid about 2 feet apart, in a horizontal position, layer on layer, each alternate layer being at right angles with that above and beneath it. In this way the piers are raised to the height of 25 or 30 feet. They are about 90 feet apart, and are spanned by long undressed timbers of the same wood, placed side by side; above, a little earth is laid on to make a roadway, or a double row of small timbers closely packed is laid transversely across the bridge, sloping from the middle towards either edge.

The piers are usully protected on their upper sides from the violence of floods by abutments formed of stones and piles, which present sharp angles to the current.

The deodar piles in many of the bridges have remained uninjured by the water for several centuries.

The following list of the bridges at Srinagar, with their dimensions, is extracted from Dr. Ince's Guide Book :—

No.	Names.	Length.	Breadth.	Number of piers.	Average depth of water.
		Yards.	Feet.		Feet.
1	Amíri Kadal	134	20	5	18
2	Hubba Kadal	97	24	3	
3	Futteh Kadal	88	17	3	
4	Zeina Kadal	96	24	3	
5	Haili Kadal	82	17	3	
6	Naya Kadal	75	18	3	
7	Suffa Kadal	110	19	4	

The Amíri Kadal was constructed by Amír Khán, the governor of Kashmír, in the time of Timur Shah, of Kábul, and was rebuilt by Mían Singh after having been carried away by a flood.

The Hubba Kadal, as well as the fourth, or Zeina Kadal bridge, until very lately supported a line of shops on both sides.

The Zeina Kadal commemorates the tolerant reign of the good king Zein-úl-abdín, in whose lifetime it was first constructed.

From a stone slab in the ziárat of Sháh Naimutúllah, immediately below the Suffa Kadal, it would appear that this bridge was built by Saif Khán in A. D. 1664.

There are also numerous small bridges over the canals in various parts of the city; the positions of many of them will be found recorded in the following descriptions of the canals.

Canals.—While the Jhelam forms the main artery of communication through the city of Srinagar, it is supplemented by a net-work of canals, *viz.*, the Kuth-i-kol on the left bank, and the Tsont-i-kol, the Mar, and the Rainawari, with their branches, on the right bank.

The Kuth-i-kol leaves the left bank of the Jhelam just north of and below the walls of the Sher Garhi, and flowing beneath the Tainki bridge, a kadal of two spans passes the Goláb Bágh to the west, the bank on this side being retained by a wall.

At the north end of this garden some masses of masonry in the channel indicate the remains of the Ded Kadal.

A branch or loop to the west embraces the Dewán Kirpa Rám garden, and just above the ziárat of Syud Mansúr the canal bifurcates. The western branch, known as the Sonnah-kol, is the smaller and shallower; it skirts the town in a north-westerly direction, flowing under a bridge close to the Syud Mansúr ziárat, and, passing on the left bank the Colonel Beja Sing Bágh, at the north end of which a road is carried across the canal by a ricketty *kánal* bridge, it then passes under the Deresh Kadal, and eventually empties itself into the Dúdh Ganga river just above the Chutsa Kadal bridge, which crosses that stream about 50 yards from its junction with the Jhelam. Returning to the main branch of the Kuth-i-kol canal, it passes under the Kunyah Kadal in the vicinity of the Dewán Kirpa Rám Bágh, and flowing beneath the Haj-rat-rin Súm bridge passes the garden-house of Mirza Maihidhín on the right bank, just below which a shallow branch makes a loop to the north, passing under the Sali Gulwan, an old masonry arch.

The main branch, which has hitherto taken a northerly direction, now turns to the west, passing under the Bozahger Kadal; the banks of the canal are now high and supported by a stone embankment, which is in a dilapidated condition; it then passes the Malik Sahib ziárat on the right bank; on the left the ground is open and laid out in vegetable gardens; the canal then flows under the Watal Kadal, about 70 yards beyond which it empties itself into the Jhelam, just above the Suffa Kadal, the last bridge. The Kuth-i-kol canal is only navigable for about four months (April to July), when the Jhelam is in flood; for the rest of the year it consists for the most part of a succession of dirty puddles of stagnant water. When full, this canal is traversed by boats of the largest description.

That portion of the town lying on the right bank of the Jhelam is intersected by a labyrinth of water channels, whose only communication with the river is by the way of the Dal lake and the Tsont-i-kol canal, *a propôs* to

which Baron Húgel remarks that when living in the Dilawar Khán Bágh on the Mar canal, it took an hour and a half by water to reach the Sháh Hamedán mosque on the bank of the Jhelam, the distance by land being only a few hundred yards.

The Tsont-i-kol or apple-tree canal leaves the right bank of the Jhelam opposite the Sher Ghari, just below the Bassant Bágh; at its lower end it is about 30 yards wide, and varies in depth from 3 to 15 feet, according to the height of the river.

At the upper end its waters communicate with the Dal lake through flood-gates, which remain open when the current sets from the lake towards the river. During inundations of the Jhelam the flood-gates are closed on the first rush of water towards the lake, which is thus prevented from overflowing the lower part of the city. The Gao Kadal crosses the canal near the Sher Ghari end, and it is embanked on both sides and lined with magnificent trees; the water is very clear, and numerous fish play amongst the long reeds that wave upon its edges; its surface is often covered with numbers of tame ducks and geese, which are the property of the Maharajah. One of the Patháu governors had it in contemplation to unite the trees on either bank by a kind of suspended trellis-work, and then to have planted vines whose fruit and branches would have been thus supported over the midst of the stream, but his recall prevented him from carrying his intentions into effect. The length of the canal from the Jhelam to the Drogjun or water-gate at the entrance of the Dal lake is about 1½ mile, and the time occupied in traversing it in a small boat is a little more than half an hour.

A branch of the Tsont-i-kol canal leads from the water-gate in a southerly direction between the foot of the Takht-i-Sulaimán and the end of the poplar avenue, and communicates with the Jhelam; its mouth is closed by an embankment, over which, however, the river rises in seasons of high floods; this branch is known as the Sonawar canal; it frequently dries, and is crossed by a kadal bridge at the end of the poplar avenue.

The Rainawari canal, or rather the net-work of water channels which fringes the western side of the Dal lake, is sometimes known by other names, such as the Kraliyar, Dal Kotwal, &c., from the localities through which it passes. The general direction of the canal from the water-gate at the south-west corner of the Dal is due north, passing through the Rainawar and suburbs lying at the foot of the Hari Parbat. Vigne describes this canal as sometimes shaded by a stately chunar, sometimes bounded by a wall, sometimes by a meadow sloping imperceptibly to the water's edge, its surface covered with closely-growing lotus-leaves, through which the boats make their way with difficulty.

Moorcroft says that the Rainawar canal receives at its commencement—where it is called also the water of Khaja-yar-bal—a small supply from the northward. The contents of the canal by which it is brought are furnished by the Sind near the village of Kanja; passing over a platform it skirts the base of the hills past Gandarbal, and sends off a main branch into the city to fulfil one of the chief objects of its construction, the provision of a supply of water to the Jama Masjid, to which it was led in as direct a line as the surface permitted. It is called the Lakhi canal, having cost a lakh of rupees, and was the work of Zein-ul-abdín; it was last repaired by Aurangzeb.

Another branch of the canal goes off to the Tel-bul, on the east of the lake, and the rest of its water passes towards the foot of the old wall of Nagar, at the base of the Hari Parbat, where it forms a broad ditch, and then continuing its course on the north-east unites with the Rainawar.

In its course this canal is crossed by sundry bridges, of which the Naid Yar, a masonry bridge of three elegant arches, is the most noteworthy, as from the east end of this bridge commences the Chúdur Sút, the artificial causeway which has been carried across the Dal.

The Mar or snake canal may be held to flow from the Naopúra Kadal on the south-west margin of the Dal; it passes successively the Mirza Mohamed Ally Bágh on the right bank, the Mirza Raza Bágh on the left bank, and the Ded-bába-ka-masjid on the right bank, just beyond which the main channel turns to the north-west, the Shehilting branch flowing on in a westerly direction through the Brari Nambal.

The Dilawar Khán Bágh, which in early times was appropriated as the residence of European visitors to Srinagar, lies just off the main branch to the west, skirting which the canal enters the town and flows under the Nyid Kadal; the canal, which is now narrow, with high banks supported by masonry walls, then flows under the Bhúri Kadal, just above which, on the left bank, is a ghát and market for the sale of fruit and vegetables, the produce of the numerous gardens on the Dal.

The canal then passes under the Sraf Kadal, which supports a row of shops, the office of the daroga of the Dagsháli being on the left bank, just below it; it then flows beneath the Kadi Kadal, on the left of which bridge is the Mir Názak Sahib ziárat. Between these two bridges the retaining walls of the canal have been largely supplied with stones from ruined Hindú temples; these relics abound particularly on the right bank, on which bank is the Kamangharpúra, a Shíah quarter of the city inhabited by the wealthiest of that sect.

The canal then flows beneath the Raza Ver Kadal, passing through the Batsmahal; the residence of Mirza Abdúl Karím on the left bank being connected with his garden on the right bank by a rustic wooden bridge clothed with vines; the canal then passes the ziárat of Syud Sorkhábi on the left bank; a branch of the canal flows from the right bank at a lower level, beneath a narrow bridge called the Kan Kadal.

The main channel passes under the Khwador bridge, which takes its name from a colony of crows inhabiting some chunars on the bank of the stream, and passes through the Bulbul Lanka, a quarter of the city which is almost entirely inhabited by Pandits; the banks of the canal are now low, and the town becomes more open, there being a broad pathway by the right bank; the canal then passes under a wooden bridge, the Gao Kadal, which is crossed by a row of dwellings; it then flows beneath the Dúma Kadal, a wooden bridge, which apparently has replaced a more ancient masonry arch, it being supported by stone piers.

From the right bank, a narrow branch at a lower level flows beneath the Pucha Kadal, a small wooden bridge, soon after which the main branch divides, flowing beneath two small arches known as the Sekkidáfar bridges, and the canal soon after ceases to be navigable, except when the waters are at their height.

The northern and narrower branch flows by the Ídgah through the Atsan morass to the Anchar lake, and again issuing from it proceeds in a

curved direction towards the Jhelam, which it joins near the debouche of the Sind.

The larger branch continues in a westerly direction to the Núr Bágh, soon after passing which it is lost in a swamp.

With the exception of the Gao and Dúma Kadals, all the bridges which cross the Már canal are single pointed masonry arches, and apparently very ancient.

During the four winter months, *viz.*, from November to February, the water fails, but for eight months of the year the Nali Mar is navigable, and is the most serviceable of all the canals, for, although not kept in very good order, it has water sufficient to admit of boats of considerable burthen, and grain is brought by this means into the heart of the city: in its course it traverses that part of the town in which are situated the best houses in Srinagar occupied by merchants and bankers. Vigne describes the Mar canal as perhaps the most curious place in the city; "its narrowness—for it does not exceed 30 feet in width—its walls of massive stone; its heavy single-arch bridges and landing places of the same materials; the gloomy passages leading down upon it, betoken the greatest antiquity, whilst the lofty and many-storied houses that rise directly from the waters, supported only by thin trunks of deodar, seem ready to fall down upon the boats with every gust of wind. It cannot but remind the traveller of one of the old canals in Venice, and although far inferior in architectural beauty, it is, perhaps, not without pretensions to equal singularity."

Public Buildings.—The public buildings in the city of Srinagar are but few, and none of them are entitled to notice for either their architectural or antiquarian merits. The Jamma Masjid, or great mosque, is situated on the north side of the town, a short distance from the right bank of the Jhelam, between the bend of the river and the Hari Parbat hill. It is a very large square and saracenic building, with an open square or pateo in the centre, and a wooden steeple at each angle. The foundations are of stone, but the roof of the surrounding cloister, or interior, is supported by two rows of pillars, three hundred and ninety-two in all, on plain stone bases, each pillar being formed of a single deodar tree, about 30 feet in height, and the bases, it is said, were once part of a flight of steps leading to the top of the Takht-i-Sulimán, though this may be doubted on account of their shape. A large gothic arch opens from the pateo to the principal altar, over which the roof is much higher than elsewhere. The length of a side of the square in the interior is 126 yards, the width 21 yards. The gloomy silence and general aspect of the place are cathedral-like and imposing; over the gate is an inscription in Persian, from which we learn that the mosque was built by the emperor Shah Jehan. The floor is paved throughout with bricks, which are placed edgeways; nearly opposite to the entrance to this mosque, there is a raised stone platform covered with graves, and close to it a small ruined enclosure, the remains of a stone temple.

A little further on there is a very large, deep, and square tank or reservoir, having a long and broad flight of steps leading down to the water.

Outside the western wall of this mosque there are several Chakh tombs, amongst which there is a small miniature temple with four sides, each of

which is about 12 inches wide and 18 inches high, and it is supported upon a fluted stone column, 2¼ feet high, and 3 feet 8 inches in circumference.

The Sháh Hamadán masjid is situated on the right bank of the Jhelam, just below the Fathi Kadal, or third bridge. The shrine is constructed chiefly of the wood of the deodar pine, and is equipped with a pyramidal steeple of timber capped with brass, the prototype of every mosque in Kashmír.

The famous Syud Ali Hamadáni fled into Kashmír in the reign of Shahab-ú-dín (A. D. 1360 to 1386), and founded an ascetic order of monks; his story, as believed by the Mohamedans, is as follows:—Timur Lung was one night wandering in disguise about the streets of his capital (Samarkand), and overheard an old man and his wife talking over their prospects of starvation, upon which he took off an armlet, threw it to them, and departed unseen. A pretended Syud, or descendant of the prophet, asked them how they came by the armlet, and accused them of having stolen it. The matter was made known to Timur, who very sagaciously decreed that the owner must be the person who could produce the fellow-armlet. He then displayed it in his own possession, and ordered the accuser to undergo the ordeal of hot iron, which he refused, and was put to death in consequence.

Timur, moreover, put to death all the other pretended Syuds in the country. One named Syud Ali, or Sháh Hamadán, who really was a descendant of the prophet, accused Timur of impiety, and told him that he would not remain in his country, and by virtue of his sanctity was able to transport himself through the air to Kashmír. He descended where the masjid now stands, and told the Hindú fakír to depart. He refused, upon which Sháh Hamadán said that, if he would bring him news from heaven, he would then believe that he was a great man. The fakír, who had the care of numerous idols, immediately despatched one of them towards heaven, upon which Sháh Hamadán kicked his slipper after it with such force, that the image fell to the ground. He then asked the fakír how he became so great a man; he replied, by doing charitable actions, upon which Sháh Hamadán thought him worthy of being made a convert to Islam; and in a few days so many more followed his example, that two and a half kharwárs of juneos, or sacred strings worn by the Brahmins, were delivered up by the Hindú proselytes. The converted fakír himself was called Shyk Baba Wuli, and a penance of forty days performed at his shrine, is considered the *ne plus ultra* of the meritorious.

The Ali Masjid is situated at the north end of the Ídgah, an open, flat green or common on the bank of the Mar canal, close to the right bank of the Jhelam. The mosque is a fine old building, half concealed by some of the largest chunars in Kashmír. The interior is about 64 yards long and 22 wide; the roof is flat, and supported by four rows of polygonal wooden pillars, each pillar resting upon a plain, triangular stone pedestal, about 18 inches high. Upon the floor, near the western wall, there is a stone slab, 3 feet long and 15 inches high, bearing an Arabic inscription, which states that this Ali Masjid was built in the time of Sultán Hassain Badsháh, by Kaji Husti, Sonár, about A. D. 1471.

On the southern side of the Kohi Maran, or Hari Parbat hill, is a fine old ruin of a beautiful mosque built by Akhún Mullah Sháh, the tutor or spiritual guide of the emperor Jehangir, who founded several other edifices in Kashmír. Baron Hügel says that it deserves notice on account of the

finely-wrought black marble and stone lavished upon it. The gates are made of one single stone, and polished like a mirror; but the wanton love of destruction has torn some out of their places, and others lie perishing on the earth. To the west of this ruin is the shrine of Sháh Hamzeh or Makadam Sahib, a large wooden-roofed building of great sanctity among the Mohamedans.

The No Masjid, or Pathar Masjid, is one of the three mosques that were erected at Srinagar in the time of the emperors. It is situated on the left bank of the river, nearly opposite the Sháh Ḥamadán, and is perhaps the most massive and substantial building in the city. It was founded in the reign of Jehangir, by his famous queen, Núr Jahan (the light of the world), the Nur Mahal (the light of the palace) of Lalla Rookh. It consists of three aisles, about 180 feet long, divided by piers of the simplest possible design. Beyond a little shallow panelling on the walls, and the foliations of the Saracenic arches, there is a total absence of decoration. In consequence of a prejudice against the sex of the founder, it has always been appropriated to secular purposes, and is now used as a barn. Adjoining the fine old ghát leading to this mosque, there is a burial ground, where three or four massive fluted limestone columns are lying about, and near them is an old ziarát, called the Haji Amedi Khári.

The Thuggi Baba-ki-Ziárat is situated on the left bank of the river, immediately above the junction of the Kut-i-Kol canal; it is said to be worthy of a visit, being composed of white marble, beautifully inlaid with black. The very elegant fretwork in the window is made of composition that might be taken for stone.

The Bulbul Lankar is a small and decayed wooden building on the right bank of the Jhelam, about 200 yards below the Haili Kadal, the fifth bridge; it is said to be the first mosque erected in Kashmír, and to contain the ashes of the fakír named Bulbul Sháh, by whom, according to tradition, Mohamedanism was first introduced into the country. Trees are growing through the roof of the building, which is now in a very ruinous and neglected state.

Immediately below the Haili Kadal, on the right bank of the river, is the Raintun Sháh ki Masjid, an old stone building; on the western wall is a stone bearing a peculiar inscription in the Nagri character, supposed to be Bhuddist. The Wysí Sahib-ki-Ziárat is just below this building.

The Mongri Masjid, in the northern portion of the town, on the canal south-east of the Dilawar Khán Bágh, is worthy of notice, being in better preservation than any other building of the kind.

Fortresses.—Srinagar is most open to attack from the south by the line of the Dúdh Ganga and high road from Shupian; it is not defended by wall or ditch, and the only strong places are the forts of the Sher Garhi and Hari Parbat.

The Sher Garhi, which is situated on the left bank of the Jhelam, at the south end of the town, contains the royal palace, and is the city residence of the Maharajah and of the Wazir Pannú, the governor of Kashmír. As a fortress, it does not possess any great strength, the outer walls being old and dilapidated; and from the amount of pine timber and other inflammable substances, of which the interior buildings are constructed, it could not long withstand artillery fire. One or two batteries of field artillery are accommodated in the gun sheds within the fort, but apparently there are no guns mounted on the walls. The fort is a rectangular enclosure, about

400 yards long and 200 yards wide, lying due north and south on the river bank, just below the Amíri Kadal, the first bridge. The southern face is separated from the bázár and suburb at the end of the bridge by a raised causeway and narrow glacis, about 150 yards long. At the north end flows the Kuth-i-Kol canal, and the houses on its left bank approach close to the walls; on the west side the ground is for the most part open, a raised road and avenue of poplar trees leading to the bridge crossing the Dúdh Ganga and to the parade-ground; on the east side the Jhelam flows beneath.

On the three land sides, north, south, and west, the walls, which are throughout of stone, and loop-holed, are double; on the river front they are surmounted by numerous buildings and dwellings, the residences and offices of government officials, which project over the water: both inner and outer walls are connected by bastion towers at close intervals; the outer wall on the land sides is probably about 15 feet high, and is in a somewhat ruinous condition. On the west side it is protected by a wet ditch about 30 feet in width and of proportionate depth; this ditch overlaps and protects the north-west and south-west corners, and part of the north and south fronts. On the river face the wall is about 22 feet high.

Round the inner side of the outer wall is a row of barracks, and a covered way about 30 feet wide separates the outer and the inner wall. The inner walls are in much better repair, and much more substantial than the outer, being about 30 feet high; they are likewise protected by low bastion towers at the corners and intervals. The main entrance is from the causeway at the south-east corner; the road turning to the west enters the inner enclosure in the middle of the south face, and leads through a long bázár; the houses are of brick, and the road, which is roughly paved, is about 30 feet wide; on either side of this bázár are scattered dwellings, and the garrison store-houses, &c. From the bázár the path lies through a quadrangle called the Arm Khás, which contains the government offices; to the east of the Arm Khás, with which it communicates on the river front, is another and smaller enclosure, the Rang-i-Mahal, containing the hall of audience, reception chambers, and the office of the governor; it is approached by a ghát and stair-case from the river. South of the Rang-i-Mahul, and leading from it, is a small enclosure, the toshakhana or store-rooms for shawls and other valuable government property. The whole of the north end of the fort is occupied by the royal residence and private dwellings, having on the river front the royal temple called the Maharaj-ka-Mandar, a very ugly structure, the roof of which is covered with thin plates of metal said to be gold. Passing through the Arm Khás the road emerges from the inner fort, and passes by the covered way along the west front, turning round the north front, in the middle of which is situated the main exit through the outer wall.

The Sher Garhi was, it is said, built by Amir Khán Jehan; it was called Narsing-ghar by the Sikhs.

The hill and fortress of the Hari Parbat occupies a most dominant position on the northern outskirts of the city. It seems obvious that it derives its name from the Hindú god Hari or Vishnu, of whom there is a rock-cut sculpture on one side of the slope. The hill, which is called also Kohi-Marán, lies between the Dal and Anchar lakes, and rises about 250 feet above the level of the plain; it is of trap formation, and though now almost bare of vegetation, is mentioned by Forster as being covered

with gardens and orchards. The hill is surrounded by a stone wall, a portion of which has fallen into ruins; it was built by Akbar and enclosed the royal city of Nagar Nagar; its length is about 3 miles; it is 28 feet high and 13 thick, and is strengthened at intervals of about 50 yards by bastions which are about 34 feet high, and loop-hooled like the upper part of the wall. At present there are but three gateways, the Káti Durwáza on the south-east, the Bachi on the west, and the Sanghín on the north-west; over one of them is an inscription in Persian: "The chief of the kings of the world, Sháh Akbar; may his dominion extend." On another is an inscription, also in Persian, which says that this Kila of Nag-i-Nagar is built by order of the great king, Akbar, at the expense of one crore and ten lakhs of rupees from Hindustan (£1,100,000); that 200 master-builders were employed; and that no injustice was done to any one who assisted them, but that all were paid; that there never was a king like this king of kings, nor ever will be; that it was built in the year of the Hejira 1006 (A. D. 1597), and that the superintendent's name was Kohja Mohamed Husyn, a slave of Akbar.

The fort, which occupies the summit of the hill, may be reached by two roads, one beginning at the north side of the hill, and which is broad, of an easy gradient, and fit for horses, the other commencing at the foot of the south face, which is steep and rugged. The fort, which is built of stone, consists of two wings placed at an obtuse angle to each other, following the outline of the crest, and also of a separate square building with a bastion at each end, situated just below the western wing. The walls are of stone, about 30 feet in height and 3 feet in thickness. The south face only is pierced for musketry.

Barracks for a small garrison are built inside against the main walls; on their roof is a thick coating of earth, which would afford shelter to the soldiers firing through the loopholes. The fort only mounts a few honey-combed guns, and, to judge from its appearance, it would not stand the concussion occasioned by the firing of heavy ordnance. Its flanking fire is slight. Inside there are three masonry tanks, which are replenished daily, and hold sufficient water for the wants of the garrison during a protracted siege. The space within is very limited, and the garrison would suffer very severely from shelling. The fort has no ditch. There is one gateway on the east side. The north side is weak, but is protected by the proximity of the lake. On the east side marshy ground extends to within 400 yards of the base of the hill on which the fort is built. On the west side there are thinly scattered suburbs and small walled enclosures; there is also marshy land, but at a greater distance than on the east side. It appears to be the weakest side; and the fort was attacked in this place when the country was wrested from Shaikh Emám-ú-Dín. The southern or city side of the fort is most easily approached, and on that account it is made stronger. The town extends nearly to the base of the hill.

The Hari Parbat is naturally a strong position, as it is protected more or less on every side by marshy lands and lakes; but the fortifications on it could make no great resistance to an attacking force furnished with artillery.

Water-supply.—The inhabitants of Srinagar obtain their supplies of drinking water almost exclusively from the river and canals, or from the lakes, that from the Gogribal, at the south-east corner of the Dal, being considered the best. There are a few wells in the city in gardens, and attached to the masjids, and

hammáms; but well water is only used for purposes of irrigation and ablution.

The water of the Jhelam must necessarily be very foul, being charged with the impurities, not only of the capital, but also of the towns and villages situated on its banks; it is, however, highly esteemed by those who use it.

There are but few springs in the neighbourhood of Srinagar, and, with the exception of the Chashma Shahi, they yield only a scanty and uncertain supply of water. The Chashma Shahi is situated at the south end of a small garden and pleasure-house on the slopes of the mountain about a mile from the south-east margin of the Dal; its waters are very pure and most abundant. There is also a small spring in the village of Thíd, below the Kutlun or Pari Mahal, a short distance to the west of Chashma Shahi.

A spring known as the Drogjun Poker is situated under some chunar trees near the garden of a *gosain*, at the south-west foot of the Takht-i-Sulaimán, east of the Sonawar branch of the Tsont-i-Khol canal; in seasons of drought this spring sometimes dries. Close to the Ali Masjid, on the Ídgah, is a small tank which is fed by a spring; and in the suburb of Naoshera, north of the city, are two springs, the Vetsar Nág and Wantebowun, both of which are appropriated by the Hindús.

Antiquities.—The entire absence of any ancient buildings or antiquities in the city of Srinagar is remarkable, and the fact may be explained by the intolerant zeal of the Mohamedan conquerors, who maintained the city as the principal seat of the government. The destruction was mainly accomplished during the first few years of the fifteenth century by Sikandar, the fifth in succession of the line of sovereigns, who himself adopted, and is uniformly known to posterity by the distinctive title of Bhut-Shikan, *i. e.,* the Iconoclast. It was his boast to have demolished every temple in Kashmír—a boast which the still-existing remains clearly convict of falsehood, if by Kashmír is intended the whole country of that name, but possibly true enough if applied only to the city of Srínagar, or Kashmír Khás, as it is frequently designated. The stone embankments, which line the river on either side in its course through the city, are very largely composed of sculptured masses, plinths, cornices, pediments, and friezes; the tomb of Sikandar's queen is constructed on a base, and with materials of Hindú architecture; and in the suburb of Naushahra are some gracefully designed columns, and the walls of one square temple partially standing. But beyond these mere fragments, there is not a vestige of any ancient building within the city bounds. Probably the most ancient building now remaining is the tomb of king Badshah or Zein-úl-Abdín, situated just below the Zaina Kadal, the fourth bridge. He lived in 1422, and was the eighth and most renowned of the Mohamedan monarchs of Kashmír. The tomb, which probably occupies the site of an ancient Hindú temple, is of brick, in form octagonal, ornamented with Saracenic arches, and surmounted by a single dome surrounded by four smaller ones. It appears to be the earliest specimen of the style that had escaped from its place of refuge at Byzantium during the dark ages. Vigne records that the dome reminded him of that on Justinian's church of St. Sophia at Trebizond. The tomb is surrounded by a burial-ground, which is enclosed by a massive stone wall, having an arched entrance on the south-east side. It contains an inscription to the memory of Mirza Hyder of Auritapa (Oratippa), who invaded Kashmír with 4,000 cavalry in the reign of the emperor Humaiún, and after

several adventures made himself master of the valley, and reigned there ten years.

The rocky eminence called the Takht-i-Sulamán (Throne of Solomon) is situated rather more than a mile south-east of the town, between the right bank of the Jhelam and the Dal lake, of which the traveller Forster calls it one of the portals; in this fancy he is followed by Moore. It forms the end of a spur from the Zebanwan mountain, but is separated from the main range by a depression or gully. The hill rises to the height of 6,240 feet, 1,000 feet above the level of the surrounding plain, and overlooks the town of Srinagar, which spreads away to the foot of the opposite but lower eminence of the Hari Parbat, in contradistinction to which it is sometimes called by the Hindús Sir-i-Shur, or Siva's head. It is also known by the name Sankara Chár, or Shankarátsári, a pious Hindu who was supposed to be an incarnation of Siva, and is said to have lived some 400 years ago, and to have taken up his abode for a time on this mountain; or it may have been so named from Sankara and Chacra, two kings who reigned in Kashmír, A. D. 954-6.

The formation of the hill is of trap rock, and a beautiful amygdaloid is found on its summit, which juts out in every direction through the grass and wild rose bushes. The temple crowning the Takht-i-Sulaimán is stated to be the earliest of all the temples in Kashmír. Baron Hügel records that its erection is ascribed to Gopaditya, of the Gonerdya dynasty, 370 B. C., but later authorities seem to agree that the first religious edifice on this commanding site was built by Jaloka, the son of the great Buddhist convert Asoka, about 200 B. C. In all probability there is not a fragment of this now remaining. The temple was subsequently re-built and dedicated to Jyeshtesvara, a title of Mahádeva, by Rajah Gopaditya, who reigned from A. D. 238 to 253. To this date may be ascribed the low enclosing wall and the plinth of the existing temple, but all the superstructure is evidently modern or greatly modernised. Its summit has been damaged, but its general figure has been that of a cone, with four sides formed by the rectangular adjustment of eight gable-shaped slabs of masonry, the surface of the outer slab being much less than that of the inner one. The cone, which is about 25 feet in height, with proportionate base, rests upon an octagonal raised platform, whose wall is about 10 or 12 feet above the rock on which it is built, and whose circumference may be about 100 feet. A handsome flight of steps, formed, as the whole building is, of limestone, leads from the ground to the door of the temple. At a little distance below the latter building, which rises on the very summit of the Takht, are some ruins that indicate the existence of another edifice of the same materials.

The interior is circular, and 14 feet in diameter; the roof is flat and 11 feet high; the walls, which are 8 feet thick, are covered with white plaster composed of gypsum, and the roof is supported by four octagonal limestone pillars. In the centre of the floor there is a quadrangular stone platform; it supports a *lingam* of black stone, around which is carved a coiled serpent. Upon the hinder of the two pillars on the left there are two Persian inscriptions; that upon the front of it states that this bút or idol was made by Haji Hushti, a Sonár, in the year 54 of the Samat or Hindú era, or about 1,870 years ago, while that at the foot of the back part of the same pillar states that "he who raised up this idol was Kwájah Rukm, son of Mirján, in the year—"

The remainder of the inscription is below the pavement, and cannot be made out.

The Takht-i-Sulaimán may be ascended by two roads; the easier is that upon the west side, which commences behind the village of Drogjun, a few hundred yards from the sluice gate. This path was made by Golab Singh a short time before his death, and is composed of wide stone steps extending nearly all the way up; the ascent occupies rather more than half an hour, and is practicable for ponies. The other road is on the east side of the hill, and is very rough, although not very steep; it is only fit for walking. The view from the top is exceedingly fine, embracing nearly the whole length and breadth of the valley.

History.—The present city of Srinagar was built by King Pravara sena II in the beginning of the 6th century of the Christian era, but at the time of the visit of the famous Chinese pilgrim Hwen Thsang, A. D. 631, and indeed nearly three centuries later, the ancient capital of the same name was also standing on the spot now known as Pándrathan. From the year A. D. 960 the site of the capital was fixed permanently at the present town of Srinagar.

European quarter.—The European quarter is situated on the right bank of the Jhelam, between the Takht-i-Sulaimán and the south-east corner of the city. It is an open grassy plain, nearly a mile and a half long, by about half a mile broad, containing numerous gardens and enclosures, and is bisected from south-west to north-east by the poplar avenue. It may be considered an island, being bounded by the Jhelam on south and west, the Tsont-i-Kol canal on the north, and by the Sonawar branch of that canal on the east.

The liberality of His Highness the Maharajah has provided a row of small double-storied bungalows on the banks of the Jhelam for the accommodation of European visitors; those in the Múnshi Bágh, at the upper end of the reach, are of a superior description, and are usually reserved for married families; the lower range stands in three orchards, *viz.*, the Hari Singh Bágh to the east, Gurmak Singh Bágh and the Tara Singh Bágh to the west. Many of these houses have of late years been appropriated by the vendors of European commodities, and one has been devoted to the purposes of a post office.

It is to be regretted that these lower houses should not have been built rather further from the edge of the stream, so as to permit of a level promenade being carried uninterruptedly along the river bank. The residence of the British Agent occupies a central position, just east of the island, between the upper and lower range of bungalows; it is surrounded by a large garden enclosed with an embankment fringed with poplars.

The most convenient encamping grounds are those of the Chunar Bágh, on the left bank of the Tsont-i-Kol canal; under the trees around the Hari Singh Bágh, near the poplar avenue at the back of the lower range of bungalows; and in the Múnshi Bágh, behind the upper range. The island in Jhelam near the Agent's residence, about midway between the upper and lower range of bungalows, is thickly shaded with trees, and affords a certain amount of accommodation. The Rám Múnshi Bágh, a large orchard on the right bank of the Jhelam, is a very quiet spot for encamping, but possesses the disadvantage of lying a mile and a half above the upper range of bungalows.

There is also a summer house available for visitors in the Chowní, a garden on the left bank of the Jhelam, about a mile below the city.

The British cemetery is a strip of ground at the south corner of the Sheikh Bágh, a large garden on the right bank of the Jhelam, below the lower range of bungalows, and a few hundred yards above the Amíri Kadal, the first bridge; it was consecrated by the Bishop of Calcutta in May 1865, and then contained 14 graves, which have since been increased to 21 (1872).

In the middle of the Sheikh Bágh is the residence of the Chaplain, who performs Divine Service in the upper story twice every Sunday.

There is at present no British Resident at the Court of His Highness the Maharajah of Kashmír and Jamú, but three officers are deputed every summer by government for duty in Kashmír, *viz.*, a civil officer, a chaplain, and a medical officer, to each of whom a residence is assigned by the Kashmírian Government. The civil officer, who is usually selected from the ranks of the Panjáb commission, is vested with the powers of a magistrate, but his jurisdiction is confined to British subjects, all of whom, however, while in Kashmír, are amenable to his court. The establishment of a mixed court with extended jurisdiction and powers is, however, said to be in contemplation.

The British Agent usually resides in Srinagar for the greater part of the season, removing to Gulmarg (with the chaplain and medical officer) during the hot months of July and August, which are usually malarious and unhealthy in the lower parts of the valley; indeed it may be doubted whether Srinagar can lay claim to possess a salubrious climate, as fevers and affections of the digestive organs are rife throughout the summer.

There is a native agent deputed by His Highness the Maharajah to attend to the varied wants of European visitors. He is invested with magisterial powers, and is competent to decide ordinary disputes between visitors or their servants and Kashmíris. He is the highest authority upon all points connected with the prices of articles, rates of fare, and kindred subjects, and he also furnishes *parwánas* to visitors leaving Srinagar to visit other parts of the valley. Bábu Amrnáth, the present holder of the office, has lately succeeded Bábu Moheschund, so long and favourably known to visitors to Kashmír.

The subjoined table gives the number of European visitors to Srinagar annually since 1852:—

A. D.	Men.	Ladies.	Children.	Total.
1852	148	3	0	151
1853	181	8	0	189
1854	135	7	0	142
1855	158	9	0	167
1856	160	6	0	166
1857	96	14	9	119
1858	11	0	0	11
1859	142	6	0	148
1860	182	8	3	193
1861	202	21	7	230
1862	214	15	7	236
1863	246	36	12	294
1864	285	29	20	334
1865	275	36	18	329

A. D.	Men.	Ladies.	Children.	Total.
1866	203	27	20	250
1867	206	30	22	258
1868	253	51	25	329
1869	298	55	32	385
1870	331	61	45	437
1871	355	68	49	472
1872	334	63	no return	397

The following time tables extracted from Ince's Guide Book may be found useful :—

Time Table for journeys in Shikareh boat with a crew of six men.

Time occupied.	From / To	To / From	Time occupied.
20 minutes ...	Múnshi Bágh ...	Shaik Bágh Ghát ...	12 minutes.
30 ditto ...	" ...	Sher Ghari ...	20 "
1 hour ...	" ...	Sháh Hamadán Masjíd ...	35 "
1¼ hours ...	" ...	Suffa Kadal ...	45 "
20 minutes ...	" ...	Rám Múnshi Bágh ...	30 "
30 ditto ...	" ...	Vetnar Náli ...	45 "
40 ditto ...	" ...	Chunár Bágh ...	40 "
50 ditto ...	" ...	Drógjun ...	50 "
20 ditto ...	Drógjun ...	Naiwidyár ...	26 "
50 ditto ...	" ...	Hazratbal ...	1 hour.
1 hour ...	" ...	Nasíb Bágh ...	1¼ hours.
1 ditto ...	" ...	Isle of Chunárs ...	1¼ "
1¼ ditto ...	" ...	Shálimár Bágh ...	1½ "
1 hour ...	" ...	Nishát Bágh ...	1¼ "
40 minutes ...	" ...	Chushma Shahi ...	45 minutes.

Table of rates by Dúngah boats to places on the rivers and lakes east and west of Srinagar.

Rate per man.	Average time occupied.	From / To	To / From	Average time occupied.	Rate per man.
3 annas	6 hours	Srinagar ...	Shadipúr ...	4 hours ...	2 annas.
5 " ...	7 " ...	" ...	Gánderbal ...	8 " ...	4 "
5 " ...	12 " ...	" ...	Patan ...	8 " ...	4 "
5 " ...	12 " ...	" ...	Pálhallan ...	8½ " ...	4 "
4 " ...	8 " ...	" ...	Súmbul ...	5½ " ...	3 "
4 " ...	10 " ...	" ...	Manasbal ...	7 " ...	3 "
5 " ...	12 " ...	" ...	Hájan ...	8 " ...	4 "
6 " ...	15 " ...	" ...	Lanka Island ...	10 " ...	5 "
8 " ...	16 " ...	" ...	Bandipúr ...	12 " ...	6 "
8 " ...	17 " ...	" ...	Alsú ...	13 " ...	6 "
8 " ...	18 " ...	" ...	Kewnus ...	14 " ...	6 "
6 " ...	14 " ...	" ...	Sopúr ...	10 " ...	5 "
8 " ...	26 " ...	" ...	Awatkúla ...	30 " ...	6 "
8 " ...	20 " ...	" ...	Baramúla ...	13½ " ...	6 "
3 " ...	4½ " ...	" ...	Pampúr ...	7 " ...	4 "
3 " ...	12 " ...	" ...	Amantipúr ...	15 " ...	4 "
5 " ...	16 " ...	" ...	Bij-Behára ...	24 " ...	6 "
6 " ...	18 " ...	" ...	Kunbal ...	28 " ...	8 "

Table giving the average time occupied in walking to the under-mentioned places on the Dal Lake.

From		To		Time.
Múnshi Bágh	...	Gap below the Takht	...	18 minutes.
"	...	Shaikh Sufai-ka-Bágh	...	32 "
"	...	Thíd	...	40 "
"	...	Chashma Sháhi	...	55 "
"	...	Bren	...	1 hour.
"	...	Nishát Bágh	...	1½ hours.
"	...	Ishiburi	...	1¾ "
"	...	Shálimár	...	2 "

A glacier in a ravine in the mountains behind the Shalimar gradens furnishes a supply of ice during the earlier part of the summer.

Lakes.—The city of Srinagar may be said to be surrounded with lakes and morasses, but only those to the north approach the actual limits of the city.

On the south, close to the left bank of the Jhelam, with which it communicates by a canal, the Vetnar stretches for some miles parallel with the belt of dry land which is traversed by the high road to Shupian; near to it is the Nagat Nambal, and to the west of the road on the left bank of the Dúdh Ganga lies the head of the Bimman, one of the series of morasses lying between the slopes on the south-west side of the valley and the Jhelam, which extend the entire distance to the Wular lake.

East and north-east of the town, on the right bank of the Jhelam, is the Dal or city lake. Dal signifies in the Kashmíri language "a lake," and it is also a Tibetian word meaning "still." It is said to have been at one time an extensive plain called Vitálamarg, and to have been converted into a lake by a Hindú Rajah. This lake is a source of large revenue to the government, who let it to the highest bidder. It was let in 1869 for 30,000 chilkis a year. The farmers of it are said to make out of it 40,000 chilki rupees annually.

It extends from 5 to 6 miles from north to south, and is 2 to 3 miles from east to west at its broadest point. The mountains rise abruptly along its eastern edge.

The average depth of this lake is not more than 7 to 10 feet, though in one place it reaches 26 feet; the water being very clear, the bottom, covered with weeds, is almost constantly visible. On its surface the lotus (*nilumbium speciosum*), with its noble pink and white flower, is very common, and in fact the leaves are so numerous that in some places they form a verdant carpet, over which the water hens, and others of the same genus, securely run without risk of being immersed.

That extraordinary plant, the "*Annesleya Horrida*"—there called the Juwur—is also common in some parts of the lake. Its broad round leaf lies on the water like that of the lotus, its upper surface being in no way remarkable, whilst below it is covered with numerous hard, sharp, and hooked spicula, the use of which, no doubt, will some day be ascertained. The other plants on the lake are a white lily, another called *til*, and the singára (from *singa*, horn), or horned water-nut, and a numerous variety of reeds and rushes: of one kind is constructed the frame-sieve used by the

paper-makers; with another the roofs of the boats are matted; and the flower of another, which resembles cotton in texture, is mixed up with the mortar that is plastered on the side of a bath, in order to prevent its being too much softened by the steam.

During the autumn and winter the lake is covered with innumerable wild fowl, but the grebes, moor hens, and bald-coots are constantly to be found there; numerous herons may be distinguished at their favourite fishing stations, and the common king-fisher is seen at every corner of the lake, breasting the sun for an instant and then dropping into the water like a falling emerald. Many of the ducks are destroyed by eagles, who take up their residence in the neighbouring mountains for the purpose of preying upon them.

The Arrah stream, which is the largest feeder of the lake, flows into it at its northern extremity in a deep dark channel, which is known as the Tel-bul, or the river of oil. It also contains numerous springs. At the southern extremity of the lake is the Drógjun sluice-gate, through which it communicates with the Jhelam by the Tsont-i-Kol canal. This gate, as well as the embankment, which is continued from it towards the city, was, it is said, originally built by Pravarasena, A. D. 59.

The ruins of the old flood-gate are still to be seen. The present one was constructed by the Patháns, and obviously in a better situation, as one side of it is formed of solid trap rock.

A short distance from the Drógjun is a pillar in the canal, by which the height of the water is ascertained. When the surface of the lake, as is usually the case, is higher than that of the river, the flood-gates remain open, and when the river becomes full, they close themselves, so as to prevent the lake from being overflowed, and its waters from spreading themselves over the adjoining country.

There is a bridge over the flood-gates, and a pathway along the causeway leading from it.

The Dal is divided into several distinct parts; Gogribul, the first and least division to the south-east, is separated from the Búd Dal by a narrow tongue of land. The Búd Dal, or large lake, on the east side contains the little island of the Sona Lank. Towards the north end of the lake is Astawhol, the largest sheet of water in the middle of which is the Rúpa Lank, or Island of Chunars, and north of it the Tel Bal morass. South of Astawhol is the Dal Kotwal division, and to the west of the Dal Kotwal the Soderkon or Suderbal, while the habitations and gardens surrounded by sedge and weeds in the middle and at the lower end of the lake are known by the Hindú appellation of the Dúder Pok Kar.

The lake is crossed by a narrow path running along a raised causeway called the Súttu or Sut-i-Chodri, said to have been constructed by a wealthy Hindú Pandit. This causeway starts from near the end of the Naid Yár bridge in Kraliyár, and crossing the lake in a north-easterly direction terminates on the south side of the village of Ishiburi, close to the north end of the Nishát Bágh. It is about 3½ miles long, and its average width is 12 feet; there are nine bridges along its course, of which two are of stone and seven of wood. It is said to be in bad repair, and only fit for pedestrians.

Entering Gogribal at the south-east end, and making a circuit of the lake from east to west, the Súk Suffai Bágh, a garden containing two brick bungalows belonging to a Pandit, is seen near the village of Zít Hair, and

at the slope of the spur to the east of the village, at a distance of about a mile from the margin of the lake, is the Kutlun or Pari Mahal, which may be reached by a footpath from Zít Hair, which passes the Gosain Bágh, containing a small spring called the Dewi Chashma; the ascent occupies about twenty-five minutes. From Thíd, a village lying at the north end of the spur, there is a better path fit for ponies, by which the ascent may be made in rather less time. The Kutlun is a collection of ruined terraces that were originally constructed by order of Akhun Múllah Sháh, the tutor of the emperor Jehangir, for the purposes of a collegiate institution. A series of arched recesses are let into the facades of the terraces, and vaulted passages traverse the walls. It must have been a very large building, but is now ruined and forsaken, except by a few pigeons, or when used as a sheep-pen. From its elevation on the mountain bank it commands a fine view of the lake and surrounding country. A small stream flows at the foot of the spur on the side of the Pari Mahal, and in the gorge is the famous spring of the Chashma Shahi, which is contained in a small pleasure garden situated about a mile from the south-eastern margin of the lake. Shaikh Gulám Maihidhín, the chief múnshi of Nao Nehál Sing, is credited with having first built a summer-house at the Chashma Shahi; the present building was erected by the Maharajah. The grounds are arranged on the same plan as the Shálimár and Nishát Bágh; there are three terraces, a central canal, tanks, water-falls, and fountains, which are all supplied from the spring, which is situated at the southern end of the garden, and is justly esteemed for its coolness and great purity. A wooden pavilion or baradari occupies the lower end of the middle storey; it is a double-storied building with a verandah, which is enclosed by beautiful lattice-work. The canal passes under the basement story, and falls to the lower terrace in a fine cascade. The village of Thíd, which lies to the north of the Kutlun spur, at some little distance from the margin of the lake, is shaded by fine trees, and contains a small spring, which rises in a basin. North-west of the village of Thíd, at the end of the promontory which juts out into the lake, dividing Gogribal from the Búd Dal, is a small village called Haisthel, hid in a clump of poplar trees; it is the place where dues are levied on all the produce of the lake.

The Sona Lank or golden island, is situated in the middle of the Búd Dal. It is an artificial mass of masonry, originally built by one of the Moghul emperors, in imitation, it is said, of the island which was formed in the Wular lake by Zein-úl-Abdín. It is about 40 yards square, and its sides are green, and slope gently down to the edge of the water. The centre is occupied by the foundations and part of the walls of an old square building, which, until lately, was used as the jail; it was a very secure place for this purpose, escape by swimming being impossible, owing to the reeds and other plants growing in the bed of the lake. The ruins are half concealed by mulberry trees and blackberry bushes, and the ground is completely undermined by a colony of rats.

Bryn is the name of the pretty village situated on the margin of the lake, at the north-east end of the Búd Dal; it belongs to the family of Khoja Mohamed Sháh Nakshbándi, to whose hospitalities the earlier European visitors to the valley of Kashmír were so much indebted. Vigne records that in the year 1835 there were two chunars at the village of Bryn, 170 years old; one was 5 yards 1 foot 10 inches, and the other 6 yards 2 feet

10 inches, in circumference. From this village there is a footpath over the mountains to the town of Pampúr; the journey occupies a day.

The Nishát Bágh, or garden of bliss, is a fine old pleasure garden, situated on the south-east side of Astawhol; it is generally supposed to have been made by the emperor Jehangir after his first visit to Kashmír. The fine poplars growing all round it, and the red and white pavilion at the edge of its lower terrace, render it very conspicuous at a great distance. It is about 600 yards long and 350 yards wide, and is surrounded by a stone and brick wall, which on the front side is 13 feet high. The garden is arranged in ten terraces, the upper three of which are much higher than the others, being from 16 to 18 feet one above the other. There is a line of tanks along the centre of the whole garden, which are connected by a shallow channel. The tanks and canal are lined with polished stone, and contain numerous fountains, and on each side of the canal there is a grassy path about 12 feet wide, and the avenue is so contrived as to appear much larger than it really is. The water is derived from the Arrah stream; it enters the upper end of the garden, and flows down the successive terraces in cascades, formed by inclined walls of masonry, which are covered with stone slabs, and beautifully scalloped to vary the appearance of the water. Some of these cascades are very fine, being from 12 to 18 feet high.

There are two principal pavilions, one at the lower and the other at the upper end of the garden. The chunars are very numerous and very fine, and the garden produces a great quantity of the finest quinces. Ishiburi or Ishabar is the name of the village situated to the north of the Nishát Bágh, near the end of the causeway which crosses the lake. Near it is a spring called Gufta Ganga, where a Hindú festival is held in the month of April.

The Rúpa Lank or Silver Island, called also the Char Chunar, is situated in the middle of the Astawhol division of the lake. It was likewise constructed by the Moghul emperors, and is a mass of masonry about 50 yards square, rising about 3 feet above the water; there was originally a chunar tree at each corner, hence its name, 'the Four Chunars'; but only two of these now remain. In the centre of the island is a stone platform covered with ruined blocks of masonry. Vigne records that when he visited the island there was a small square temple with marble pillars, whose roof was originally covered with silver, but which had then been long replaced by one of wood and plaster. Around it was a little garden filled with roses, stocks, marigolds, and vines. The black marble tablet which he raised in the Isle of Chunars by permission of Ranjit Singh has also disappeared. It bore the following inscription:—

Three Travellers,
Baron Carl Von Hügel, from Jamu,
John Henderson, from Ladak,
Godfrey Thomas Vigne, from Iskardo,
Who met in Srinagar on the 18th November 1835,
Have caused the names of those European travellers who had previously visited the vale of Kashmír, to be hereunder engraved:—
Bernier, 1663,
Forster, 1786,
Moorcroft, Trebeck, and Guthrie, 1823,
Jaquemont, 1831,
Wolff, 1832;
Of these, three only lived to return to their native country.

The fine old pleasure-garden called Shálimár, made by the emperor Jehangir, is situated at some little distance from the north-east side of the Astawhol division of the lake. Dr. Elmslie conjectures that the name is derived from Márat-i-Sháh Alam, which has been first shortened into Már Shála, and this inverted according to the genius of the Kashmíri language reads Shála Már, 'the habitation of the king of the world.' It is connected with the lake by an artificial canal 12 yards wide and about a mile long; on each side of this canal there are broad and green paths overshadowed by large trees; and where it joins the lake, there are blocks of masonry on both sides, which indicate the site of the old gateway; there are also the remains of a stone embankment which formerly lined the canal throughout.

The Shálimár garden is about 600 yards long and 200 yards wide at the lower end, increasing to a width of about 270 yards at the upper end; it is surrounded by a brick and stone wall about 10 feet high, and is arranged in four terraces of nearly equal dimensions, lying one above another. There is a line of tanks or reservoirs along the middle of the whole length of the garden, and they are connected by a shallow canal from 9 to 14 yards wide. The tanks and the canal are lined with polished limestone resembling black marble, and they are filled with large fountains. The water is derived from a branch of the Arrah stream, which flows down from the mountains behind the garden; it enters at its upper end, and flows from each successive terrace in beautiful cascades, which are received into the reservoirs below, which likewise contain numerous fountains; after leaving the garden, it falls into the outer canal, by which it is conducted to the lake. The uppermost or fourth terrace was the private portion of the garden, where the ladies of the zenana resided, and where they disported themselves in its palmy days. It is much higher than the others, and is enclosed all round by a wall, in the lower portion of which are two gateways, reached by a lofty flight of steps on each side of the central canal. It contains in its centre a pavilion, which is raised upon a platform a little more than 3 feet high and 65 feet square; the roof is flat; it may originally have been pointed, like the Tuscan roof, but as it is now covered with thatch, its original shape cannot be determined; it is about 20 feet high, and is supported on each side by a row of six elaborately carved black marble pillars, which are of polygonal shape and fluted. Judging from the comparative meanness of the building, it may be inferred that they were the spoils of some Hindú temple. It is indeed distinctly so stated by the traveller Bernier writing in the reign of Aurangzeb. Either they were brought from the neighbouring city of Srinagar, or, it may be, were floated down the Jhelam from Awantipúr. The capitals and bases appear to have been the work of a Mohamedan architect; the latter in particular are most beautifully scalloped and polished. Many of these pillars have been greatly disfigured within the last few years by the inscription of certain visitors who have adopted this easy but barbarous mode of immortalising their names. On two sides of the pavilion there is an open corridor; and in the centre a passage, on the right and left of which is a closed apartment. The pavilion is surrounded by a fine reservoir, lined with stone, which contains numerous fountains. Upon each side of the terrace, built against the wall, there is a lodge; these formed the private dwellings of the royal family. On the edge of each of the three lower terraces, there is also a small pavilion which

overlooks the fountains in the tank below; each of them consists of two apartments, one on either side of the canal, over which is a covered archway uniting the two, and that of the lowest is supported by 16 black pillars, which are fluted and of polygonal shape. Numerous chunar and fruit trees are planted around, and with their shade, combined with the freshness produced by the fountains, the air is as cool as could be wished even in the hottest day. Behind the garden there is a heronry, the property of the government.

The Arrah river, which forms the principal feeder of the lake, flows in at its northern extremity through a dark and deep channel called the Tel Bal or river of oil. A small village of the same name is situated on the banks of the stream.

The village of Hubbak or Roganátpúr is situated at the north-west corner of the lake; near it are the ruins of a once splendid pleasure-ground called Saif Khán Bágh. Vigne suggests that the walled terraces rising one above the other might easily be converted into a botanical garden, for which its extent and aspect seems admirably calculated. It is now used as a jail; the huts or barracks are built upon the lower terrace, which is open all round, but protected by a guard of sepoys. A few hundred yards to the south of Hubbak, on the west side of Astawhol, lies the noble grove of chunars, planted by the emperor Akbar, and called Nasím Bágh, or 'the garden of gentle zephyrs.' There were originally 1,200 trees, but that number is considerably reduced. Those that remain, however, are in fine condition, though somewhat past their prime, and throw a most grateful shade over a fine space of greensward, extending for 800 yards by 400, on the banks of the water. The remains of surrounding walls, and a platform which appears to have been made on purpose for the reception of the trees, are everywhere to be seen. The natives say that the Nasím Bágh should be visited in the morning and the Nishát in the evening. To the south again of the Nasím Bágh, on the west side of the lake, is the village of Hazrat Bal, or 'the prophet's hair,' so called because a single hair of Mohamed's beard is preserved there and exhibited on every fête-day to the people. Numerous boats of various sizes are at that time ranged along the stone quay on the border of the open space intervening between the lake and the sacred edifice in which the relic is preserved. Sikhs, Hindús, and Kashmíris of both sexes, and of all ranks and ages, are there for the purpose of seeing and being seen; the Mohamedans crowd around the door from which the sacred relic is exhibited, and breathe forth thair aspirations, whilst they touch the glass and press their lips and forehead against it with looks of the most extreme awe and veneration. There is also a tree near the Hazrat Bal, which is said to have been brought as a cutting from Mecca.

Five or six fairs are held at the Hazrat Bal in the course of the year; the principal one is on the Mairaj, or the day on which Mohamed rode to heaven upon the mule Al Borak (the thunderer). Another great fair, held about the 1st of August, is called the Watul Myla, or fair of the Watuls, because that tribe intermarry on that day. Every one that has time comes to the lake, the poorer classes on foot, and a succession of feasting, singing, and naching is kept up for forty-eight hours, and the entertainments are enlivened by the performances of itinerant bards.

The place where the canal enters Astawhol, the principal division of the lake, is known by the name of the Bat-mazar, which is said to signify the

place, literally the shrine, where rice is eaten. The boatmen going to and coming from the lake often stop there and cook their dinners.

It is remarkable in the distance from its single chunar tree, and commands a good general view of the lake and the mountains around it.

The Ashi Bágh Kadal is a substantial bridge of two piers, crossing the Miphul channel, which enters the south-west corner of the Astawhol division of the lake, below the village of Hazrat Bal.

Hasanábád is a fine old ruined mosque situated near the bank of the canal, at the edge of the lake to the east of the Hari Parbat. It is said to have been built by the Shíahs during the reign of Akbar, and is one of the three mosques of hewn and polished stone which were erected at Srinagar in the time of the emperors. It was demolished by the Sikh Governor Mián Singh, and the blocks of limestone carried away to form the ghát at the Basant Bágh, opposite the Sher Garhi. An interesting cemetery is attached to it, and near it, on the south, is a pretty little wooden mosque recently built by the Súnis.

Further on to the south the channel is crossed by the elegant stone bridge of Naid Yár, of three Saracenic arches, built by one of the Moguls; there is a small marble slab on each side of the middle arch, bearing an inscription in Persian.

Kraliyár is the name of the large village about half a mile further on; there are several ruins, and some very fine old gháts near it, and fish are said to be plentiful above the wooden bridge, which here crosses the channel. At the Dewan Kirpa Rám-ka-Bágh, near the small village of Badmarg, on the west side of the lake, about a quarter of an hour's journey from the Drogjun, shawl-washing is carried on. The shawls are beaten upon large blocks of limestone, of which there are about twenty, and which are the ruins of an old building which formerly existed near the spot.

The Anchar lake is situated to the north-west of the suburb of Naoshera, and stretches as far south as the Idgah, where it is called the Kashal Sar; the portion midway near the village of Atsan is known as the Atsan Nambal; the Mar canal passes through it.

The Anchar can scarcely be called a lake; it is caused by the waters of the Sind overflowing the low ground to the north of the city. (*Forster—Moorcroft—Vigne—Hügel—Cunningham—Montgomerie—Allgood—Ince—Growse—Elmslie.*)

SUCHI—Lat. 34° 27′. Long. 73° 37′. Elev.

A small village in the Mozafarabad district, containing four houses shaded by trees, situated on the right bank of the Kishen Ganga, about 2 miles west of Palla.

SUDDI THULLI—Lat. 34° 33′. Long. 75° 8′. Elev.

A hamlet in the Tilail valley, which was so called after the founder; it is now usually known by the name of its present proprietor, 'Kuthrodi'.

SUDERAKÚT—Lat. 34° 21′. Long. 74° 42′. Elev.

The name of a migratory village, situated on the eastern shore of the Wular lake; it is only inhabited during the season of the singára, an aquatic plant, which grows in immense quantities in the Wular lake, and forms a staple article of consumption, contributing largely to the Maharajah's revenue.

The natives call this village Chota Suderakút. (*Montgomerie.*)

SUEDRAMMAN—Lat. 33° 51′. Long. 75° 35′. Elev.

A village in the Maru Wardwan valley, containing seven houses, situated

above the right bank of the river, which is bridged between it and the village Afith, on the opposite bank.

Kashmír may be reached from Suedramman by sundry footpaths lying over the intervening range of mountains, but they are described as being very rough, and only practicable at certain seasons of the year. A considerable torrent, which is crossed by a small *kadal* bridge, flows a few hundred yards to the north of the village, and there is also a spring.

SU'KIAL—

The name of a torrent which rises in the mountains on the north side of the Gúrais valley, and flows into the Búrzil stream, lat. 34° 39′, long. 74° 56′, opposite the village of Tseniál. It is fordable, and is crossed by the high road to Skardo.

SUKNA'G—

The name of a considerable stream which flows from the numerous small lakes lying on the east side of the Pansál range, between the Tosha Maidán and Núrpúr passes. After debouching into the plain, it flows in a northerly and north-easterly direction through the Birwa and Machihána parganas, leaving which it bends to the north-west, and is joined by the Magham stream at the village of Bailhíran, and by the Khor at Trekolabal in the Pambersar, soon after which it loses itself in the extensive morass communicating with the Wular lake. The Suknág is said to be navigable as high up as Butpúra for large boats, both bahats and dúngas, for a space of three months, during the height of the floods; small boats called shikaris can ascend the stream at almost any season. During the upper part of its course through the plain, it flows through a wide stony channel, which is usually fordable, and is crossed by numerous rough bridges; latterly it contracts between high banks, and the stream is not usually fordable when in flood. The road between Srinagar and Baramúla crosses it by a substantial *kadal* bridge at the village of Haritrat.

The current is generally moderate. Vigne remarks that, like all the other rivers of the valley that are considered pre-eminently good on account of their freshness and power of creating an appetite, the honour of having filled the drinking-cups of the old kings of Kashmír is claimed for this stream.

SUKNIS—Lat. 33° 59′. Long. 75° 34′. Elev.

A village situated towards the northern extremity of the Maru Wardwan valley, on the right bank of the river; it lies about 7 miles north of Basman, and is entirely surrounded by mountains, some of which are bare and snowy, others wooded with fir and birch. The village consists of a few log-huts and a masjid; all the houses are very dirty. About half a mile north of the village there is a bridge across the river; here a rapid and violent torrent, and on the other bank are a few fields in which scanty crops of the coarser grains are produced; but supplies are not obtainable.

Palgám, in the Lidar valley, may be reached from Suknis in two marches; the path lies across the mountains, and the half-way place is Sonásur Nág. (*Hervey.*)

SULLAS—Lat. 33° 13′. Long. 75° 31′. Elev.

A village in Kishtwár, containing 14 houses, inhabited by Hindús, situated on the mountain top above the left bank of the Lidar Khol stream. It may be reached by a path following the course of the stream which

crosses the road between Doda and the Brari-Bal pass, just north of the village of Karoti.

SUMBAL—Lat. 34° 14'. Long. 74° 41'. Elev.

This village, which is the tehsíl station of the Saremozapaín pargana, lies on both banks of the Jhelam abreast of the Aha Tung mountain; it is connected by a fine wooden bridge, 340 feet long and 16 feet broad, with five openings; the average depth of the water beneath being about 14 feet; on the left bank of the river there are two fine groves of chunars, one above and the other below the bridge. The mouth of the canal leading to the Manas Bal lake is on the right bank of the river, about a quarter of a mile below the village. Sumbal is identified with the ancient Jayapúra, founded by Lalitaditya's grandson Jayapida, though all traces of the city have disappeared. It is recorded in the Rájáh Tarangini that immediately after the transfer of the capital the god Krishna appeared in a dream to the king and admonished him to raise in the lake, near the town, a fort which should bear the name of Srídwáravati, in remembrance of the place where Krishna himself had once reigned on earth. The fort was built and the name given; but in this case the *vox populi* was stronger than the *vox dei*. The chronicler notes that in his time every one called it the inner fort, '*Abhyantara kotta*,' and strangely enough, to this very day, after the lapse of 1,100 years, the village on the south-west side of Sumbal, which marks the site of this citadel, bears the name of Antar-kot. The town had not been in existence a single century when it was destroyed by Sankara Varmma (A. D. 883-901), who employed the materials in the construction of his new capital Sankarapúra, better known as Patan, or the Pass.

The natives say that a fine city is buried under the river at Sumbal, the summits of temples and other buildings having been often distinctly seen. It is narrated that this city was called Narapúr from its founder, Buz Nára, a Hindú Rajah, who lived 1,000 years before Christ, and being on the Jhelam, and near the beautiful lake, it soon became the favourite abode of the chief Brahmins, one of whom, Chandrabáha, so pleased Karkota, the serpent-god, that he gave him his sister Nila Bánu to wife. Her greatest pleasure, however, was to visit her brother, and linger for hours beneath the clear waters. It chanced that one day, the king Buz, who often visited Narapúr, beheld the charming Nila Bánu on the shore, and became desperately enamoured of her. Failing in every attempt to obtain a return of this passion, the king determined to carry her away by force, and accordingly followed her steps with two of his trusty attendants. They were just about to seize her, when her brother Karkota appeared; he hurled a huge wave on the head of the king's servants, drew them into the lake, and stifled them. Finding that even this did not put an end to the king's presumptuous hopes, Karkota's rage became unbounded; he raised a storm so terrific that the king and all his subjects dwelling in Narapúr were carried away, and he and his sister, even still unsatisfied, took huge masses of rock from the Romanya mountains and hurled them on the city, causing it to fall in ruins into the Jhelam. When all was still as death, Karkota began to be rather ashamed of his anger, and gave the country to his sister and her husband Chandrabáha, after he had turned the lake where he dwelt into milk: hence the Manas Bal is also called Jamatri Saras. The place where the serpent-god dwelt is still to be seen; it is called Amantri,

and the milk-white colour distinguishes it from other points. (*Moorcroft—Hügel—Vigne—Cunningham—Growse—Ince.*)

SUNAWAIN—Lat. 34° 21'. Long. 74° 26'. Elev.

A village in the Zainagir pargana, situated on the left bank of the Pohru, about 8 miles north-west of Sopúr. It lies to the west of the road, leading towards Shalúra. The river is usually navigable by ordinary sized boats as high as this village at all seasons of the year.

Sunawain contains the ziárat of Syud Sahib and seven houses, and boasts a clump of magnificent chunar trees.

SUNDBRAR—Lat. 33° 32'. Long. 75° 22'. Elev.

An ebbing and flowing spring, situated about 2 miles up the right side of a narrow defile which opens into the Bring valley towards its southern extremity; the whole country around is covered with forest. The spring is in a small basin, 8 feet deep, and about 3 or 4 yards in width; and on one side of it are some stone steps to enable the devotees to descend to the water. After the No Roz, or the new day, as the vernal equinox is termed, a little more water than usual is observable in the basin, but this again subsides. About two months after, the water ebbs and flows rapidly for a quarter of an hour three times a day—morning, noon, and evening. The great day of the Hindús is the 15th of Har (13th of June), when several thousand people of both sexes are assembled, nearly naked, around this Bethesda of the valley, and wait for the rising of the water, praying it to appear; and those who are nearest to it shaking peacock's feathers over it, as an act of enticement and veneration. When the basin perceptibly begins to fill, the immense multitude exclaim "*Sondi*"! "*Sondi*"! ("It appears"! "It appears"!) and they then fill their brazen water-vessels, drink, and perform their ablutions, and return towards their houses. Bernier, who visited this spring, gives what he supposes to be a reason for the phenomenon, and remarks upon the rounded and isolated shape of the hill. There seems little doubt that he is generally right, and that the ebbing and flowing are caused by the different degrees of heat under which the snow on the Pansál is melted at different times of the day. The Brahmins call the spring Trisandiya. (*Bernier—Vigne.*)

SUNKUJA—Lat. 33° 6'. Long. 73 46'. Elev.

A village in Naoshera, about 8 miles south of Mirpúr, by the road to the Gatiala ferry; it is situated on the slopes above the left bank of the Jhelam. This village is held in jagir by Moza Khán, and contains about 100 houses, divided into nine mahallas or districts.

SUPERSUMUN—

The name of a pargana in the Shupian zillah of the Miráj division of Kashmír. It comprises a district lying at the foot of the hills on the left bank of the Rembiára river.

The tehsíl business is transacted at Shupian, which, however, lies without its limits.

The Supersumun pargana was one of the four which were added, during the Sikh occupancy of Kashmír, to those originally constituted.

SU'RAN—

The name of the principal source of the Púnch Toi, or Palasta river; it takes its rise, as the Chitta-pani stream, on the western slopes of the Pansál range, between the Chitta-pani and Pir Panjál passes, and flows in a westerly and

northerly direction to the Púnch valley, at the head of which it is joined by the Mandi stream, and near the town of Púnch by the Bitarh river, besides which it receives numerous other tributaries during its course.

SU'RAN—Lat. 33° 40′. Long. 74° 17′. Elev.

A small village lying on the road between Bhimber and Púnch, situated on the left bank of the river of the same name, about 13 miles south-east of Púnch, and 14 miles north-west of Thanna Mandi. It contains a thanna in which a small military force is usually quartered.

There is a bungalow for travellers, containing one room, situated a few hundred yards north of the village. From Súran there is a path to Gulmarg by way of Mandi; the journey is usually accomplished in four marches.

Supplies are procurable. (*Ince.*)

SURNA NALA—

The name of a stream in the Machhipúra pargana, which joins the Dangerwari, lat. 34° 27′, long. 74° 18′.

The table-land between these two streams is covered with ponds, some of considerable size, and is altogether very swampy, and at the same time clothed with a dense jungle of deodar, chir, a few yews, and hawthorns. (*Montgomerie.*)

SU'RPHRAR—Lat. 34°. 13′. Long. 75° 5′. Elev.

A village in the Sind valley, situated at some little distance from the left bank of the river, just below the junction of the Kishegrar, an unfordable stream which is crossed by a bridge. It is possible to reach the Tar Sar and Mar Sar lakes by following the course of this stream, but it is a matter of difficulty, as there is no regular path.

Súrphrar contains the ziárat of Syud Jafir Sahib, and 15 houses inhabited by zemindars, a dúm, a múlla, and a cowherd. Near the masjid is a spring called Baba Abdúlla's spring. The staple cultivation is rice; a little corn is also grown.

The Sind is usually bridged at some little distance to the west of the village.

SURSU or TSORUS—Lat. 33° 53′. Long. 75° 5′. Elev.

A large village in the Wúllar pargana, situated on the right bank of the Jhelam; including the hamlet Taki Bal, which lies at the foot of the Awanpúr Wudar, about a mile to the south-east, the total population amounts to nearly 100 families.

There are some orchards and fine shady trees in the village, and much rice cultivation about it. Trál lies about 6 miles to the north-east, by an excellent path.

SURU—Lat. 33° 21′. Long. 73° 48′. Elev.

A village situated on the right bank of the Púnch Toi river, about 8 miles north of Chowmuk. It contains 16 houses, half of the inhabitants being Pahari Jats, and half Turrúnd Mohamedans; there are no Hindús. During the winter months, the river may be forded between this village and Pota on the left bank, but the water is deep.

SURUDA'B—Lat. 34° 33′. Long. 75° 7′. Elev.

A village in the Tilail valley, consisting of a cluster of seven or eight houses, situated on the bare side of the hill above the right bank of the Kishen Ganga, on the road leading towards Drás. The inhabitants are zemindars, including a potter.

SYBU'G—Lat. 34° 5'. Long. 74° 45'. Elev.

A large village in the Machihâma pargana, of which it is the tehsíl station; it is divided into three *mahallas*, *viz.*, Bunpúr, Malikpúr, and Astanpúr, which stand on high dry ground in the middle of the Hokarsar morass, about 6 miles west of Srinagar, on the road towards Makahâma. The village is shaded by splendid trees, and possesses some of the finest chunars in the valley; the best specimens are at the west end of the village, near the ziárat of Syud Mohamed Bokhâri.

The bulk of the inhabitants are shâl-báfs; these now number about 150 families; formerly, it is said, there were many more. The rest of the population consists of 70 families of zemindars, 2 múllas, 3 dúms, 3 cowherds, 2 potters, 12 Pir Zadas, 5 horse-keepers, a kázi, a blacksmith, a carpenter, and 3 bunnias, of whom two are Pandits.

Rice is extensively cultivated on the edges of the morass around the village.

T.

TAI—Lat. 33° 38'. Long. 74°. Elev.

A village in Púnch, on the slopes of the hill above the right bank of the Púnch Toi. It contains about 100 houses.

TAINTRI—Lat. 33° 51'. Long. 74° 22'. Elev.

A considerable village in Púnch, lying on the north side of the valley above the path, and the right bank of the Dalí Nar stream, about 20 miles north-east of Púnch. It contains 40 families, Mohamedan zemindars of the Kutwal caste.

Dry crops only are grown.

TAINTRIPÚR—Lat. 34° 7'. Long. 74° 30'. Elev.

A small village in the Bangil pargana, situated above the left bank of the torrent which flows between it and the village of Khipúr. It contains a masjid, the ziárat of Syud Arab Sahib, and three houses inhabited by zemindars. There are some shady trees in the village, and a little rice cultivation about it.

TAITRI—Lat. 33° 45'. Long. 74° 3'. Elev.

This hamlet is situated on the slopes of the hills above the road from Púnch towards Paral, at some little distance from the right bank of the Púnch Toi river, about 4 miles west of Púnch.

There are about 20 houses in the village, all the inhabitants being Mohamedans.

TAKIA—Lat. 33° 24'. Long. 73° 51'. Elev.

This village lies on the road between Mirpúr and Kotli. It is situated in a well cultivated valley, some distance from the left bank of the Púnch Toi river.

There are about 60 houses in the village, which contains two *baolis* and some shady trees. The inhabitants are Mohamedan zemindars.

TAKIA MI'A SHA'H—Lat. 34°. Long. 74° 36'. Elev.

A village in the Birwa pargana, situated on the side of the spur above the left bank of Suknág, opposite Kanyagúnd.

It is inhabited by two Pir Zadas, two zemindars, and a potter, and is considered to form part of the village of Lalpúr, which lies on the table-land above it.

TAKIBAL—Lat. 33° 48'. Long. 75° 10'. Elev.

A village containing nine houses, situated at the foot of the Kurala Puthur *wudar*, about a mile to the east of Bij Behára. There is said to be a small spring in the village, which is shaded by fine trees and surrounded by rice-fields.

TAKRACHAK—Lat. 33° 5'. Long. 73° 48'. Elev.

A village in Naoshera, about 9 miles south of Mirpúr, on the eastern side of the road to the Gatiala ferry. It contains 50 families, four being fakírs and the rest zemindars; all the inhabitants are Mohamedans.

There is a masjid in the village, and the ziárat of Peri Sháh.

TALAWARI—Lat. 34° 2'. Long. 74° 7'. Elev.

A village situated on the left bank of the Sháh Kakuta stream, about 5½ miles north of Hidrabad, on the road towards Uri. (*Ince.*)

TAMIAL—Lat. 33° 15'. Long. 73° 49'. Elev.

A village in Naoshera, situated on the arid plain about 6 miles north of Mirpúr, on the road towards Chowmuk. It contains 32 houses inhabited by Mohamedan zemindars of the Jat caste.

Water is very scarce in the neighbourhood of this village.

TAMMAN—Lat. 33° 30'. Long. 75° 21'. Elev.

A small village in the Shahabad valley, situated above the left bank of the Sándran river, which is bridged between it and the village of Kút on the opposite bank.

It lies about 4 miles south-east of Vernág, and contains 5 houses inhabited by zemindars.

TANDA PANI—Lat. 33° 4'. Long. 74° 32'. Elev.

A village in Naoshera, situated midway on the path between Aknúr and Rajaori.

Vigne remarks that he found no 'cold water,' but a green and open valley with low grassy hillocks rising in different parts of it.

TANDA PANI—Lat. 32° 54'. Long. 74° 56'. Elev.

The name of a village situated about 12 miles north of Jamú, on the road towards Riassi. The road between Jamú and Tanda Pani consists of stony water-courses and great defiles. From Tanda Pani to Riassi is a distance of 18 miles. The path is, on the whole, rugged, hilly, and in some places very steep. (*Hervey.*)

TANDO—Lat. 34° 21'. Long. 73° 33'. Elev.

A village situated a few miles south-east of Mozafarabad. Baron Hügel observed near this place granite in large blocks, hurled, as it were, over the trap rock.

TANGWARA—Lat. 34° 8'. Long. 74° 27'. Elev.

A village situated about a mile north of Kountra, above the road leading towards Sopúr. It is divided into two *mahallas*, the upper of which is inhabited by four families of Patháns and the lower by four Pandits.

TANSAN—

The name of the river which rises at the southern extremity of the Bring

pargana; it joins the Nowbúg stream, lat. 33° 35′, long. 75° 24′, near the village of Wyl, the united waters forming the Bring river.

The road between Kashmír and Kishtwár by the Marbal pass crosses it by a bridge, just above the junction, which is thrown over a narrow channel in the rock, hollowed out apparently by the rushing waters. The stone piers on which the old bridge was built are still remaining. The masjid of Haji Daud Sahib is prettily and conspicuously situated on the hill above, and it is a place of considerable strength, which is said to have been the scene of many a battle, in the mountain feuds between the inhabitants of Kishtwár and the Kashmíris in the olden time, as being the key to the possession of the Bring pargana.

TAR SAR—Lat. 34° 8′. Long. 75° 12′. Elev.

A lake situated amid the lofty mountains lying between the Sind valley and Kashmír. It may be reached by a path from the northern end of the Trál valley, and there is also said to be a road from the Lidarwat, at the northern extremity of the Dachinpára pargana.

TATAMOULA—Lat. 34° 9′. Long. 74° 12′. Elev.

A village situated above the right bank of the Jhelam, about 16 miles south-west of Baramúla.

The rocky cliffs here rise almost perpendicularly from the river to a height of 300 and 400 feet. General Cunningham remarks that, as the height of the Jhelam near Tattamoula is about 5,000 feet above the sea, the whole of Kashmír must have been submerged by the waters of the river before the wearing down of these cliffs. As Tattamoula (Sanskrit, Tapta-mula), the "hot spring," may indicate volcanic action, the immediate cause of the bursting of the lake may have been the sudden rending of the rock by an earthquake.

TATAPANI—Lat. 33° 24′. Long. 74° 24′. Elev.

A village in the province of Naoshera, situated amid the hills, a few miles north-east of the town of Rajaori. Vigne states that at Tatapani, about one day's march to the eastward of Rajaori, there is a hot spring, the temperature of whose waters, in the absence of a thermometer, he estimated at 140°. It gushed from beneath a marly rock, and had a sulphurous taste, and deposited sulphur as it ran. There was another hot spring about 45 yards from it, and a cold spring between them. The natives were aware of the cleansing and purifying properties of the water, and came from far and near to bathe in it. They said that the hot water was colder in the hot weather. In a hollow, amongst the jungle-clad hills and low precipices, within a short distance of the spring, he discovered a coal bed jutting out in three different places from the bank on the path-side. The specimens of the surface coal which he brought to England were not considered very promising.

TATI—Lat. 33° 22′. Long. 75° 14′. Elev.

A small hamlet in the Banihál district, containing one or two huts and a *baoli*, situated on the hill side, high above the right bank of the stream, on the road between Banihál and Ramsú.

TELGAM—

The name of a very small pargana in the Kamráj division of Kashmír. The tehsíl business is transacted at Sopúr.

TENÁLA—Lat. 32° 56′. Long. 75° 49′. Elev.

The name of a village in Badrawár, situated on the northern slope of the Padri pass, near where there are said to be extensive iron mines. It is inhabited by twelve families of Mohamedan blacksmiths.

THAJAN—Lat. 34° 44'. Long. 74° 11'. Elev.
A village in Upper Drawar, situated on the left bank of the Kishen Ganga, just above the junction of a considerable stream which has formed a delta and an island in the bed of the river.

There are three houses in the village, one of which has a pent roof.

A *zampa* bridge spans the Kishen Ganga between this village and Dúdnial, which lies some distance below it, on the opposite bank.

THALLAR—Lat. 33° 48'. Long. 75° 25'. Elev.
A hamlet situated on the right bank of the Arpat, towards the northern extremity of the Kuthár pargana. It contains seven houses inhabited by Gújars, and is surrounded with rice cultivation.

The river, which is fordable, is also crossed by a *kánal* bridge between this village and Tugenpúra, which lies opposite to it at the mouth of the Bud Nai valley, and is inhabited by seven families of Gújars.

THANNA—Lat. 33° 33'. Long. 74° 25'. Elev.
Thanna Mandi or bázár is situated about 14 miles north of Rajaori, on the bank of the Tohi, at the mouth of the valley in which that river rises, and up which the path leads to the Rattan Pir pass; it is a square compact town, containing a large red brick serai, and forms a depôt for the salt and other commodities which are brought from the Panjáb.

The village of Thanna is situated on the side of another small valley, about a mile to the east. Its houses are singularly crowded together in tiers on every available spot, on the precipice which overhangs the river, and are prettily shaded by numerous walnut and mulberry trees. Vigne estimated the population at 300 or 400; they were mostly Kashmíris who gained a subsistence by weaving and spinning. He observed a chunar tree which is probabily no where found nearer to the plains. At 7 o'clock on the morning, on the 13th July, the mercury stood at 74° in the shade.

Argillaceous slate and mica slate are very common in the intervening ranges between the primary ridges of the Himalaya that connects them and the sandstone with the plains. The abrupt precipices of the latter are here succeeded by schistose formation, and they sink into insignificance when compared with the lofty ranges at the foot of which Thanna is situated. The dwarfish jungle disappears in favour of the lofty pine forest, and the mountains, which form the third and last ridge that intervenes between the plains and the Pir Panjál, rise directly from behind the village with an almost alpine height, and a verdure resembling that of the Pyrenees.

Thanna contains a double-storied bungalow for travellers, situated on the hill-side above the right bank of the stream, overlooking the Mandi, and there is ample space for encamping in and about the place. Supplies are plentiful at ordinary times, and forage is abundant, except during the summer months, when grass in scarce.

The road leading into Kashmír by way of Púnch branches off about a mile to the north of Thanna, and bears away towards the north-west. It is generally open all the year round, and must be adopted at the beginning and end of the season, when the Pir Panjál pass is closed with snow. (*Vigne—Allgood—Ince.*)

THANOT—Lat. 33° 13'. Long. 75° 31'. Elev.
A village in Kishtwár, situated on the slopes of the mountains above the left bank of the Lider Khol stream and the road between Bagú and Gay. It contains six houses inhabited by Hindús.

THAOBUT—Lat. 34° 44′. Long. 74° 44′. Elev.
A village in Gúrais, situated near the right bank of the Kishen Ganga, just below the junction of the Gagai stream, about 10 miles north of Kanzalwan. It contains a masjid, and is inhabited by four families of Mohamedan zemindars, a múlla, and a shepherd. The most convenient spot for encamping is to the north of the village, on the banks of the rivulet which supplies it with water.

THARRA—Lat. 33° 38′. Long. 73° 58′. Elev.
A small village in Púnch, containing about 12 houses, situated on the hill-side west of Toi, at some distance from the right bank of the Púnch Toi.

TIKPU′RA—Lat. 34° 28′. Long. 74° 28′. Elev.
A large village containing about one hundred houses, situated on a stream at the foot of the spur at the south end of the Loláb valley.

From this village there is a path, which crosses the range of hills to the south, descending upon the village of Zohlar at the north end of the Zainagir pargana; it is a very picturesque walk, occupying the whole day; a warm chalybeate spring is passed about half a mile from Tikpúra.

There is also a path over the same range of mountains, leading directly to Imbersilwar, which after the least rain becomes impassable for laden ponies, though the villagers state they can and do go by it.

At Tikpúra the thermometer (December 5th) stood at 26° at sunrise. (*Vigne—Montgomerie.*)

TILAIL—Lat. 34° 30′ and 34° 35′. Long. 75° and 75° 20′. Elev.
The name of a long and narrow valley lying to the north-east of Kashmír, which is traversed by the incipient Kishen Ganga.

It is no where more than a mile in width, and is encompassed by lofty mountains which exhibit a like peculiarity to those in Kashmír, inasmuch as the slopes having a southern aspect are uniformly bare of forest, and are here clothed with grass or masses of prungus, while on the south side there is no want of timber, except towards the west end of the valley between the villages of Purana Tilail and Zergay, where the mountains are too precipitous to give footing to any vegetation, excepting here and there a few pine trees which cling to the bare face of the rock.

The general appearance of the valley presents a great contrast to Kashmír, as the sylvan beauty of the 'earthly paradise' is entirely wanting, and the mountains that enclose it are not bold enough in outline to compensate by the wild grandeur of their scenery.

In the upper portion of the valley the fall is considerable, and the Kishen Ganga flows a turbid and impetuous torrent which finds an exit at the western extremity through a narrow gorge which only gives passage to the river; and the main path traversing the valley, which has hitherto followed the right bank of the stream, crosses the range of mountains to the north-west into Gúrais.

This path forms the high road between Gúrais and Drás, and is that by which the Tilail valley is usually entered. It may, however, be reached more directly from Kashmír by a path which ascends from Wangat to Gangabal; there are also two roads from Sonamarg in the Sind valley, the one known as the Nikka Nai road lies by the Krishun Sar and Vishun Sar lakes, the other called Barra Nai follows the course of the Raman stream. From the Tilail valley, the Shingo river and Deosai plains, and

Skardo, may, it is said, be reached at certain seasons of the year by a path which ascends the Grati Nar.

The inhabitants of this valley differ somewhat in appearance from those of Kashmír, their features approaching the Mongolian type. Their dress is much the same, except that the women wear an exaggerated copy of the common red head-dress. The Dard language is universally spoken.

The valley is but sparsely populated; the houses are all huddled together in the villages or ranged in a square enclosing a court-yard, in which the cattle are herded; this disposition is adopted for the sake of warmth and communication during the long and rigorous winter. The dwellings, which are frequently double-storied, are constructed of unhewn timbers dovetailed at the corners, and having the interstices plastered with mud. They have no chimneys, and are all very dirty. The villages with scarcely an exception are entirely bare of trees, and have but little vegetation of any description about them; barley, peas, *trúmba,* and *pinga* are the only products of the valley; rice is of course unknown at this elevation.

The harvests are not abundant, and are scarcely in excess of the absolute requirements of the inhabitants.

It is the custom to bury the grain in caches; this appears to be a remnant of the precautions which were taken during the old marauding days, but the habit is still adhered to owing to the want of proper vessels to contain the grain, and of space in the houses in which to store it. The holes are usually constructed in some dry spot near the village; they are called *dís* in the Dard language and *zús* in Kashmíri. The grain is carefully wrapped in birch bark before being consigned to these receptacles; the hole is then filled in with stones, above which a layer of earth is spread. When well dried and securely packed, the grain is said to keep good for six months, but it is not usually preserved so long.

The inhabitants of Tilail seem to be extremely fond of fruit, of which the only indigenous varieties are the strawberry and a few wild pears, but a great deal is imported from Skardo, principally dried mulberries of a very inferior description, and a small apricot called *but sair* by the Kashmíris; for these luxuries the people barter the woollen stuffs they have manufactured during the winter. The wild flowers and grasses common to the British Isles are found throughout the valley, and roses in Tilail are scarcely less abundant than those of Kashmír, exhibiting, if anything, more beautiful tints.

Though extremely poor, the Tilailis pay 60 rupees (chilki) at their marriages; this sum is paid by the bridegroom to the bride's family either before or on the day of marriage. Flocks of sheep constitute their most valuable possessions; the Kashmíri butchers buy much of their meat in this valley, paying for the animals at the rate of 14 or 15 rupees (chilki) a kharwáh taken at an estimation.

The government tax is calculated at half the produce of the lands, which is paid either in money or in kind. Vigne states that when Tilail was subject to Ahmed Sháh, the Gylfo or Rajah of Skardo, he, instead of taking a tribute of money, contented himself with receiving annually a present of a sheep and a coil of rope from each house.

The government likewise levies a duty of an anna in the rupee on all articles exported from Tilail to Kashmír.

The administration of justice is provided for in the following manner: Small cases are decided by the village mokaddams; more important matters

are referred to the thanadar, who resides in Badgam, from whom appeal lies to the governor of Kashmír.

It is said that on all suits having a pecuniary value the government levies a duty equal to one-fourth of the value in dispute.

TIMBRA—Lat. 33° 46′. Long. 74° 14′. Elev.

A village on the path from Púnch to Mandi, about 8 miles east of Púnch. The houses are disposed in clusters, and there are many shady trees about the place, which is watered by a small stream. The inhabitants are all Mohamedans.

TIMMERAN—Lat. 33° 47′. Long. 75° 27′. Elev.

A small village situated in the Bud Nai valley, which opens into the north-eastern extremity of the Kuthár pargana. It is distant about 16 miles north-east of Achibal, and lies at the foot of the ascent of the Rial Pawas pass, which is crossed by a shepherd's path leading into the Maru Wardwan valley.

This village, which is held in jagír by Russúl Sháh, the harkára of the pargana, contains a masjid and four large houses, and is irrigated by a branch of the Zamkatch stream. The elevation being considerable, there is but one harvest annually, which is confined to scanty crops of Indian-corn, *trúmba* and *gunhár*.

TINDALI—Lat. 34° 18′. Long. 73° 35′. Elev.

A village situated on the left bank of the Jhelam, 24 koss north of Kohála, from which place it forms the third stage on the new road to Kashmír. (*Montgomerie.*)

TINGMOL—Lat. 33° 45′. Long. 75° 23′. Elev.

A village containing four houses, situated at the mouth of the Saogam valley, on the east side of the Kuthár pargana, just above Midepora, a large village containing fifteen houses. The inhabitants are zemindars, and rear silk-worms.

This latter village is surrounded by green turf and shaded by some splendid trees. It contains a spring, and the poppy is cultivated in the neighbourhood.

TIRBAL—Lat. 33° 15′. Long. 75° 14′.

A small hamlet in the district of Rámband, surrounded by a patch of cultivation, situated on the right bank of the Chandra Bhága, about 3 miles west of the village of Rámband, on the high road towards Kashmír.

TÍTWAL—Lat. 34° 23′. Long. 73° 49′. Elev.

A village situated on the left bank of the Kishen Ganga, just above the junction of the Kázi Nág stream, up which lies the road leading into the Karnao valley.

It is situated about midway between Mozafarabad and Shalúra; to the former place the journey is rough and difficult, and impassable for laden cattle; to the latter there is an excellent path crossing the Nattishannar galli.

Títwal contains a thana and a custom-house, and is inhabited by about 10 families.

The rocky channel in which the Kishen Ganga flows is now spanned by a substantial *kadal* bridge just above the village, which is a great improvement on the *zampa*, which it replaced; a small toll is levied on each passenger. Below the village the river bends to the west, flowing through a narrow chasm in the precipitous mountains.

The Kázi Nág stream, on the west side of the village, is not fordable, but is crossed by two bridges, one a little higher up than the other.

There are a few shady trees about the village; the most convenient spot for encamping is on the narrow grassy terraces by the bank of the Kishen Ganga, about 200 yards below the bridge.

A thermometer registered at 2 P. M. (22nd August) 88° in the shade, at 5 P. M. 78°, and immersed in the Kishen Ganga 56°.

TOHI—

There are two rivers of this name, one in the province of Jamú and the other in Naoshera; both are tributaries of the Chenáb.

The Jamú river rises in the high mountains forming the boundary between the north-east end of the province and Badrawár, immediately above the Hindú place of pilgrimage called Súdh-Mahadev, 32 koss from Jamú, to the north-east of Ramnagar. It flows by Badumpúr and Chineni, the former 18 koss from Jamú, and the latter 7 koss further on, or the same distance from Súdh-Mahadev. Its course takes it immediately below the town of Jamú, and after that, it has a further course of some 10 or 12 koss, when it empties itself into the Chenáb, lat. 32° 41', long. 74° 42', about 6 koss from Siálkot, below the village of Tuhút or Túb, north-east of Siálkot.

The Naoshera river rises in the Rattan Pansál mountains on the road from Tannah to Baramgala, about 12 koss north of Rajaori. It flows by Naoshera, and then turning off to the south-south-east passes within half a koss of the fortified town of Minaor, and 2 or 3 koss beyond, falls into the Chenáb near Kúri, a village on the banks of the river. Some of the natives call this stream the 'Malkani Tohi,' to distinguish it from the Jamú river.

Vigne says that the word 'Tohi' means "a torrent," which will account for so many streams being so named. (*Vigne—Hervey.*)

TORGALLI—Lat. 34° 47'. Long. 73° 50'. Elev.

The name of a pass over the range of mountains forming the water-shed between the valley of the Kishen Ganga and Khágán. It is crossed by the path between the village of Durrol, in Lower Drawar, and Batta kúnd, in Khágán, and is said to be practicable during the four summer months.

TOSHA MAIDÁN—Lat. 33° 56'. Long. 74° 32'. Elev. 10,500 feet.

A grassy valley lying on the east side of the Pansál range; it gives its name to a pass situated lat. 33° 53', long. 74° 27', which is crossed by the most direct path between Srinagar and Púnch. As its name implies, the Tosha Maidán is almost a plain, for the hills on all sides slope gently down to it, and the numerous streams which water it are divided by undulating ridges covered with luxuriant grass and wild flowers; at the lower end of the Maidán on its eastern edge are two small masonry towers of sexagonal shape, about 25 feet high, and having four tiers of loopholes. That called after Sirdár Utter Mohamed Khán, a younger brother of Dost Mohamed, crowns a knoll just above the spot where the main path from Drang emerges on to the plain; the other, known as the Kucheri Damdamma, is situated on a hillock near the other side of the valley, about a mile to the south-east; it commands the footpath which descends on the village of Tsal. The passage of the Tosha Maidán pass commences on the Kashmír side by a somewhat steep ascent of about 3 miles from the village of Drang; on reaching the plain the path is a gradual slope. The lower part of the valley is called Wattadar, and contains a few shepherds' huts, and an abundant supply of fuel within easy distance. The Tsenimarg, near the upper end of the Maidán, lies mostly above

the limit of forest; the summit of the pass is called Neza; the descent on the west side is steep, lying through a narrow valley or gorge between rocky spurs. With the exception of one or two solitary huts at some distance from the top, no habitations are met with until reaching the Súltán Puthri dok, a Gújar settlement above the village of Arigam.

The manifest advantages offered by the Tosha Maidán pass to an army invading Kashmír were appreciated by the Maharajah Ranjit Singh, who in 1814 attempted to carry the pass, but was defeated by Mohamed Azím Khán, the then governor of Kashmír, in person; the other column, consisting of 10,000 Sikhs, which had proceeded by the way of Nandan Sar, was likewise routed by the Patháns.

The Tosha Maidán pass, lying at a great elevation, is closed by the first falls of snow, and is said not again to be practicable until the month of June; it is, however, much frequented during the summer, and the plain affords unlimited pasturage to herds of cattle and large flock of sheep.

TRAGBAL—Lat. 34° 30′. Long. 74° 41′. Elev.

A tank and *choki* lying on the south side of the Rajdiangan ridge, about 10 miles north of Bandipúr, on the high road towards Gúrais and Skardo. There is said to be a footpath from this place leading directly to the village of Wampúr, in Gúrais, by the Vijji Maidán.

TRÁL—Lat. 33° 56′. Long. 75° 10′. Elev.

A small town prettily situated on the sloping plateau at the foot of the mountains near the east side of the Wúllar pargana, of which it is the tehsíl station. It lies about 6 miles north-east of the village of Tsurus, on the Jhelam, by an excellent road; and about the same distance east of Awantipúr; the first part of this road, in the neighbourhood of Awantipúr, is good, but the latter part, where it crosses the valley, lies amid the rice-fields, and is usually wet and swampy.

The Bhúgmur road, communicating with the Dachinpára pargana, lies over the range of mountains to the east of the town; it is said to be a fair path, the distance to the village of Suipúra being 6 koss. Trál is built at the edge of the plateau, and is divided into an upper and lower mahalla; the houses, which are ranged at different levels on the slope, are constructed of sun-dried bricks, with thatched roofs.

It is shaded by fine trees, and possesses no less than 12 springs. The plateau land on the east side of the town is dry and bare, but the slopes to the west and the valley beneath is a mass of rice cultivation. The Mohamedan population is said to comprise 194 families of zemindars, including—

6 Shál-báfs.
10 Bunnias.
1 Baker.
3 Butchers.
1 Blacksmith.
4 Carpenters.
1 Múlla.
5 Syuds.
12 Attendants at the Ziárats.
6 Cowherds.
4 Sweepers.
12 Weavers.
4 Oil-sellers.
4 Gardeners.
4 Goldsmiths.
2 Washermen.
5 Potters.
2 Dyers.
5 Fakírs.
3 Dúms.
5 Surgeons and physicians.

The Hindús are said to number 15 families, including 3 Brahmins, and the zillahdars, patwaris, and other servants of the government.

Among the 12 springs, that of the Diva Nág is the most famous; it lies on the east side of the town, near the thana, and is shaded by a magnificent chúnar and other trees. The water, which is very cool and clear, rises into a pool or tank about 50 feet square and 4 or 5 feet deep, containing a few fish. The waters of this spring are esteemed sacred by the Hindús, who have adorned the spot with four ancient carved stones.

The usual encamping ground is on the grassy plain by this spring. The Kensabal spring, situated near the Mir Mohamed Hamadán ziárat, is even more highly venerated, and it is a disputed point between Hindús and Mohamedans whether this fountain was called into existence by Mahadev, or rose in obedience to a blow of Mir Mohamed's staff.

The Davabal spring, near Asham Sháh's Takia, is worthy of notice. In Lower Trál are two springs called Mertser Pukkur, also Kara Nág, Brim Sar, and Konchibal. The remaining three springs are situated near the Sháh Hamadán ziárat, in the middle of the town.

The supply of water from these numerous fountains not only supplies all the wants of the inhabitants, but irrigates a wide extent of country in the neighbourhood of the town.

At 5 A. M. on the 5th July the mercury stood at 67°.

Vigne states that when he visited Trál, it was the principal residence of the Kashmírian Sikhs, that is, Sikhs whose ancestors first came to Kashmír in the service of Rajah Suk Juwan, a Hindú of Shikapúr, and who was sent to the valley as governor by Timur Sháh, of Kábul, about A. D. 1775. In about a year he endeavoured to make himself independent, and engaged some Sikhs, who were co-religionists, to assist him; but Timur Sháh defeated him, took him prisoner, and blinded him.

TRAPAI—Lat. 34° 1′. Long. 74° 34′. Elev.

A village containing about 10 houses, situated at the foot of the Poshkar hill, about 1½ mile north-west of Kág, by the road towards Firozpúr.

TRARAN—Lat. 34° 4′. Long. 74° 29′. Elev.

A village in the Bangil pargana, situated in the bed of the stream, rather more than a mile north-east of Firozpúr. It contains 12 houses, which are double-storied buildings, constructed of rough barked timbers, dovetailed at the corners, and having pent thatched roofs.

TREKOLABAL—Lat. 34° 10′. Long. 74° 38′. Elev.

A village situated in the midst of the Pambarsar morass, on the left bank of the Suknág river, to the north-east of Patan. It contains three houses, inhabited by manjis; in Gúnd Ibrahim, on the opposite bank, there are five houses.

TRIBONIAN—Lat. 34° 23′. Long. 73° 52′. Elev.

A village in the Karnao valley, situated on the left bank of the Shamshabari stream, which is crossed by a kánal bridge below the village. It contains six houses inhabited by Sikh Zemindars, and is shaded by fine trees.

TRIKOTA DEVI—Lat. 33° 2′. Long. 75°. Elev.

A noble mountain which rises in stately grandeur, a few miles to the east of the town of Riassi, in Jamú; it is visible from a great distance from the south, divided, as its name would imply, into three peaks, which rise directly from the edge of the plain with an elevation far exceeding what is usual

amongst the lower hills on the border. Baron Hügel states that a place of pilgrimage lies about half-way up its northern side, with a temple much celebrated for its beauty and sanctity. It has also a spring from which the water rises in jerks and falls into a basin; for nine months of the year this water is cold, but during December, January, and part of February it is too hot to bear touching without pain. This phenomenon may, perhaps, be explained by the fact that, so long as the snow lies on the Trikota, no water can penetrate the protected spring, which, therefore, keeps its own naturally high temperature. Trikota Devi lies 18 koss or 27 miles north of Jamú. (*Vigne—Hügel.*)

TROACH—Lat. 33° 26'. Long. 73° 55'. Elev.

A small village and fort in the province of Naoshera, situated about 10 miles south of Kolti, at the point of separation of the roads from that place leading towards Mirpúr and Naoshera. The fort is a large oblong structure, apparently in good preservation, having a flanking tower at each corner, and bastions at intervals along the sides. Viewed from below, it seems to be most favorably situated, commanding both the roads within rifle shot. It occupies the crest of a spur which does not seem to be entirely commanded from any point, and which rises from the valley in three tiers or shelves, having naturally scarped sides.

It is said that the present garrison consists of 30 men, and that the only water-supply comes from tanks constructed within the walls.

The village consists of a few houses situated on the lowermost shelf of the spur.

TSANABAL—Lat. 34° 8'. Long. 74° 41'. Elev.

A village situated on the left bank of the Suknág, about 9 miles north-west of Srinagar. It is surrounded with rice cultivation, and contains eight houses inhabited by Mohamedan zemindars of the Shíah sect.

TSENIA'L—Lat. 34° 39'. Long. 74° 56'. Elev.

A village in Gúrais, situated at the mouth of the Pultun Nar valley, which is traversed by the high road between Gúrais and Tilail; it lies on either bank of the Lorloway stream. Some few of the houses are built on the right bank of the stream, but the greater portion of the village is situated at some little distance from the left bank. The fields descend from the village to the Búrzil, which flows beneath, and ascend the opposite bank. The river is usually bridged; but during the floods caused by the melting of the snows, the bridge is frequently carried away, in which case a detour must be made to the Kútúbat bridge, which is thrown across the rocky channel about a mile and a half above the village. Throughout the winter the river is said to be fordable.

The Kashmíri name for this village is Tsurrowon; it contains altogether 13 houses. There is ample space for encamping on the river bank below the village. On the 22nd July, at 5-30 A. M., the thermometer registered 52° in the air, and 44° immersed in the Búrzil.

TSERPU'RA—Lat. 33° 44'. Long. 75° 23'. Elev.

A village situated on the east side of the Kuthár pargana, about 8 miles north-east of Achibal. It contains a masjid and the ziárat of Syud Sahib, a bunnia's shop, and seven houses inhabited by zemindars.

There is a small spring in the village, and extensive rice cultivation around it.

Both coolies and supplies are procurable.

This village is one of the chief centres of the silk industry, and contains a large filature and a factory, in which water power has lately been introduced to turn the reels, with every prospect of success.

TSU'—Lat. 34° 5'. Long. 74° 42'. Elev.
A small village in the Machiháma pargana, lying about 3 miles west of Sybúg, on the south of the road from Srinagar to Makaháma. It contains about six houses, and is surrounded with rice cultivation.

TUJJAR—Lat. 34° 23'. Long. 74° 27'. Elev.
A large village containing about 100 houses, situated at the foot of the hills on the north side of the Zainagir pargana.

Three springs rise in the neighbourhood of this village, which is almost the only place throughout the pargana where rice cultivation is possible.

TÚLÚMÚLA or TULAMUL—Lat. 34° 13'. Long. 74° 46'. Elev.
A village and a small lake situated near the right bank of the Sind river, about 10 miles north-west of Srinagar.

There is also a small island called Ráginya, where a Hindú festival is held in the month of May. (*Elmslie.*)

TÚNGDAR—Lat. 34° 24'. Long. 73° 54'. Elev.
A village in the Karnao valley, situated about 8 miles east of Títwal, on the road towards Kashmír. It lies on the north side of the valley, about a quarter of a mile to the north of the fort.

The village is well shaded by trees, and contains two masjids and 16 houses inhabited by zemindars of the Tsak clan, two blacksmiths, and a carpenter. The ziárat of Shai Hamadán is situated on the south side of the village, close to a large clump of young chunar trees, by the banks of a branch from the Shamshabari stream, which is crossed by a bridge.

Between the village and the fort there is a line of barracks occupied by troops forming part of the garrison, who are employed in the collection of revenue.

TUSS—Lat. 33° 36'. Long. 75°. Elev.
A village in the Kol Narawa valley, situated about 3 miles south-east of Hanjipúr; it contains 8 houses and the ziárat of Baba Núris Sahib.

TU'TMARI GALLI—Lat. 34° 19'. Long. 74° 1'. Elev.
The name of the pass over the range of mountains forming the boundary of the Karnao valley to the south-east. It is crossed by the most direct road between Sopúr and Karnao, but which is much less used than the northern route by Shalúra and the Natishanar Galli; it is, however, described as being a level path, but obstructed in places by fallen trees. It is closed for four months in the year. The slopes on the Kashmír side of the Tútmari Galli afford excellent pasturage, and are a favourite resort of the Gújars inhabiting the Karnao valley. (*Montgomerie.*)

U.

UDRANA—Lat. 33°. Long. 75° 45'. Elev.
A large village situated about a mile and a half north-west of Badrawár,

on the road towards Doda. It lies on the left bank of the Komeri stream, which is crossed by a good bridge.

The village contains altogether about 40 houses, of which 8 are inhabited by shál-báfs.

Two-thirds of the population are Hindús.

ÚLARI—Lat. 34° 45' Long. 73° 58' Elev.

The name of a pasturage in Upper Drawar, which is watered by a stream which flows into the Kishen Ganga, at the village of Tali Lohát. It is traversed by the path between Lohát and the village of Burrowai, in Khágán.

UMLAR—Lat. 33° 53' Long. 75° 7' Elev.

A large village in the Wúllar pargana, situated on the north side of the Awanpúr Wudar, about 4 miles south-west of Trál. It contains a masjid and 30 houses inhabited by zemindars, and is surrounded by rice cultivation.

The ziárat of Syud Fakrdín Sahib, situated on the edge of the table-land above the east side of the village, forms a conspicuous object in the landscape.

ÚR—Lat. 34° 42' Long. 74° Elev.

A hamlet in Upper Drawar, containing two houses inhabited by Syuds; it is situated on the hill-side, above the right bank of the stream opposite the village of Lohát.

There is a path between the two villages, which crosses the stream by a bridge.

ÚRI—Lat. 34° 5' Long. 74° 5' Elev.

A considerable village, situated on the left bank of the Jhelam, about 23 miles south-west of Baramúla, on the road towards Mari. It overlooks a beautiful amphitheatre, about one and a half mile in diameter, bounded on every side by magnificent mountains. The river Jhelam flows along its northern side, rushing tumultuously through a deep and rocky gorge, and with a roaring and hissing sound that may be heard from a long distance; east and west of the village mountain torrents empty themselves into the Jhelam. There is a small fort on the high bank of the river, and below it a suspension-bridge, communicating with the road to Mozafarabad by the right bank of the river.

This bridge is composed of four twig ropes as a footway, and two sets of three ropes on either side, to hold on by, connected with the foot-ropes by forked sticks about 3½ feet long; it forms a strong suspension-bridge, and swings but little with the wind. It is renewed every year, every thing belonging to the old bridge being cut adrift.

Above Úri the remains of an old stone bridge across the river are visible. The road from Púnch by the Haji Pir pass debouches into the valley of the Jhelam at Úri. About half way between the village and the fort, there is a double-storied traveller's bungalow.

Supplies are procurable, and there is ample space for encamping, but shade is wanting.

The district of U'ri was formerly governed by a Rajah, and before the Sikh conquest of Kashmír there were three claimants to the title, Gholám Ali Khán and Surfráz Khán, who were brothers, and Sirbalan Khán, a cousin.

On the approach of the Sikh army the two brothers absconded, and Mozuffer Khán, the son of Sirbalan Khán, who was then an old man, led a force under the command of Hari Sing Nalwai along a bye-path to his

uncle's lurking place, and succeeded in securing Gholám Ali Khán, who was sent a prisoner to Lahore; the other brother, however, effected his escape, and was never again heard of. As a reward for his treachery, Mozuffer Khán received the raj-ship from the Sikhs, on consideration of an annual payment of Rs. 4,000, which left the Rajah about Rs. 3,000 for himself.

He had three sons, Atta Mohamed Khán, Nawáb Khán, and Jowahir Khán; the two last by the same mother, who at one time exerted her influence over the old man for the benefit of her own offspring, at the expense of Atta Mohamed Khán, who, in order to countermine her machinations, intrigued with Shaikh Imámúdín for the removal of his father, and his own immediate elevation to the raj. This plot being discovered led to a rupture in the family, and was one of the chief reasons which induced Mozuffer Khán to join the Shaikh's party. (*Vigne—Cunningham—Hervey—Lumsden—Mongtomerie—Ince.*)

USHKÁRA—Lat. 34° 12′. Long. 74° 24′. Elev.

This tiny hamlet, which is situated on the left bank of the Jhelam, immediately opposite Baramúla, marks the site of one of the earliest capitals of Kashmír, which was founded by Huvishka, one of the two great Indo-Scythian princes and brothers. The remains of a Buddhist *stupa*, erected at a much later period by king Lalitaditya, may still be seen here. (*Growse.*)

UTTAR—

The name of a pargana in the Kamráj division of Kashmír. It comprises a district lying at the foot of the mountains at the north-western extremity of the valley. The tehsíl station is at Shalúra.

The Uttar pargana is much intersected with *wudars*, and the surrounding hills are not wooded with such large trees as in the Loláb valley. When surveyed between the years 1856 and 1860 it contained 31 villages with 266 houses, and an estimated population of 2,660 souls. The upper part of the valley is well cultivated, the chief products being rice and barley; cucumbers are to be met with in almost every village. (*Montgomerie.*)

V.

VEDASTA—

The name given by the Hindú priests to the Veth, Vyet, or Jhelam, the ancient Hydaspes, in its course through Kashmír.

According to the Hindús of the valley, the Vedasta has four sources, or streams that go to form it, *viz.*, the Veshaú, the Rimiyára or Rembiára, the Lidar, and the Arapoth, which flows from the Achibal spring. (*See* JHELAM) (*Elmslie.*)

VERNÁG—Lat. 33° 32′ Long. 75° 18′ Elev.

The village and celebrated spring of Vernág are situated in the Shahabad pargana, at the western extremity of a jungle-covered spur which juts down into the south side cf the valley, from the direction of the Banihál pass. It is distant about 3 miles from the summit of the pass, and 17 miles south-east of Islamabad.

The valley has here a gentle slope, and rises sufficiently for this spot to command an extensive prospect of the whole plain of Kashmír, watered by

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the Jhelam, and bounded by the blue mountains beyond the Wular lake. The village covers a considerable extent of ground, and is shaded by numerous walnut trees, chunars, and poplars. The houses are of the usual form; the basements being principally constructed of rough masonry, and the upper stories almost entirely of timber; they have pent and thatched roofs.

The following nine *mahallas* are considered to form part of Vernág; Kokgúnd, Malikpúr, Baghwanpúr, Rishpúra, Gotilgúnd, Kralawarh, Bunagúnd, Tsantipúra, and Gúrnar, on the right bank of the Sándran. The population is said to number about 100 families, of whom 16 are Hindús; among the inhabitants are two bakers, a milkman, a mason, two carpenters, and a blacksmith.

There are no less than seven masjids in the village, and two ziárats, both of which are dedicated to Fakír Kalandar Gofúr Sháh. With the exception of grapes, which are scarce, all the fruits which are produced in Kashmír may be obtained in Vernág in abundance. The cereals grown in the neighbourhood include rice, Indian-corn, *trúmba, gunsár, kangni, chena,* and *lobia* (a kind of bean).

Sung-i-dálum, or fuller's earth, is found in the neighbourhood.

The Hakkar Nadi, the stream which descends from the Banihál pass, flows through the village, where it is joined by the stream from the famous springs. These streams are crossed by two ancient stone bridges, of which the upper consists of a number of small pointed arches, and the lower of three rough stone piers connected by large slabs, and approached from either end by stepping stones. The Sándran, which flows at some little distance to the north-east of Vernág, is usually spanned by a temporary bridge at the Bunagúnd mahalla, but when the river is in flood, it is not unfrequently carried away. The Vernág spring rises in an octagonal stone reservoir, situated at the foot of the spur, which is covered with herbage and low brushwood. It is one of the reputed sources of the Jhelam, and is thus referred to by the emperor Jehangir in his journal: "The source of the river Bhat (Jhelam) lies in a fountain in Kashmír named Tirnagh, which, in the language of Hindustan signifies a snake—probably some large snake had been seen there. During the life-time of my father (Akbar) I went twice to this fountain, which is about 20 koss from the city of Kashmír. Its form is octagonal, and the sides of it are about 20 yards in length." This basin, which is about 50 feet deep in the centre and 10 feet at the sides, was constructed, by order of the emperor, between the years A. D. 1619 and 1632. Of this we are informed by Persian inscriptions on the surrounding walls, though no two travellers have agreed as to their literal translation. Vigne states that over the entrance is written—

"This fountain has come from the springs of paradise;"

and on the interior wall—

"This place of unequalled beauty was raised to the skies by Jehangir Sháh Akbar Sháh; consider well."

Its date is found in the sentence "Palace of the fountain of Vernág." The concluding sentence, or 'abjat' as it is denominated by the Persians, gives the date 1029 A. H.

Around the basin is a causeway or walk, 6 feet broad, having a circumference of about 130 yards, on the outer edge of which are 24 small arched alcoves, about 12 feet wide and 6 deep, and sufficiently high for a tall man to stand upright in them. Above them appears a mass

of substantial brick-work, now overgrown with grass, so that they no doubt formed the basement story of some edifice. The whole was formerly faced with stone, but the slabs have been removed. As a summer residence, the site was well chosen. The surrounding mountains are low, verdant, and well wooded, and are neither tame nor rugged. The *baradari*, a large barn-like building, having numerous chambers, overlooks the north end of the pool, and on the west side there is an open pavilion or summer-house. The water is very cold, of a deep bluish-green tint, and swams with sacred fish; it leaves the basin by a stone-lined channel, which passes through an archway under the *baradari*.

This water-course, now much dilapidated, is about 11 feet wide and 3 feet deep; near its edges are the foundation and bases of arches on which it is said were the apartments of the celebrated Nur Jehan. Shortly after leaving the basin, the water divides into two streams, one which, after passing under the ground, and then gushing out in two places in the form of fountains or mounds of water, re-unites with the other, forming a stream about 10 yards wide, which ultimately flows into the Sándran.

The water of Vernág is not very good for drinking. On the 27th of July its temperature on the surface was 49½° Fahr. at noon.

The thermometer registered in the shade 75° at 5 P. M., on the 3rd June, and 55° at 6 A. M. on the 4th and 6th June, and 64° at 9 A. M. on the 12th August.

The meaning of the name Vernág is probably the fountain of the pargana of Wer, which is the old name of Shahabad, the latter being a name given after its palace was built by Nur Jehan Begum. (*Moorcroft—Vigne.*)

VESHAU—

This river, which is one of the sources of the Jhelam, rises in the Konsa Nág, at the foot of the Pansál range on the south-west side of Kashmír. Its full strong torrent is suddenly seen gushing out from the foot of the last and lofty eminence that forms the dam on the western end of the lake, whose waters thus find an exit, not over, but through the rocky barrier with which it is surrounded.

The river at first flows in a northerly direction, and is joined by the Chitti Nadi by its right bank, about a mile north of the shepherd's settlement of Kangwattan; and a few miles further on the Vresini flows in from the direction of the Búdil pass. Near this place is situated the cataract of Arabal, where the Veshau has worn for itself a deep and picturesque channel in the bare rock, and its stream dashes into the plains of Kashmír in a style and with a grandeur befitting the head-waters of the "fabulous Hydaspes," or its still more ancient, sacred, and modern appellation of Veshau, the river of Vishnu.

Upon leaving Arabal, the waters pursue a south-easterly direction, washing for a mile or two the hills at the southern end of the valley; thence turning to the north with a generally straight course, sometimes forming a deep hollow beneath a cliff of alluvium, and in other places rattling over its shingly bed with a wide-spreading and fordable stream, which, however, in its passage though the rich loam of the plains of Kashmír, is transformed into a dull and dirty, but unfordable river, about 60 yards wide. The Veshau joins the Rembiára at the village of Nowana, and the united waters find their way into the Jhelam through the Sadarinaji Nala, lat. 33° 50′, long. 75° 7′.

The southern portion of the high table-land in the neighbourhood of Shupian is watered by two streams brought from the Veshau, called Tougur and Burni; the former passes by Wargama and Abulwana. The small nadi which leaves the river near Túrsan branches into the Naindi and Ninnar canals, which irrigate the southern portion of the Saremozebala pargana. The Veshau is only navigable for a few miles from its mouth. It is crossed by a bridge called Khazanabal, having a span of about 55 feet, situated about half a mile beyond the junction of the Chitti stream, and the main channel is crossed by a bridge of similar dimension about a mile from the village of Sedau.

Immediately below Nowana, at the junction of the Rembiára, there are the pillars for a bridge on each side of the river. (*Vigne—Montgomerie.*)

VETARITTAR—Lat. 33° 33′. Long. 75°17′. Elev.

The name of a collection of springs in the Shahabad valley, which are considered by the natives the true source of the Jhelam. They are situated just below the road, about 200 yards beyond the village of Gútalgúnd, which is about a mile north-west of Vernág.

The springs rise in some large pools, which are shaded by willow trees and lie close to each other; the water issuing from these pools forms a considerable stream, which flows into the Veshau, lat. 33° 41′, long. 75° 9′. (*Ince.*)

VETHNAR—Lat. 34° 3′. Long. 74° 52′. Elev.

The name of a shallow lake of considerable extent, lying on the left bank of the Jhelam, about 3 miles south-east of the city of Srinagar. It communicates with the Jhelam through a narrow nala, which flows in nearly opposite the village of Shopúr.

This lake is frequently called the Nágat Nambal, from a sheet of water lying on its north-west side.

VISHAN SAR—Lat. 34° 24′. Long. 75° 9′. Elev.

The name of a lake situated amid the mountains between Tilail and the Sind valley. It is a pear-shaped sheet of water lying east and west, the smaller end being towards the west. Its length is about three quarters of a mile, its maximum breadth about half a mile, and it has apparently considerable depth. It is fed by a huge glacier on the rocky mountains which descend precipitously to the water's edge on the south side of the lake. Its northern shore is formed of low grassy hills, which are strewn with grey rocks.

The overflow from the Kishen Sar, which lies about half a mile to the north-west, at a higher elevation, enters the lake at its western extremity, and the stream which issues from it forms one of the principal head waters of the Raman, a tributary of the Kishen Ganga. The foot-path leading from Sonamarg, in the Sind valley, into Tilail, passes along the northern shore of the lake.

W.

WADPU'RA—Lat. 34° 26′. Long. 74° 19′. Elev.

A village in the Machhipúra pargana, situated on both banks of the Pohru river, just below the junction of the Dangerwari stream. It has lately been

deserted by many of its inhabitants, and now contains only two houses situated on the right bank of the river, and about three on the left.

The road between Sopúr and Shalúra crosses the Pohru at this point. There is no bridge, but the river is fordable, except during floods, which are usually confined to the months of May and June, at which season a ferry boat is always available. At other times, though a broad stream, the depth does not exceed 2 feet. The current is very gentle, flowing over a gravelly bottom. On the right bank of the river there are patches of tree jungle, amid which are some chunars. This locality seems the most eligible for an encampment. On the left bank the land is open, and partly cultivated.

To the north-east of the village the Pohru emerges from the Uttar valley through a narrow gap in the range of low hills, which are covered with houses, and slope gradually down to give it passage.

WÁGIL—Lat. 34° 9′. Long. 74° 27′. Elev.

A small village in the Kruhin pargana, situated at the foot of the table-land on the left bank of the Ningil stream, about 3 miles north-east of Kountra, on the road towards Shalúra. It contains a masjid, and 10 houses inhabited by zemindars, and is surrounded with a little cultivation.

On the north side of the village, by the bank of the stream, there is a strip of smooth turf with shady trees.

WÁGOR—Lat. 34° 10′. Long. 74° 28′. Elev.

A village in the Kruhin pargana, situated on the right bank of the Ningil stream, about 4 miles north-east of Kountra, on the road towards Sopúr.

The village, which contains a masjid and the ziárat of Syud Ahmad Sahib Kirmani, and about 25 houses, is situated on the slope of the *Wudar*, just above the path. On the south side of the village there are some shady trees and smooth turf.

Among the inhabitants are a blacksmith, a carpenter, a dúm, a múlla, and a Pandit, who is the patwari.

WAHGURH—Lat. 34°. Long. 75° 7′. Elev.

A village in the Wúllar pargana, situated on high ground, on the east side of the valley, about 5 miles north of Trál, just above the path leading towards Arphal. It contains a masjid, and is inhabited by eight families of Mohamedan zemindars, a Pirzada, and a barber.

The stream which flows down through the valley is bridged between this village and Pastúni.

WAHTOR—Lat. 33° 58′. Long. 74° 51′. Elev.

A large village situated about 7 miles south of Srinagar, on the high road towards Shupian. It is connected with the capital by a hard and level road, which is lined with trees on both sides all the way; these are chiefly poplars, and most of them were planted a few years ago by Wazir Pannú, the governor of Kashmír. There are several small streams near the village, and also some very fine chunars. Coloured woollen socks and gloves of a very superior kind are manufactured at Wahtor. (*Ince.*)

WAIPOHRA—Lat. 34° 23′. Long. 74° 24′. Elev.

A village situated on the right bank of the Pohru river, about 9 miles north-west of Sopúr. It contains a masjid, and about eight houses inhabited by zemindars; among the inhabitants are two cowherds and a carpenter.

WANGAM—Lat. 33° 35'. Long. 75° 23'. Elev.

A village in the Bring pargana, situated on high ground, in the middle of the valley, at some distance from the left bank of the river. It is distant 8 miles east of Shahabad, by the path crossing the range of hills lying between the Bring and Shahabad parganas; and 5 miles south-east of Sof. Supplies are procurable. (*Allgood.*)

WANGAT—Lat. 34° 20. Long 74° 55'. Elev.

A small hamlet in the Lar pargana, situated at the upper end of a narrow glen, which opens into the Sind valley on its north-west side, and is about 5 or 6 miles long, and not more than 500 yards wide; it is enclosed by very high mountains, and is bounded at its upper extremity by a conical snowy mountain, on each side of which is a narrow defile, traversed by a stream; by the union of these the Kanknai is formed, which passes down the valley to join the Sind. Space for encamping is available near the village, and a few supplies may be obtained.

About 3 miles north of Wangat, at the head of the glen, far from all human habitations, are some ruined temples. They are situated high up on the precipitous mountain side, in the midst of dense jungle and towering pine-trees, which lend a more than religious gloom to their crumbling walls.

In antiquity these ruins are supposed to rank next after those on the Takt-i-Sulaimán, at Bhaumajo, and at Pá Yech. They are in two groups, situated at a distance of a few hundred yards from each other, and consisting respectively of 6 and 11 distinct buildings. The luxuriant forest growth has overthrown and buried almost completely several of the smaller temples; on the summit of the largest a tall pine has taken root, and rises straight from the centre, in rivalry of the original finial.

The architecture is of a slightly more advanced type than at Pá Yech, the most striking feature being the bold projection and lofty trefoiled arches of the lateral porches.

In close proximity is a sacred spring called Nág-bal, and by it the foot-path leads up the heights of Haramúk to the mountain lake of Ganga-bal, a celebrated place of pilgrimage, where a great festival is held annually about the 20th August, which is attended by thousands of Hindús from all parts of Kashmír. By this foot-path the Tilail valley may also be reached.

It is probable that the Wangat temples were erected at different times by returning pilgrims as votive offerings after successful accomplishment of the hazardous ascent.

Venomous serpents are said to be numerous in this neighbourhood. (*Growse—Ince—Elmslie.*)

WANPURA—Lat. 34° 38'. Long. 74° 51'. Elev.

A large village in the Gúrais valley, situated about 2 miles west of the fort, near the left bank of the Kishen Ganga, which is crossed by a substantial *kadal* bridge below the village. It is surrounded by cultivation, and is irrigated by a channel from the Gugan stream, which flows a little distance to the east of it. There is also a small spring which rises near the masjid. The population numbers about 40 families of Mohamedan zemindars.

The plain called Bur Das, which stretches on the right bank of the river, to the north-west of the village, is cultivated by the inhabitants of Wanpura, and on the same bank to the north-east there is a spring called Sharim, and a few shepherds' huts, where the flocks are pastured early in spring.

The Kashmíri name for this dirty village is Wani; in the Dard dialect it is called Dinnani. There is said to be a foot-path from the village leading directly to Tragbal-choki, on the high road between Bandipúr and Gúrais, by following which the detour by Kanzalwan may be avoided.

WARDWAN—Lat. 33° 48'. Long. 75° 37'. Elev.

A village in Maru Wardwan, situated on the east side of the valley, above the left bank of the river, about ¾ mile south of Inshin. The loftiest ridges partially covered with a fir-forest rise around it, and immediately opposite it begins the ascent of the Margan pass, leading into the Nowbúg Nai and Kashmír. The narrow defile, which is traversed by the river to the south of the village, is extended for two days' march to the village of Maru, its sides are very steep, and covered with a jungle, chiefly of fir-trees. The geological formation is of gneiss and mica slate and a silicious grit. This defile is known by the names of Maru Wardwan by the Kashmíris, and Wurun-Mundi by the Ladákis. The village of Wardwan contains a masjid and five log-houses. In the neighbourhood it is usually called Mollah Wardwan, mollah in the Kashmíri language signifying the root, and this village being supposed to be the first settlement formed in the valley. (*Vigne.*)

See also Maru Wardwan.

WARDWAN—Lat. 34° 5'. Long. 74° 44'. Elev.

A large village in the Machiháma pargana, situated about 7 miles west of Srinagar, on the road towards Makaháma. It lies near the edge of the Hokar Sar morass, and is surrounded with rice cultivation; a little cotton is also grown on the high lands. There are some fine trees in the village, which contains the ziárat of Núr Sháh Sahib, and 25 houses inhabited by zemindars, 5 shál-báfs, 4 Pandits, a múlla, a Pirzada, a fakír, a mochi, and a bannia.

WARGAT—Lat. 34° 28'. Long. 74° 14'. Elev.

A village situated in a narrow valley about 3 miles west of Magham, on the north side of the road between Shalúra and Sopúr. It contains a masjid, and about six houses.

WARIGAM—Lat. 34° 3'. Long. 74° 32'. Elev.

A large scattered village containing about 40 houses, situated just north of the Poshkár hill, on the road between Kág and Firozpúr.

WARPÚR—Lat. 34° 8'. Long. 74° 34'. Elev.

A village situated on the sloping table-land about 2 miles south-west of Patan, by the side of the path leading towards Khipúr. Including Sir it contains seven houses, and has much rice cultivation about it. On the road side just north of the village there is a clump of very fine chunar trees.

WARPÚRA—Lat. 34° 29'. Long. 74° 19'. Elev.

A village situated near the right bank of the Pohru river, towards the south-east end of the Uttar pargana. It originally consisted of 12 houses, of which only three are standing, and these uninhabited; the people having removed to the neighbouring village of Hatmalú. (*Montgomerie.*)

WARPÚRA—Lat. 34° 27'. Long. 74° 14'. Elev.

A small village in the Machhipúra pargana, containing five houses surrounded by rice cultivation, situated in a long narrow valley just below the road between Shalúra and Sopúr. It lies about 5 miles south-east of Shalúra, and 3 miles west of Magham.

WASTARWAN—Lat. 33° 58'. Long. 75° 5'. Elev. 9,721 feet.

The name of the highest mountain in the range which juts into the plain

on the north side of the Jhelam, between the Trál valley and the Bihu pargana. It is almost entirely bare of forest, and on the south side, where it approaches the Jhelam, it is rocky and very steep.

The northern spur is crossed by a path between the village of Pastúni and Pampúr; that which trends to the south-east is called Multrag.

WATLAB—Lat. 34° 22′. Long. 74° 34′. Elev.

A small village, situated on the bridle path which circles the northern portion of the Wular lake. It lies on the south side of the Shukarúdín hill, which may be ascended by a path from the village. Watlab is distant about 5 miles north-east of Sopúr, but the journey by boat occupies about 4 hours. (*Ince.*)

WATNAR—Lat. 33° 34′. Long. 75° 19′. Elev.

A village situated in a grassy valley in the range of hills between the Shahabad and Bring parganas, which is traversed by the path between Vernág and Sof. The Dumatabal spring rises by an old Hindú temple near the village; its waters join the rivulet which drains the valley.

WATREHEL—Lat. 33° 59′. Long. 74° 42′. Elev.

A good village, situated at the foot of some low hills, which run down to it, about 12 miles south-west of Srinagar, on the direct road towards Drang and the Tosha Maidán pass.

Supplies are procurable from the adjacent villages, and water and fuel from the low hills. (*Allgood.*)

WATRUS—Lat. 33° 43′. Long. 75° 21′. Elev.

A large village in the Kuthár pargana, situated about 6 miles north-east of Achibal, at the point of departure of the path leading into the Nowbúg valley by the Halkan galli.

Watrus extends over a considerable area, and is disposed in three clusters, that at the apex of the triangle towards the east is called Kana Maihal, or Hairi Watrus, the upper village; the southern division Raipúra, or Manzer Wutrus, the middle village; and the western division, Tsandarwaran or Bun Watrus, the lower village, and the three divisions collectively, simply Wutrus.

A branch of the Arpat flows between Raipúra and Tsandarwaran. There are altogether 32 houses in the village, which are thus disposed, in Kana Maihal there is a masjid, and 7 houses inhabited by Mohamedan zemindars, 3 krimkush; in Raipúra 12 Pandits and 2 Mohamedan families; in Tsandarwaran a masjid and 7 families of Mohamedan zemindars. Rice cultivation abounds in the neighbourhood of this village.

WAZRI THAL—34° 33′. Long. 75° 6′. Elev.

A village situated at the edge of the forest, on the south side of the Tilail valley, about a mile above the left bank of the Kishen Ganga, which is spanned by a *kadal* bridge between this village and Badagám.

It is the point of departure of the paths leading from the Tilail valley into Kashmír by Wangat and by Sonamarg, in the Sind valley.

A rill, said to flow from the Laihnu Nág, on the mountains to the south-west, furnishes a supply of water. Wazri Thal, or as it is frequently pronounced Wazir Thal, now contains a masjid and about eight houses, one of which is inhabited by a blacksmith. It was formerly a place of more importance, and is said to have been founded 100 years ago by Wazir Morád, a Thibetian.

The houses are all built of small trunks of trees, and have shingle roofs, which are either quite flat or have a very slight slope; above the shingles is a layer of mud.

WIAN—Lat. 34° 1′. Long. 75° 1′.

A village in the Bihu pargana, situated at the foot of the south and west sides of a rocky spur about 4 miles east of Pampúr.

The village is divided into two parts, and the total population amounts to 45 families of zemindars, 15 shál-báfs, a krimkush, a Pandit, mochi, potter, blacksmith, dúm, two bakers, two cowherds, a shepherd, a dyer, and a bunnia.

A small stream flows through the village, which also contains some wells and three mineral springs, and one of fresh water.

The mineral springs are called Phúk Nág, and the strong sulphurous odour serves as a guide to their situation, which is behind the village. The water issues from the base of the southern side of the spur in three places, which are within a few feet of each other; it flows into a small canal which is lined with stone, and contains small fishes. The canal conveys it into the enclosure of the ziárat of Syud Mahmúd, an old wooden building, which is about 30 yards distant. The fresh spring is called the Kálish Nág, and it issues from the western side of the same spur, about 60 yards beyond the uppermost of the three mineral springs. The water is received into a stone reservoir, which also contains fish.

The stream from this reservoir flows southwards, receiving that of the mineral springs as it issues from beneath the western wall of the old ziárat.

The mineral springs are highly impregnated with iron and sulphur, which are derived from the iron pyrites which abounds in the adjoining mountains. Their medicinal virtues are doubtless very great, and they may be strongly recommended both for drinking and bathing, especially in cases of chronic rheumatism, obstinate skin diseases, and general debility from fevers, bowel complaints, and affections of the liver. An orchard in the vicinity of the springs offers a convenient situation for encamping. (*Ince.*)

WISHNI WUJ—Lat. 34° 4′. Long. 75° 40′. Elev.

The name given to part of the valley traversed by the Bhat Khol stream to the north-east of Maru Wardwam, on the path towards Súrú. It lies opposite the confluence of the Drobagá stream, a little to the west of the ruins of an old fort called Humpet.

The name of Wishni Wúj, which means the 'warm fields,' is said to have been given to this place on account of its having once been cultivated.

WOTTU—Lat. 33° 39′. Long. 74° 52′. Elev.

A village situated about 5 miles south-east of Sedau; it is to be remarked only as having given its name to a way over the Pansál, which commences from it and joins the Sedau path. (*Vigne.*)

WUJ—

The name of a river in the province of Jamú, which rises in the mountains north of Belaor, and flowing in a southerly direction through the district of Jasrota, empties itself into the Rávi. (*Vigne.*)

WULAR—Lat. 34° 16′ and 34° 26′. Long. 74° 33′ and 74° 42′. Elev. 5,180 feet.

This lake being the largest in Kashmír has received the name of rájah, or prince, by way of pre-eminence. It is situated towards the north end of the valley of Kashmír, at a distance of about 21 miles north-west of the city of Srinagar, the journey by boat occupying about 10 hours. It is of an elliptical form. Its extreme breadth north and south is 1½ mile; this does not include the marshes on the south side, and which continue past the

parallel of the city. The extreme breadth, a little north of the island of Lanka, is 10 miles, and the circumference nearly 30 miles. Its average depth is 12 feet, the deepest part being on its western side, opposite the hill of Shukarúdín, where it is about 16 feet.

The Kashmíris have very exaggerated ideas of the extent of the lake, some of them supposing it to be as large as the sea. The bed is composed of soft mud, and where it is shallow, the surface is covered with water-plants.

The shores are verdant, but comparatively bare of trees. They slope gently down to the water's edge from the lofty range of mountains which surround it on the north-east, but they are flat and marshy towards the plain.

The outline of the lake is very regular, and its general appearance is picturesque and pleasing.

The space between the foot of the mountains and the edge of the lake varies from a few hundred yards to a mile or more, according to the height of the water, but it is always greater on the northern than on the eastern side. There is a good bridle road all round its northern half, from Manas Bal and Arjus on the east to Watlab and Sopúr on the west. Its shores are studded with numerous villages, of which Bandipúr, which lies about a mile and a half from the water's edge, at the mouth of a fine valley, is the largest. Lanka, or 'the island', the only one in the lake, was raised and shaped by Zein-ul-Abdín ; it is situated near the east side of the lake. The view of this island at a little distance on the lake, with the amphitheatre and mountains in the background, is exceedingly picturesque.

The promontory on which the shrine of Baba Shukarúdín is situated projects boldly into the lake on its west side, and is the most conspicuous of the inferior eminences by which this noble sheet of water is surrounded. Its formation is a beautifully spotted amygdaloid, and the shrine on its conical summit commands a splendid prospect.

The Jhelam flows into the Wular on its east side, near the middle of the lake, leaving it at its south-west corner in a fine open stream about 200 yards wide. The Wular is a lake, simply because its bottom is lower than the bed of the Jhelam ; it will disappear by degrees as the bed of the pass at Baramúla becomes more worn away by the river ; its extent is perceptibly becoming more circumscribed by the deposition of soil and detritus on its margin in the vicinity of Bandipúr, where two considerable streams, the Badkhol and the Erin Nala, flow in, and where the water is shallow. Land springs, however, are occasionally seen bubbling up to the surface. The water is clear, and in the centre of the lake, for some distance, of a deep green colour.

The surface of the Wular, like every other lake surrounded by mountains, is liable to the action of sudden and furious hurricanes that sweep over it with such extraordinary violence that no boatman can be induced to face it. This fact led to the construction, in very early times, of the Nurú canal, whereby, when the waters are high, the passage of the lake may be avoided.

Fishing is carried on to a great extent by the inhabitants of the surrounding villages, who preserve a great deal of the produce of their nets for sale, by simply cutting the fish open and drying it in the sun, using very little or no salt.

When fishing, two moderately heavy boats and two light skiffs usually act together; in each of the former are two men, one rowing, the other managing the net; the latter is paddled by one man seated at the head.

The net is of the shape of a cone, but of a considerable size; the mouth is stretched on a wooden frame, in the form of a parabola of nearly a fathom area, a pole extending from the base to the summit, intended both to give support to a rod which reaches to the end of the bag, keeping it stretched, and to be of use in raising the net, which is too heavy to be wholly managed by a single person. When all is ready, the stems of the two larger boats are brought so near together that the space between them may be wholly occupied by the nets lowered on their sides; the skiffs then go ahead, and wheeling round, make between the two larger boats, striking the water smartly; the net is drawn as they approach, and each man in the skiff assists the one in the large boat to raise it. A single jerk empties the net of its contents, and it is again lowered; the skiffs then proceed, and turning round their companions, again row ahead, and the operation is repeated. The rapidity and regularity with which these manœuvres are repeated, render the fishing on the Wular lake an amusing and interesting spectacle. The varieties of fish met with in this lake are said to be the Sattar Gad and Charri Gad, which are taken both by net and hook; the Pikút Gad, with net only; and the Chash Gad and Harj, with hook. The fishermen frequently use spears for striking the larger fish.

The fish are said to retire to the Wular lake in the depth of winter, when the rivers are at their lowest.

The lotus and other water-plants are found on the lake in great abundance, and in the autumn the water-fowl appear to be innumerable; swans, geese, and a species of sea-gull are very common; the latter breeds there, depositing its egg on the thickly-matted leaves of the aquatic plants, with nothing that can be called a nest around it. In shooting water-fowl the Kashmíri sportsman uses a matchlock of extraordinary length. When rowed near to the game, he and the single boatman who accompanies him lie down in the boat, so as to be seen as little as possible by the birds, and then with small paddles and their hands over the sides, gently push the boat onwards, until within range; two or three birds generally fall at each discharge. Upon the breaking up of the frost, the wild fowl take their departure to the northward, topping in their flight the most elevated ridges of the Himalaya, and descend on the plains of Yárkand and Mogulistán, whence they came on the approach of winter.

The natives aver that being somewhat out of condition for a long voyage, they rest for the first evening on the summits of the mountains around the lake, and that being instinctively aware of the difficulty they would have in finding a supply of food in the sedgeless streams of Tibet, they carry with them in their bills from the lake a supply of *singháras*, and their resting places for the night are denoted by the ground being covered with the shells. They also assert that the wild fowl, in their first rising, skim the summits of the mountains so closely, that in one *galli* in particular people frequently conceal themselves, and knock them down by throwing sticks at them as they pass.

The *singhára* or water-nut is produced in such abundance on the lake as to contribute very considerably to the revenue. For five months in the year it forms the main support of thousands of the poorer classes living in

the neighbourhood of the lake. In the month of December dozens of boats, containing several men in each, may be seen collecting the plants. The roots are loosened by means of ropes fastened between two boats, and iron prongs are used in collecting them. When first dragged up from the bottom, they are much entangled by their long fibrous stems, but they are unravelled by suspension for some time in the water. Moorcroft states that when he visited Kashmír the government was said to receive annually 96,000 kharwárs or ass-loads of the nut. (*Forster—Moorcroft—Vigne—Hervey—Montgomerie—Ince—Elmslie.*)

WÚLLAR—

The name of one of the nine parganas in the Shahír-i-khas zillah of the Míraj division. It comprises a long and narrow valley, which stretches from the north side of the Jhelam, between Awantipúr and Bij-Behára. The tehsíl is at the small town of Trál, and the district is very frequently called the Trál pargana.

It is said to contain 95 villages, paying a revenue of two lakhs of rupees (chilki), one in money, the other in kind. A considerable amount of silk is produced in the district.

The valley is traversed by some considerable streams, which seem, however, to possess no distinctive names.

WU'MÚ—Lat. 33° 32'. Long. 75° 16'. Elev.

A village in the Shahabád pargana, containing a custom-house, situated about 1 mile south-west of Vernág, at the foot of the ascent leading to the Banihál pass. The houses in this village, which are somewhat scattered, are double-storied wooden buildings, with pent roofs, and many of them are shaded by fine walnut trees. The small stream which flows down from the pass furnishes an abundant supply of water.

WU'PERSZWOIN—Lat. 34° 27'. Long. 74° 13'. Elev.

A village situated on the east side of a fir-clad slope, about 4 miles south of Shalúra, on the road towards Sopúr.

Both rice and corn are cultivated in the neighbourhood of this village, which contains a masjid, and the ziárat of Mir Siráj Dín Bokharawala. The inhabitants number about 8 families of zemindars, a múlla, and a dúm.

WYGUND—Lat, 34° 8'. Long. 74° 30'. Elev.

A hamlet in the Bangil pargana, inhabited by two families; it is situated in a clump of trees on the right bank of the bed of the stream, lying between it and Khipúr.

WYL—Lat. 33° 34'. Long. 75° 24'. Elev.

A village in the Bring valley, situated on the left bank of the stream, close to the Tansan bridge and the junction of the Nowbúg river.

Y.

YECH—

The name of one of the nine parganas in the Shahír-i-khas zillah of the Míraj division of Kashmír. It comprises a district lying in the centre

of the valley to the south of the city of Srinagar. The tehsíl station is at Kralpúra.

YECHABUR—Lat. 33° 29′. Long. 75° 23′. Elev.

A village inhabited by four families, situated on the north side of the Shahabad valley, about 8 miles south-east of Vernág, above the right bank of the Sándran river, which is spanned by a good bridge.

The houses, which are of timber embellished with rude carvings, have pent shingle roofs, and are built on the rising ground at the foot of the mountains.

YECHÁRA—

The name of a considerable stream which rises on the northern slopes of the lofty Tatta-kuti peak, in the Pansál range; it flows in a north-easterly direction, and empties itself into the Dúdh Ganga, lat. 33° 58′, long. 74° 51′, near the large village of Wahtor.

YOR—Lat. 33° 36′. Long. 75° 11′. Elev.

A village in the Shahabad pargana, situated at the north end of a narrow defile, which is about 2 miles long, and is traversed by the path leading into the Khúnd valley. (*Ince.*)

Z.

ZABÁN—Lat. 33° 40′. Long. 75° 50′. Elev.

A small village, situated on the right bank of the Farriabádi river, about 7 miles east of Marú, lying midway on the stage between that place and Metwan. There are some hot springs near the village. Supplies are not obtainable. (*Robinson.*)

ZAINAGIR—

The name of a pargana in the Kamráj division of Kashmír. It comprises a district lying to the north and north-west of Sopúr, between the Pohru river and the Wular lake. The want of water renders the appearance of this pargana different to any other part of the valley; no stream irrigates it, and the only way that water is procurable is by digging holes in the made water-channels when rain falls. Various attempts have been made to bring water into the district by means of irrigation canals, but they have been permitted to fall into disrepair, probably on account of the expense attending their maintenance.

Barley is now the staple product of the pargana. Rice is only cultivated to a limited extent at the foot of the hills near Shuwa, which is the tehsíl station, and around the neighbouring village of Tajjar. When surveyed between the years 1856 and 1860, the Zainagir pargana contained 31 villages. (*Montgomerie.*)

ZAINAKÚT—Lat. 34° 6′. Long. 74° 46′. Elev.

A village situated at the foot of the Kushpúr-wudar, on its north side, about 4 miles west of Srinagar, near the road towards Patan. It contains a masjid and 17 houses. The inhabitants of this village are said to be engaged in the manufacture of saltpetre for the government powder factories.

ZAINIGAM—Lat. 33° 58′. Long. 74° 37′. Elev.

A village in the Birwa pargana, situated on an expanse of green turf under

some shady trees near the right bank of the Suknág. It contains the ziárat of Syud Ismail Khán, which has lately been rebuilt, the original structure having, it is said, been consumed by spontaneous combustion during the prevalence of an epidemic which occurred in the village a few years ago.

In this secluded spot is located one of the principal government rifle factories in the Maharajah's dominions.

At 11 A. M. on August 22nd the mercury stood at 72° in the shade.

ZAINPU'R—

The name of a pargana in the Shupian zillah of the Míraj division of Kashmír.

It is one of the four parganas which were added during the Sikh occupancy of the valley to the 34 originally constituted by the Moghuls.

The Zainpúr pargana comprehends the table-land lying to the north-east of Shupian. The tehsíl station is at the village of Safanagar.

ZAMTI NA'G—Lat. 34° 5'. Long. 75° 33'. Elev.

The name of a small lake situated in the lofty mountains at the north-eastern extremity of the Dachinpára district. It is connected with the Shísha Nág, and is fed by an enormous glacier situated under three remarkable peaks.

The Lidar river is supposed to derive its peculiar white colour from the waters of this lake. (*Montgomerie.*)

ZANGAM—Lat. 34° 9'. Long. 74° 37'. Elev.

A village situated at the foot of the table-land, about 2 miles to the south of Patan, by the side of the road leading towards Srinagar. It is inhabited by seven families of zemindars and six of shál-báfs.

ZANGLEWAR—Lat. 33° 9'. Long. 75° 34'. Elev.

A village in Badrawár, situated on the left bank of the Chandra Bhága, a few miles west of Doda.

On the west side of the village is a deep ravine forming the bed of a torrent.

The population numbers eight families of Hindús and two of Mohamedans.

There is a good deal of cultivation about this village.

ZARA—Lat. 33° 12'. Long. 75° 30'.

One of a cluster of small villages in the Siráz district of Kishtwár, situated high up on the mountain side, above the right bank of the Liderkhol stream. It contains 4 houses inhabited by Hindús.

ZEHILPURA—Lat. 33° 47'. Long. 75° 8'. Elev.

A village lying amid the rice-fields, about 1 mile south of Bij-Behára, on the road towards Shupian. It contains about 20 houses, and is shaded by fine trees.

ZERGAY—Lat. 34° 36'. Long. 75° 2'. Elev.

A small dirty village in the Tilail valley, containing four houses situated on the right bank of the Kishen Ganga, about 1 mile north-west of Purana Tilail.

ZEWAR—Lat. 33° 19'. Long. 75° 49'. Elev.

A village lying on the north-east side of the town of Kishtwár; it was once a large place, but now contains only a few houses. (*Montgomerie.*)

ZINGAY—Lat. 34° 42'. Long. 75° 59'. Elev.

A village in the north-eastern portion of the Gúrais valley, situated on the right bank of the Búrzil stream. It is said to contain 10 houses.

ZOHAMA—Lat. 33° 56'. Long. 74° 48'. Elev.
A village in the Nagam pargana, containing 16 houses, situated on a small stream, about 5 miles north-west of Chrár, on the road towards Kág.

ZOHLAR—Lat. 34° 24'. Long. 74° 25'. Elev.
A village situated in the valley at the foot of the mountains at the north end of the Zainagir pargana.

There are said to be some springs in the village, which contains the ziárat of Lohur Reshi, and 22 houses, 15 of which are inhabited by Mohamedan zemindars and 7 by Pandits. Among the inhabitants are a mochi and a blacksmith. There is a good road reported to be fit for cattle, leading over the mountains to the village of Tikpúra, in the Loláb valley.

ZOHRA—Lat. 33° 44'. Long. 74° 51'. Elev.
A small hamlet in the Supersumun pargana, situated on a small stream flowing from the Rembiára, about 2 miles north-west of Shupian, on the road towards Chrár.

ZOIJPAL—Lat. 34° 5'. Long. 75° 31'. Elev.
The name given to the mountain valley which is traversed by the southern branch of Lidar river after escaping from the Shísha Nág. (*Montgomerie.*)

ZOJIMARG—Lat. 33° 33'. Long. 74° 55' Elev.
A pasturage situated in a mountain valley on the north side of the Pansál range, at the point where the roads from Shupian and Hanjipúr leading towards the Gulábgarh pass meet. It forms the usual halting place on the Kashmír side of the pass, and is distant two stages, about 17 miles south of Shupian.

Vigne describes this place as a very beautiful meadow, once to all appearance the bed of a mountain lake lying only a few hundred feet below the limit of forest. A ridge of rock is extended along its western edge, overhanging the stream that runs through the whole length, which appeared to be about a mile and a half. (*Vigne—Montgomerie.*)

ZOJJI-LA—Lat. 34° 17'. Long. 75° 31'. Elev. 11,300 feet.
A pass over the range of mountains bounding the eastern extremity of the Sind valley, which forms the water-shed between Kashmír and Little Thibet. It is crossed by the Drás road, the highway between Srinagar and Léh.

This pass has many names; in the old maps it is called Kantal, signifying the lofty hill, and under this name the Jesuit Missionary Desideri refers to it. Vigne calls it Paien-i-Kotal or Bal-Tal ('above—below'), otherwise Shurji-La, the hill of Siva.

The ascent of the pass from Baltal on the west side is abrupt; on the east side it is gradual and tolerably easy.

ZOSTAN—Lat. 34° 4'. Long. 75° 7'. Elev.
A village situated at the northern extremity of the Trál valley, from which there is a path ascending the mountains in the direction of the Mar Sar lake.

The road by Narastán is said, however, to be preferable, as being easier and shorter, and not so slippery after rain.

ZUNARESHI—Lat. 34° 28'. Long. 74° 4'. Elev.
A scattered hamlet in the Uttar pargana, containing seven houses situated on the slopes of mountain on the left bank of the Kamil, about 8 miles south-west of the Shalúra.

The Kamil is bridged at a point between this village and Riri, a little further down the stream.

ROUTES.

No. 1.

ABBOTTABAD TO SRINAGAR BY MOZAFARABAD AND BARAMULA.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
	Abbottabad to			A Civil and Military station in the Hazára district.
1	Mánsera ...	15		A considerable village on both sides of the road and on the left bank of a large stream, which is crossed by a substantial bridge. Supplies procurable; a dâk bungalow. Road lies through the plains, and is broad, level, and fit for carriages all the way.
2	Garhi ...	16	31	A large village situated on left bank of Nainsúk, which is crossed by a suspension-bridge of wood and iron. A dâk bungalow and small and shady encamping ground. First half of road as on last stage; latter half lies through the hills: road smooth and undulating, and practicable for Artillery.
3	Mozafarabad ...	10	41	A town situated above the left bank of Kishen Ganga. Supplies abundant; a travellers' bungalow on the river bank below the town; country hilly without cultivation; road fair, but stony in parts; ascending the Duballi pass, then descending gradually to the banks of the Kishen Ganga, along the bed of a mountain torrent. The river is crossed by a rope bridge a little distance above the fort; there is also a ferry.
4	Hattian ...	17	58	A small village at the foot of the mountains. Supplies procurable; water abundant; a travellers' bungalow on the bank of the Jhelam. The river is crossed by a rope suspension-bridge opposite the village. On the first half of the march, there are three or four rather steep and rough places, but the remainder is tolerably level, although occasionally rough. The Kishen Ganga flows into the Jhelam rather more than a mile to the south of Mozafarabad, and thence the road continues along the right bank of the latter river throughout the remainder of the route, and is entirely commanded by the mountains on the left.
5	Kanda ...	11	69	A very small village. Supplies procurable; a travellers' bungalow above the river. Road is very undulating, but the ups and downs, though mostly rough, are not usually steep. About 3 or 4 miles from Hattian, there is a very steep and rough descent to a stream, and there are two or three others within about 4 miles of Kanda. In the latter half of the march the road from Marri may be seen passing along the opposite bank of the river, and the two continue parallel to each other nearly all the way to Baramula.

No. 1 —*continued.*

ABBOTTABAD TO SRINAGAR BY MOZAFARABAD AND BARAMULA —*continued.*

No. of Marches.	NAMES OF HALTING PLACES.	Estimated distance in miles.		REMARKS.
		Stage.	Total.	
6	KATHAI ...	12	81	A small village on an open plateau high above the river; a mud fort just beyond. Supplies procurable. A rough march, with two or three rather steep places, one about 4 miles, another about 8 miles from Kanda; they lead down to mountain streams, which are bridged.
7	SHAHDERA ...	12	93	A small village similarly situated to Kathai. Supplies and water procurable; a double-storied bungalow. Road as last stage; near 4th mile, waterfall; between 6th and 9th there are three or four deep ravines, where the road is rather steep and rough.
8	GINGL ...	14	107	A small village situated in a little plain above the river, where the valley is very narrow. Supplies and water procurable; a double-storied bungalow near the river bank. On the first half of the march there are three or four dips, but they are neither rough nor steep, and the other half of the road is mostly smooth and level. There is a ruined serai about half-way, and just before reaching it, Úri is visible on the opposite bank, and the rope suspension-bridge, which crosses the river just beyond the fort.
9	BARAMULA ...	19	126	A small town situated on the right bank of the Jhelam, which here becomes navigable. A good road; for the first 13 miles it is smooth and tolerably level along the bank of the river; it then ascends and leads through a short and narrow pass; descending to the plains the road leads again to the right bank of the Jhelam, and conducts to the town of Baramula.
11	SRINAGAR ...	31		*See* No. 42.
	11 marches: total	...	157	

Kashmír may be entered by this route at all seasons of the year. [*Allgood—Montgomerie—Ince.*]

No. 2.

AWANTIPUR TO TRÁL.

Leaving Awantipúr, path follows base of the Wastarwan mountain in a south-easterly direction for about a mile to the small village of Bú, shortly after leaving which it ascends to the high level plain, which it crosses in an easterly direction by a broad dry track passing through Chak, a small village lately founded by Wazír Punnú, the governor of Kashmír, shortly after which it descends into the valley; it then lies through rice cultivation, and is generally rough and wet, crossing the streams (by a small kadal bridge, or they may be forded without difficulty) just before reaching the village of Naodal, leaving which the ziárat and spring of Sat Syud with its large poplar trees is left, at some distance to the right, and the path continues as before through the rice-fields to the village of Balli. Trál lies rather more than a mile due east of this village; the path lies through the rice-fields, and crossing the stream ascends to the plateau on which Trál stands. The total distance is between 5 and 6 miles. [*June* 1872.]

No. 3.

BARAMGALA TO SRINAGAR BY THE CHOTI GALLI PASS AND KACHGAL RIVER.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Supplies, fodder, water, and encamping ground.	Remarks.
	Baramgala to			On Pir Panjál route. *See* No. 17.
1	Hilloh ...	10	No supplies, but good grazing for cattle. A sort of furze bush procurable for fuel; encamping ground good; near stream; at an elevation of about 12,000 feet, and not commanded by any hills that could be occupied.	From Baramgala the path ascends the long spur which trends down from the Pansâl range from the neighbourhood of the Tatta-kúti mountain; it keeps near or along the summit of the ridge, whence it descends slightly to the encamping ground at Hilloh.
2	Camp on Kachgal River.	12	Wood and water abundant, and grazing excellent. Encamping ground clear and open. Large flocks of sheep are pastured about here in summer, and guides may be found.	The ascent from Hilloh to the summit of the Choti Galli Pass (elevation 14,090 feet) is gradual, and very easy for laden animals. On the eastern side of the pass masses of congealed snow lie throughout the year, but it is generally easy to cross. From here there are two roads; both are easy, but that by the Kachgal river seems to be the best; it joins the path from the Chitta Pani pass, which lies just to the south-east of the Choti Galli pass. The other road follows the Sang Sofed river. The route by the Kachgal river leads to the right along the edge of the snow by a small lake, crossing an almost imperceptible ridge (the water-shed between the Kachgal and Sang Sofed rivers), connecting the main range on the right with a high rugged parallel ridge on the left, into the head of the Kachgal river. The path is very easy, and clear of all obstacles, running down the grassy bank of the river for some distance to the camping ground by the river side. (There is a road by the Pali Bela, which is equally good; if taken, the ground above Sangarwini is the most suitable for encamping; fuel, grass, and water are abundant, and the ground is smooth and good. The road then runs down a tributary of the Kachgal, which it crosses near some shepherds' houses, about 2 miles above its confluence with that river, and along a very low sloping hill, leaving Pali Bela a short distance on the right, and crossing the Kachgal under Pakapúra. Road level and easy for laden animals, running almost the entire distance through pine forest; distance about 12 miles.)

No. 3—*continued.*

BARAMGALA TO SRINAGAR BY THE CHOTI GALLI PASS AND KACHGAL RIVER—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Supplies, fodder, water, and encamping ground.	Remarks.
3	Pakapúra ...	11	Grass and food procurable; water from irrigation canal. Encamping ground obtainable.	Road continues down to the left bank of the Kachgal for about 3 miles; after leaving camp it enters forest, which continues almost the entire march; road practicable for ponies; here and there fine trees which have been blown down by the wind lie across the path, but as the hills are round, low, and sloping, they are generally passed without much difficulty. Pakapúra is a good village, on high open ground.
4	Khanpúr Serai	10	...	Road lies over open undulating country to Chrár, a good-sized place, with bázár; thence to Khanpúr Serai (where it meets the Pir Panjál route, see No. 17); it lies over a barren *karewah*, full of ravines. There is also a road to Ramú from Pakapúra.
5	Srinagar ...	11		
	5 marches: total	54		

It is believed that this is one of the most accessible entrances into Kashmír; the road is not commanded in any single place by hills which could be occupied; the first stage is from native information, the remainder from personal observation; it is asserted that this route is practicable throughout for laden animals. [*Allgood.*]

No. 4.

BARAMGALA TO SRINAGAR BY THE CHOTI GALLI PASS AND SANG SOFED RIVER.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Supplies, fodder, water, and encamping ground.	Remarks.
1	Baramgala to Hilloh ...	10	...	*See* No. 3.
2	Lúdur Marg ...	11	No supplies, except grass and fuel; water from Sang Sofed river. Camping ground open and grassy.	From the east side of the Choti Galli pass the path runs straight on down the level grassy bank of the Sang Sofed river to the encamping ground, on an undulating grassy spot, just above where the forest commences. There are a few shepherds' huts in the neighbourhood. In summer it might be necessary to ford the river higher up. On the eastern side of this part of the Pansál range the whole of the upper slopes are round and undulating, covered with rich pasturage; the lower slopes are similar in shape, but are clothed with dense pine forests, amid which here and there are small open grassy glades.

No. 4 —*continued.*

BARAMGALA TO SRINAGAR BY THE CHOTI GALLI PASS AND SANG SOFED RIVER —*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Supplies, fodder, water, and encamping ground.	Remarks.
				In the recesses of these forests, Gújars construct temporary habitations, in which they reside in summer while pasturing their cattle on the rich grass. The higher open slopes are frequented by shepherds in every direction, until the frosts of autumn destroy the grass and gradually drive them down.
3	Gogipatri ...	9	No supplies; grass plentiful, and green Indian corn in summer. Wood and water abundant.	Road enters the pine forest soon after the last encamping ground, and runs down the right bank of the river (which is known by the name of Sang Sofed high up, and here as the Dúdh Ganga), until it turns off opposite Gogipatri, and crosses the ridge looking down on it. There is another road which continues down the Dúdh Ganga. Gogipatri has a famous ziárat; the houses are scattered here and there; the hills above the place are covered with fruit trees, hazels, and other jungle. Soon after the commencement of this march, this road is joined by the path from Púnch, which crosses the Pansál range by the Sang Sofed pass; it is not a good path, but is said to be practicable for laden animals.
4	Nágám ...	9	Supplies of grain might probably be obtained here; grass may be found by the streams. Good encamping ground on the high land above the village.	A low spur of wooded hill is crossed before descending to Hupru; the path then leads down a small stream to its confluence with the Dúdh Ganga, where it turns to the right, along the edge of the *karewah* to Nágám, a village which gives its name to the district. Road easy.
5	Srinagar ...	11	...	At Wahtor the road meets the Pir Panjál route.—*See* No. 17. [*Allgood.*]
	5 marches: total	50		

No. 5.

BASAOLI TO SRINAGAR BY BADRAWAR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS).

No. of Marches.	Names of Halting Places.	Time occupied in walking.	Remarks.
		Hours. Minutes.	
	Basaoli to		A small town in the province of Jamú, situated on the right bank of the Rávi, one long march, or two ordinary marches, south-west of Dalhousie, and 9 marches, or about 95 miles, north-east of Amritsar, by way of

No. 5—*continued.*

BASAOLI TO SRINAGAR BY BADRAWAR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS)—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours. Minutes.	Remarks.
			Gúrdaspúr, Puthánkot, and Mádhopúr, crossing the river by ferry below Thain fort. The ferry at Basaoli is frequently impracticable when the river is in flood.
		0 30	Leaving Basaoli, the path crosses the low bare ridges to the north-west, and passes through the scattered village of *Rain*,
		0 35	whence the path ascends the Burmáh ridge by a steep paved road and descends to the *Jitair Stream* (a torrent which dries in summer); path crosses the bed of the main stream and follows up a branch for some little way; it then ascends gradually by paved
		0 35	road to the scattered hamlet of *Samán*; the path, which is here unmade, but level, lies through the fields to the northernmost portion of the village which is called
		0 25	*Jasrota*, whence it slopes down the side of the hill
		0 30	to the *Chil*, a torrent of clear, cold water, about 2 feet deep and 20 broad, which is crossed by stepping stones; the track is here not well defined, and the path is rough and stony; it follows the course of the stream for some way, then ascends the hill by somewhat steep
		0 30	paved path to small village of *Lar*, and continues ascent of hill by paved path, which is steep in places, then descends a short way to small scattered village of
		0 30	*Jinrali* (a baoli of cool, clear water and shady trees by way-side); it then passes through the fields, and is tolerably smooth and level, crosses dry bed of torrent, and ascends some little distance to the small village of
		0 40	*Púd*, situated at the foot of the higher range of hills. Supplies are with difficulty obtainable, and in the dry season water must be brought from some distance. Level space for encamping limited.
1	Púd.		The descent to the Chil stream and path up its bank is very rough, and difficult for cattle; ponies should be sent round from Jasrota through the village of Dodla to the east, rejoining the regular path at Jinrali; this detour adds about 2 miles to the march; this path is also rough, but not so difficult as at places on the regular track. From Púd there is said to be a path leading directly to Dalhousie, which crosses the Rávi near the village of Salo (by a rope bridge when in flood?); the distance may be 18 miles.
	Total ...	4 15	13 miles?
		0 40	Leaving Púd, the path, which is at first rather steep and ill-defined, ascends the spur immediately in front, and is then tolerably level along the side of the hill to a rill of water near some huts called *Kot*. (On the other side of the valley, which is drained by the Chil stream, are some scattered habitations with patches of cultivation, comprising the villages of Bekker, Silo, and Kuchín.)
		1 25	Leaving the Kot stream, the road, which is now paved, is steep, passing one or two bad places to a fine clear stream; another is passed a short distance further on, and also a baoli, before reaching the top of the *Banjil Galli*. The hill is quite bare, except near the top, where

No. 5—*continued.*

BASAOLI TO SRINAGAR BY BADRAWAR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
				the path is shaded by forest of oak and rhododendron. The summit is smooth and level; on it is a small wooden temple called the Esur Nág, embellished with some rough carvings; it is well shaded, and forms a convenient resting place; water is procurable at some little distance from the road. On each side of the pass rise high hills; that to the right (east) is called Chirrion, that on the left (west) Rámratchan.
		1	5	Leaving Banjil Galli, the path, which is unmade and very steep, descends the side of the hill through forest to the Sat Sur; the first of these streams is reached in about 25 minutes from the summit. After passing the streams, the path emerges from the forest and creeps along the bare side of the precipitous mountain, descending gradually to a *hut*, where water is procurable.
		0	50	This part of the road is rough and stony, and in places very narrow and dangerous for cattle; ponies must be sent round from the summit of the Banjil Galli by the Dibbro path, rejoining the main path at this dharmsála. Leaving the dharmsála, the path makes a steep descent by a paved road to a small stream; soon after passing which the direct footpath leaves the paved road and drops down to the bed of the Siowa, and after keeping for a short distance along the right bank, it crosses the river by a temporary wooden *bridge* below the village of Sertal.
2	BANI.	1	10	The bridge, which is of the tangeri description, consists of two spans, of about 30 feet and 12 feet respectively. During the melting of the snows, the Siowa is a deep and impetuous torrent, and is not fordable at this spot, but fords are said to exist above and below the bridge. (This portion of the road is impassable for cattle, which must be sent round by the upper road through the village of Beakan, crossing the Kad stream by a bridge and keeping along the right bank of the Siowa, rejoining the main path by the bridge at Bani.) Leaving the river, the path ascends the valley through the fields of Sertal, which extend a considerable distance; it then drops down towards the stream, and keeping along the side of the hill above, it descends to its banks at *Bani*, which is a small village situated in the narrow valley. Some supplies are procurable, and there is ample space and shade for encamping below the bridge on the bank of the Siowa.
	Total ...	5	10	11 miles?
		0	20	Leaving Bani, path rises through the fields to the small village of *Sind;*
		0	20	it then continues along the side of the hill, making a steep descent to the *Bolák* stream, which is crossed by a substantial timber bridge, having a span of about 45 feet; it then ascends the hill side, and passes
		0	25	hamlet of Buddira and on to *Aso;*
		0	20	path then drops down to the Siowa, and is stony and rough, crossing the *Bairo* stream (fordable) by a temporary bridge, and passes

No. 5—*continued.*

BASAOLI TO SRINAGAR BY BADRAWAR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0	30	through the fields to the hamlet of Drabble, leaving which it follows the left bank of the Siowa, crossing the river at the village of *Ekail* by a bridge of three timbers without balustrades, having a span of about 70 feet.
		0	40	Leaving Ekail, path makes short and steep ascent to the village of Chandal, and again descends to the right bank of the Siowa, and is rough and stony in places; it crosses the *Saon* stream, and a little further on another and
		0	30	smaller stream, and makes a short and steep ascent to the sloping fields below *Loang*. (Ponies cannot traverse the direct path between Bani and Loang, but must cross to the right bank of the Siowa by the Bani bridge and proceed over the hill by way of Banskor and Dar.)
		1	5	Leaving Loang, the path is smooth and level to Kurwa Sarkári Bágh, where there are a few houses and some cultivation; it then descends and crosses a branch of the Siowa by a planked timber bridge, about 5 feet wide and 75 feet span; path then turns up the hill to the east, making short steep ascent to the village of Chúchli (6 houses), and continues along above right bank of the stream until it meets a *spur* jutting out towards the east, which narrows the valley to a rocky gorge, through which the Siowa rushes; the path climbs the face of this spur, and is steep, but not very rough; the top is reached in half an hour, and about ten minutes further on a stream; path then slopes down side of hill to bank of Siowa, where it becomes rough and stony, with one or two difficult places; it then debouches from the defile
3	Sertal Marg.	1	40	on to the Sertal Marg, an open grassy down enclosed by pine-clad mountains: the Marg stretches north-west and south-east, and is about 2 miles long, with an average breadth of about half a mile, widening towards the northern extremity; a few Gújars' huts are scattered about. The Siowa stream flows through the plain, receiving numerous rills from the mountain sides. The usual encamping ground is by a *Gújars' hut* near some trees towards the north end of the valley. During the summer months there is generally a bunnia's shop here, where a precarious supply of grain in very small quantities may be obtained. This is a somewhat long march, but is not very difficult, and the scenery of the latter half at least is wild and grand. Ponies can follow the main path from Loang without much difficulty. This march can be conveniently divided by stopping at Loang, where supplies may be obtained.
	Total ...	5	50	12 miles?
		2	0	Leaving the camping ground, the path rises gradually through the grassy Marg and pine forest; it is no where steep, and a pony may be ridden; numerous patches of snow are crossed (22nd May), and the *top* is reached in about 4 miles from camp. The summit of the pass is a narrow ridge between lofty mountains, the Súnbai to

No. 5—*continued.*

BASAOLI TO SRINAGAR BY BADRAWÁR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS)—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0	50	the east and the Kuplás to the west; to the north there is a fine view of the snowy range. The descent on the north side is steeper than the ascent; the path follows the snowy bed of a stream, and crosses the *Shama Nadi*
		0	35	(fordable) by the trunk of a tree; here there is a log-hut for the convenience of travellers; the path then descends gradually through a shady glen to the *Halúni* stream, which is crossed by a substantial timber
		0	30	bridge, about 4 feet wide and 50 feet span; it then passes through a patch of cultivation, and on above the right bank of the stream to the small village of *Basti,*
		0	50	leaving which it continues to descend above the right bank of the Halúni, passing the Nalti bridge, which crosses the stream below the village, after which it leaves the bank of the river and turns down through the fields to the village of *Sartangal,* where the Halúni
		0	25	stream has to be crossed below the village; there is now no bridge, but foot passengers can cross by a series of planks; ponies must continue down the right bank of the stream to the village of Monda, where there is a bridge. Having crossed the stream below Sertangal, the path follows the west side of a wide cultivated valley bare of trees, and passes the village of *Sungili,*
		0	15	and continues through the fields to *Badrawár.*
4	Badrawár.			A small town and fort. Supplies and water plentiful.
	Total ...	5	25	13 miles?
		0	20	Leaving Badrawár, the path lies down the open valley, which is everywhere terraced into fields, strewn with huge boulders; the cultivation extends up the slopes on the west side of the valley, but to the east the mountains are for the most part rocky and precipitous. The path crosses the Hayl stream (fordable) at the village of *Kotli.*
		0	25	(Below Kotli there is a bridge across the Nerú river, which is traversed by the road leading to Kishtwár;) a little further on the Komeri stream is crossed by a wooden bridge at the village of Udrana; the banks are steep; the road then lies through the village of *Gata*
		1	10	(Nerú bridged below the village), and then crosses a small stream below the village of Sarana, and passing a temple on the banks of the Nerú crosses the Karoti Kad (fordable) by a bridge, just beyond which on the roadside there is a baoli shaded by a chunar tree; the path then dips down once or twice to the banks of the Nerú, and crosses a small stream by bridge or ford just below the village of *Dranga*
		1	10	(bridge over the Nerú); it then continues along the left bank of the river, passing under the village of Chonda and on to Niota, and then to the hamlet of *Sare*
		0	45	(the most direct road between Badrawár and Doda is said to cross the river at this point; a large tree serves the purpose of a bridge); the path then rises to *Kallen,* which is situated on the top of the spur above the left bank of the Nerú near

No. 5 —*continued.*

BASAOLI TO SRINAGAR BY BADRAWÁR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS) —*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
				the junction of the Bin Kad. Supplies procurable; water scarce; that for drinking must be brought from the Bin Kad stream, which flows at some distance below the village.
5	KALLEN.			A small baradari and space for encamping.
	Total ...	3	50	11 miles?
		0 0 1 1 1 0	20 20 5 20 5 25	Leaving Kallen path, descends through fields to the *Bin Kad*, which is crossed by a wooden bridge about 4 feet wide and 45 feet span, and continues to descend through fields to the small village of *Bhala*, soon after leaving which the path strikes the side of the hill above the Nerú, and follows along the left bank, passing Beraru, to the small village of *Malná*, from which it descends to the bank of the river (Beraru bridge); it shortly passes the village of Poranú, and rises up along the steep bank of the river to *Nail Dangri*; here and there the ascent is rough; soon after leaving this village the road bifurcates, the left branch leading to the village of Kallen, and along the left bank of the Chandra Bhaga, the path to the right descends the hill to the rope suspension-bridge which crosses the *Chandra Bhága*. (The passage of the bridge occupies some little time.) The ascent from the river to the *fort*, which is situated at the edge of the plateau, is rather steep; there is a baoli and a chunar tree near the top. The small town of Doda lies about 500 yards beyond the fort.
6	DODA.			The usual encamping ground is in the Sarkári Bagh, a well shaded garden just to the west of the fort. Supplies and water abundant. It is advisable to have coolies for the baggage in waiting on the right bank of the river; the stage is understood to be from Kallen to the left bank of the river, and much time is saved by making this arrangement. Ponies cannot be conveyed across the Chandra Bhága, and must be sent round by the Rámband bridge and into Kashmír by the Banihál pass.
	Total ...	4	35	12 miles?
		1 0 0 0	5 45 35 50	Leaving the camping ground in the Sarkári Bagh, the road passes up through the bázár and turns to the west, rising along the steep side of a bare hill crossing a rill called the *Nali Mari*, and continuing to rise along the side of the hill, passes below the village of Phorwan, on to the *Krule Pani*, a small stream fringed with trees; it then passes through the hamlet of Nashila, soon after which the path crosses the Koteri Gad, a small stream, and lies up a rough stony ascent to the village of *Shúa*. After passing Shúa, the path is either level or a gentle descent, it crosses a land-slip to the village of Mankan, and passes between the villages of Kanal to the east and Ladrian to the west, on to Matmal and through *Zaggae*, just beyond which is a spring of water;
7	BAGÚ.	0	20	the path then descends to the village of *Bagú*. Supplies and water procurable; space for encamping limited.
	Total ...	3	35	8 miles ?

No. 5 —*continued.*

BASAOLI TO SRINAGAR BY BADRAWAR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS) —*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking.		Remarks.
		Hours.	Minutes.	
		0	45	Leaving Bagú, the path, which lies up the valley of the Lider Khol, descends through the fields and passes above the village of Karoti (beneath which the Lider Khol is bridged); from this point two paths may be taken; the lower one following the bank of the stream is easier but longer (it rejoins just beyond the village of Punnír); following the upper and most direct path, it passes through a patch of holly jungle down to a stream which is crossed by a rough bridge and over one or two difficult places to the village of *Punnír*;
		0	20	the valley now narrows considerably, the road passes on to *Kai* (4 houses, Hindús),
		0	55	and then crosses two small streams; the path then rises, crossing a stream in a ravine fringed with trees; path continues to climb the bare side of the hill, and crossing a small stream enters the village of *Beyún* (3 houses, Hindús),
		1	25	leaving which it continues to ascend the side of the hill, passing down to a ravine and crossing a stream (difficult when in flood) passes above Bimmun; path continues to rise, crossing two small streams, and passes through the fields to *Mañzami*,
		1	0	leaving which it follows the side of a grassy hill, and is almost level, or with slight fall; it then descends through cedar and pine forest to the eastern branch of the Lider Khol, and follows the left bank, which is almost level, to the village of *Gay*, where there is a wooden bridge.
8	GAY.			There is grass and shade for encamping on the left bank of the river, just above the bridge. Some supplies are obtainable.
	Total ...	4	25	9 miles ?

From Gay the direct road into Kashmír lies over the Braribal pass; the distance to the village of Choan, in the Shahabad valley, is about 20 miles, divided into two stages. The following particulars are from Native information:—

From Gay, steep ascent to the village of Lagmar, on the top of the ridge, 1 koss; Lagmar along the ridge to village of Borkan, 1 koss.

Borkan to Saponi (some shepherds' huts and trees), 3 koss.

Saponi to Murchibal (trees on both sides of path), $\frac{3}{4}$ koss.

Murchibal ascends to Poshamuttu, $\frac{3}{4}$ koss (a spring to the right of path).

Poshamuttu to Lángbuz, 1 koss.

Lángbuz to Kai Panchal, 2 koss of rough ascent.

Kai Panchal to Braribal (a pool), 1 koss of rough road. (From Braribal to Harpat Talao in the Bring pargana is 6 koss.)

Braribal to Takrúbutton, zigzag ascent, 1 koss.

Takrúbutton ascent to Gúrnaji, 1 koss.

Gúrnaji to Guggan (shepherds' huts and pool), $3\frac{1}{2}$ koss ascent.

Guggan to Pantár (a stream), 1 koss descent.

Pantár to Choan village, 3 koss.

No. 5 —*continued.*

BASAOLI TO SRINAGAR BY BADRAWAR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS) —*continued.*

Early in the season, before the Braribal pass becomes practicable, it is necessary to take the following route by the Peristán valley and Nandmarg pass, involving a considerable detour:—

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0	35	Leaving the camping ground on the left bank of the stream, the road lies over the bridge through the village of Gay, climbing the face of the hill by a steep zigzag path; on gaining the top, the village of *Lagmar* is passed to the west, and the path turns north along the top of the ridge, and leaving the path leading towards Borkan and the Braribal pass, drops down the side of the hill towards the north-west, passing by the fields of Juddú (1 house) and through cedar forest; on reaching the stream (the middle of the three principal head waters of the Lider Khol) it is crossed by a fallen tree below the fields of
		0	20	*Sarus* (1 house), and the path turns south-west, and after a short ascent keeps along the side of a grassy hill, and is mostly level, crossing a stream before reaching the village of Gameri (4 houses); it then passes on to Zurt-und (3 houses), leaving which it crosses a small stream; the path then makes a short ascent over a spur, and having crossed two inferior ridges, passes through the
		1	15	fields to *Malán*, just beyond which, on the road-side, is a baoli and shady cedar forest. (Between Lagmar and Malán there is said to be a more direct path than that here described, but rougher and steeper.) The path then crosses the spur, taking the right hand road (the left is said to lead to Potán, 1 house), and descends to the village of Kounda (5 shepherds' huts and some cultivation), and crosses the three streams called Kound, (one of the head waters of the Lider Khol), just at their junction, and following the western branch passes through the forest to some cattle-sheds, just beyond which
9	KOUNDA CAMP ...	1	0	will be found the most convenient spot for encamping. Fuel and water abundant; no supplies.
	Total ...	3	10	8 miles?
		1	15	Leaving Kounda camp, the path follows the bed of the torrent by its left bank in a westerly direction for a short distance; it then crosses and ascends the side of the hill through forest towards south, and shortly drops down again to the bed of the stream, now (31st May) covered with snow; the ascent up this drift is very steep and slippery. On nearing the top the path again turns towards the south, until the summit of the *Hinjan Dhar* pass is reached. This pass is open from about the beginning of April until the end of November. The top is narrow, rocky, and bare of trees. It affords an extended view, especially in an easterly direction, embracing the lofty peaks of the Brama mountains on the borders of Zanskar. (From the top of the Hinjan Dhar pass there is said to be a path to Rámband, which may be reached in two ordinary marches, halting midway at the small village of Ganhot.) After crossing the pass, the path follows the ridge in a westerly direction, and then drops down over numerous patches of snow to north-west, passing some

No. 5 —*continued.*

BASAOLI TO SRINAGAR BY BADRAWAR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS) —*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		1	40	shepherds' huts, and entering the forest, through which it descends rapidly, but is not very steep until it reaches the *stream* below, which is crossed to the right bank (there is no bridge, and when in flood it is rather a difficult operation crossing by means of drift trees); the path continues for a short distance down the bed of the torrent, and then crosses to the left bank by a small (tangeri) bridge; it is then almost level through the forest, rounding the spur; the village of Chanthan is passed above the opposite bank; the path then descends and debouches from the forest at the village of Chiuli, and passes down through the fields to the
		0	55	*Peristán* stream, which is crossed by a (kadal) bridge; a little higher up the stream there is a ford by which some distance may be saved; at the spot where the bridge crosses the stream the banks are high, especially that on the right hand.
10	SENIBUTTI.	0	20	The ascent to the village of *Senibutti* is rather steep. There is no encamping ground near the village, but a place may be found in the bed of the ravine below the west side of the village; it is, however, confined, and wants shade. Some few supplies may be obtained, water from torrent.
	Total ...	4	10	8 miles?
		0	30	Leaving the camp in bed of torrent, path makes steep ascent due west through the hamlet of Halan to small village of *Peristán*, which is on the crest of the spur, whence it turns north, following the ridge for some distance, making a very gradual ascent, and turning the crest of the bare rocky hill by its west side; the path becomes almost level, making a short
		0	45	ascent to cross the *spur* below the Gújar village of Gaggali, which is just above to the north-east; it then makes a short steep descent through a cedar forest, crossing a rill, in which there is sometimes water, and continuing in a westerly direction along the bare side of the hill, the path being almost level; it then crosses
		0	20	the *hill top* and descends through the forest in a north-westerly direction, and is mostly steep and slippery until it crosses a small stream at its junction with the
		0	45	*Súnderi* or *[illegible]gal nadi;* it then crosses the latter stream by ford to the right bank below the village of Maligam; path then ascends above right bank of stream, and is in places steep and rocky; the valley here becomes very narrow, both sides being more or less clothed with forest; it then reaches a Gújar's hut and
11	BASÚ.	0	50	clearing called *Basú* or *Borson,* situated on the bank of the Machni Sar, a stream which is said to flow from a tarn on the mountain to the north-west; the stream is crossed by a bridge, and just above its left bank is a limited space available for pitching a tent. Water and fuel abundant; no supplies.
	Total ...	3	10	7 miles?

No. 5 —*continued.*

BASAOLI TO SRINAGAR BY BADRAWAR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS) —*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		2	0	Leaving Basú, the path lies above the right bank of the stream along the side of the bare hill; the ascent is at first gradual, but afterwards gets steeper as it climbs a spur covered with stunted trees; the last part of the ascent is up the bare and rocky face of the hill. The top of the *Nandmarg* pass is level for the distance of
		1	0	300 or 400 yards, and has higher elevations on either side. Leaving the summit, the path descends the face of the hill, and along the top of a bare ridge, and is not at first steep; it then enters the forest and continues descending the spur, which becomes very steep until reaching the junction of the two *streams* which drain
		1	40	its either side; crossing these streams, the path follows above the right bank, and again enters the forest from which it had emerged on reaching the streams. The descent is now gradual, but in places rough and stony; the path then follows sometimes the right bank and sometimes the left bank of the stream, passing one or two shepherds' huts. It then rounds the spur and proceeds in a north-westerly direction above the left bank of the Sándran (this part of the road is smooth and level), to the small Gújar village of Hingpúra, which spreads itself for a considerable distance on both sides of the river, which is spanned in places by temporary bridges. Path crosses one of these below *Hingpúra,* and continues
		0	50	along the right bank of the river; after leaving Hingpúra the valley becomes very narrow, opening out again on reaching *Choan,* where the road by the Braribal pass is rejoined.
12	CHOAN.			The village extends for a considerable distance; the usual camping ground is at the north-west extremity, on the bank of the stream. Supplies scarce. This is a fatiguing stage, and, until late in the season, much snow has to be crossed.
	Total ...	5	30	12 miles?
		0	35	Leaving Choan, path is smooth and almost level, with slight descent lying through the rice-fields on the banks of the Sándran. Passing below Akarbar or Yechabar it reaches the village of *Goas,* where it is usually advisable to cross to the left bank, the path on that side
		0	25	being the drier; by the left bank the path lies through the village of *Kammar,* and a little further on crosses back to the right bank of the river below the village of Híwar (path leading into Bring valley); it then leaves the village of Kut on the right hand and re-crosses to
		0	45	left bank at the village of *Tamman,* and passes on to Saogúnd, crossing the Halan stream by a rough bridge,
		0	45	and passes through *Naogam,* from whence the path is

No. 5 —*concluded.*

BASAOLI TO SRINAGAR BY BADRAWAR, DODA, AND THE BRARIBAL PASS (OR BY THE NANDMARG PASS) —*concluded.*

No. of Marches.	Names of Halting Places.	Time occupied in walking.		Remarks.
		Hours.	Minutes.	
		0	30	undulating along the foot of the spurs to *Vernág.*
13	VERNÁG.			A large village and celebrated spring: a baradari, and ample space for encamping. Supplies plentiful.
	Total ...	3	0	9 miles?
17	SRINAGAR.			52 miles.—*See* No. 61.
	Total 17 marches =185 miles?	...		Or by the Braribal pass 15 marches=170 miles?

The routes entering Kashmír by the Braribal and Nandmarg passes are only practicable for foot passengers. [*May—June* 1872.]

No. 6.

BASMAN, IN MARU WARDWAN, TO SURU.

No. of marches.	Names of Stages.	Distance in koss.	Remarks.
1	BASMAN to SÚKNIS.	6	Leaving Basman, the road is level for some distance along the right bank of the river; it then crosses to the left bank, passing beneath the village of Gumber (10 houses) and on through Rikinwas (5 houses), crossing back to the right bank before reaching Súknis (8 houses). No supplies obtainable. Road level all the way.
2	HARMADULLÚ ...	6	Road level, following the right bank of the river; at Harmadullú the river is crossed to the left bank by a double (*kánal*) bridge; it is not fordable when snows are melting. There are no habitations at this place, but birch and pine wood is obtainable. Camping ground is on right bank of the river.
3	PAJAHOI ...	6	Cross to left bank of river by bridge; gradual ascent with occasional descents; road good. At Pajahoi there is a large rock capable of sheltering 40 men. A koss to the west of the encamping ground the remains of an old fort are passed; it is called Hampet, and stands opposite the confluence of the Drobagá Nai stream, which flows into the Bhat Khol at the Wishni Wuj.
4	KAINTAL ...	8	The path is pretty level, following the river bank. The camping ground of Kaintal is a small plain on the Rang Marg, situated on the left bank of the river, below the Saga mountains (Saga in Kashmiri signifies "perpetual snow"). About half way between Pajahoi and Kaintal the Konnág is passed, from near which the path to Súrú by the Kwaj Kúr Pansál (described below) branches off. At Kaintal the birch tree is found, and fuel is obtainable.

No. 6 —*continued.*

BASMAN, IN MARU WARDWAN, TO SURU —*continued.*

No. of Marches.	NAMES OF HALTING PLACES.	Distance in koss.	REMARKS.
5	JALAHOI MAIDÁN	13	This is a very long march, crossing the Bhat Khol pass, (elevation 14,370 feet) 8 koss of ascent and 5 of descent. There is a small spot on the top of the pass usually clear of snow, where, in fine weather, travellers sometimes encamp; but as no wood or fuel of any description is obtainable, cooked provisions must be carried on this stage. Jalahoi maidán is merely a halting place; there are no habitations, and wood is not procurable; water from a stream.
6	SÚRÚ ...	10	The path descends gradually, crossing the Dunnor river about 2 koss from Jalahoi maidán. The river is fordable, running in several channels.
	6 marches: total...	49	
			KWAJ KÚR ROUTE.
	MORSE KHOL ...	...	This route leaves that above described near the Konnág, between Pajahoi and Kaintal. The Konnág is 4 koss from Pajahoi; leaving the Konnág the path ascends the Búban mountain to Morse Khol; it is steep. The Morse Khol camping ground is a small plain; some bushes furnish a scanty supply of fuel.
	GANDAN MAR ...	10	The path ascends to Sekhihoi (in Kashmíri, "the sandy place") or to Kailhoi (the haunt of Ibex) stream 2 koss, and then lies up the bed of the stream 4 koss to the summit of the Kwaj Kúr Pansál; the path is then level, or with a gradual descent for 2 koss; it then passes between the Wazzal Dekha peaks on either side of the path, and makes a steep descent to Gandan Mar 2 koss. There are no habitations or wood; a little brushwood may be obtained.
	DUNNOR ...	5	The descent to the Dunnor river, where this path rejoins the Rang Marg route, is steep and rough.

These routes are usually open from June until November; from about theend of July or the beginning of August that by the Rang Marg, more generally known as the Saga route, is abandoned in favour of the Kwaj Kúr Pansál road, for the reason that, as the summer advances, the snow which bridges the Bhat Khol stream gets rotten and breaks into holes. The Kwaj Kúr route is the steepest.

A considerable number of ponies are taken annually form Maru Wardwan for sale in Súrú, usually by the Kwaj Kúr pass; they must be led, as neither of the roads is practicable for laden animals.

The traffic on these roads is inconsiderable, but for such commodities as are intended for markets south of the Banihál pass; they are more direct than the high road by Drás, and even in the case of goods intended for Srinagar, there is the advantage of water carriage from Islamabad.

It is probable that the customs duties levied on these roads are much lighter than on that by Drás, and this doubtless attracts some little traffic. [*From Native information.*]

No. 7.

BHANIAR TO SRINAGAR BY THE SALAR KA DHAR PASS.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
	Bhaniar to		On the left bank of the Jhelam, about 12 miles south-west of Baramula.—*See* No. 42.
1	Chota Ali ...	10	Leaving Bhaniar the path lies in a south-easterly direction up the valley of the Harpetkai stream; at 1 mile passes residence of Nawab Abdúla Khán, and at 3 miles that of Gúl Shere Khán (both petty Nawabs holding small jagirs from the Maharajah); for 2 miles beyond, the path is tolerable; it then winds up a very steep wooded hill for 3 miles, from the summit of which the hamlet of Chota Ali is seen below, at a distance of nearly 2 miles, and descends down an open steep grassy hill; both ascent and descent difficult for laden animals. In Chota Ali there are 8 shepherds' houses; no supplies. In winter the place is deserted.
2	Bhúti Patra ...	11	Path lies up the stream, which flows past the camp for 2 miles (from this point there is a road which strikes over the hills to Púnch; it is said to be practicable for horses; Kala Múlla is the intermediate halting place). Leaving the stream the path makes a steep ascent for 3 miles along a high mountain ridge to the left; it then takes a northerly turn, running for about 3 miles in that direction along an open grassy hill-side above the forest, at an elevation of about 11,000 feet, to a lower part of the range, which it crosses. The descent is very easy. At 2 miles on the Kashmír side of the pass the path runs through an open grassy plain, watered by a small stream, and bounded on every side by pine forests; it affords good grazing for numerous flocks, and would make a good encamping ground. The path beyond this lies through pineforest, free from under-wood. Bhúti Patra is a pasture land; there are one or two shepherds' houses by an open glade in the forest. Wood and water are obtainable, but no suppleis.
3	Khipúr ...	12	The path for the first 6 or 7 miles of this march lies more or less through pine forest, varied here and there with occasional grassy glades. Nágni, with a few shepherds' huts, is passed at 1½ mile, Gulmarg at 4½ miles (from this place there is another path to Srinagar by the village of Firozpúr). At 6 miles the path descends into the valley of Kashmír, passing the shrine of Bapumreshi, and at 9½ miles Wangla. Khipúr is a small village. Supplies procurable.
4	Camp on bank of Hara Tret Nalla.	11	Country open; pass Moghulpúr at 1½ mile, Mohunpúr at 1½, Wahil at 2, and Súkal at 4 miles. Beyond, several small villages are passed. At 10 miles path crosses a small nalla by a wooden bridge, and running 1 mile through low damp rice land, crosses this nalla by wooden bridge. Right bank hard and dry, and suitable for an encampment.
5	Srinagar ...	9	After crossing nalla road turns suddenly to the right, and at ½ mile passes near a small village on opposite bank of a nalla, which falls into Hara Tret; it continues along its right bank for 2 miles, and then along the right

No. 7—*continued.*

BHANIAR TO SRINAGAR BY THE SALAR KA DHAR PASS—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
			of a reedy marsh, which further on extends to both sides of the raised pathway, continuing till within 2 miles of the city. The latter portion of the road is along the bank of the Jhelam. Srinagar can be reached in 2 long marches from Bhúti Patra, *viz.*, Sákal, 16, and Srinagar, 16 miles.
	5 marches: total	53	

This road is but little frequented, and is not used till the end of May. There is an easier road from Bhaniar (also avoiding Baramula) called Mun Dhar, which crosses the range further north and meets this road at Bhúti Patra; it is both shorter, better, and lower than that above described.

From Bhúti Patra there is a road through the hills leading directly to Baramula; the distance is said to be 8 or 10 miles. [*Allgood*, 1853.]

No. 8.

DALHOUSIE TO SRINAGAR BY CHAMBA, BADRAWÁR, AND THE BRARIBAL PASS.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
	Dalhousie to			A Civil station and Military Convalescent Depôt; elevation 6,740 feet.
1	Kajear ...	11		A dâk bungalow; elevation 6,000 feet. } The road crosses Batrí Galli and passes through the Kala Tope forest; very steep descent to Chamba. This is the upper road; the lower road lies through Chíl, the distance is 22 miles.
2	Chamba ...	7	18	A dâk bungalow; elevation 3,033 feet. A good-sized place, the residence of the rajah of the district. Supplies and water plentiful. } (see above)
3	Manjeri ...	16	34	A small village with a baradari. Supplies and water procurable; country mountainous, and for the most part uncultivated. Road good at first, afterwards stony and difficult; a steep descent to a branch of the Rávi; then pass by an old garden called Saroli, after which there is a stiff ascent up a stony ravine; then along the side of a hill for 2 miles; descend through the stony bed of a dry hill torrent to the banks of the Shún, a tributary of Rávi; the stream is very rapid, but of no great width at the ferry; then ascend to Manjeri, which is situated about $\frac{3}{4}$ of a mile from the top of a hill.
4	Thunun ...	12	46	There is another path from Manjeri by Digi or Kirah, 11 miles (bad road), Bungal 11 (bad road), Camp (Mur) 10, Badrawár, 12 miles.

No. 8—*continued.*

DALHOUSIE TO SRINAGAR BY CHAMBA, BADRAWÁR, AND THE BRARIBAL PASS—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
5	Langera ...	9	55	A small Hindú village of six or seven houses, on the roofs of which tents must be pitched, there being no level ground near. No supplies; water procurable; elevation 5,978 feet. Road tolerably good, following the windings of the Shún; occasional stony ascents and descents.
6	Thannala ...	15	70	A small village at the foot of the Padri pass. Supplies scarce; water procurable; country mountainous, with but little cultivation; road difficult; a steep ascent to the top of the pass, following the stony bed of a stream (elevation of the summit about 9,000 feet); then a long descent to Thannala. This village is entirely inhabited by Kashmíris, who are employed in making cannon balls; the iron is found in the neighbouring hills, and smelted in small furnaces worked by hand bellows; the shot is all sent to Jamú, to which there is a direct road *viâ* Badrawár.
7	Badrawár ...	8	78	A small town and fort. Supplies and water abundant; country, a pretty valley, with rice cultivation; road good, crossing several small hill streams. Badrawár to Kishtwár 46 miles.—*See* No. 58.
18	Srinagar ...	121	0	*See* No. 5. [*Montgomerie—Roberts.*]
	18 marches: total		199	

No. 9.

DARDPU'RA TO SUEDRAMMAN BY THE HAIRBAL-KI-GALLI.

No. of Marches.	Names of Halting Places.	Distance in Koss.	Remarks.
	Dardpúra to		A village at the northern extremity of the Kuthár pargana.
1	Woggabal ...	6	A camping ground. Very steep ascent, crossing a torrent four or five times.
2	Gorgaon ...	4	Camping ground near a red stone in the Zajmarg, passing the Gunnas Nág.
3	Suedramman ...	7	Easy descent into Maru Wardwan valley.
	3 marches: total	17	This footpath is but little used, and the track ill-defined. [*From Native information.*]

No. 10.

DODA to RÁMBAND.

No. of Marches.	Names of Stages.	Distance in koss.	Remarks.
	Doda to		A small town in Kishtwár, situated on the right bank of the Chandra Bhága.
1	Kasht Ghar ...	7	Cross the Lider Khol by (kadal) bridge at Ganiki.
2	Chachata ...	6	A village containing about 15 houses; most of the inhabitants are Hindús.
3	Rajghar ...	5	A village of about 10 houses; Hindús.
4	Jat Galli ...	5	Ditto 4 ditto.
5	Rámband ...	6	A village on the right bank of the Chandra Bhága, lying on the high road between Jamú and Kashmír, by the Banihál pass.
	5 marches: total	29	

This is the upper and longer road, but is kept in repair, and is said to be easier than the lower road.

DODA to RÁMBAND.

No. of Marches.	Names of Stages.	Distance in koss.	Remarks.
	Doda to		
1	Mandol ...	7	Cross the Lider Khol by (kadal) bridge at Ganiki.
2	Kúndi ...	6	A village of 10 houses; Hindús.
3	Rámband ...	8	Bridge over the Chándra Bhaga.
	3 marches: total	21	

By the lower road following the bank of the Chándra Bhaga; though shorter, it is said to be much rougher and more difficult than the upper road. [*From Native information.*]

No. 11.

DUDNIAL to SOPUR.

Dúdnial, a village in Upper Drawar, situated on the right bank of the Kishen Ganga, to Sopúr, on the Jhelam.

(1) Dúdnial to Jamagan, a camping ground. (2) Jamagan to Zerhama, a village near Laddarwan, in the Uttar pargana, crossing the Pathan Khan hill.

From Zerhama to Sopúr is two long marches; at certain seasons the journey may be accomplished by boat from Mogalpúr, at the junction of the Kamil and Lahwal.

This is the post road between Srinagar and Upper Drawar, but there are no dák houses en route, as the messengers go from village to village; they usually travel in pairs in summer, and in small parties of four or five in winter. The post is not despatched at any regular interval, but as occasion may require.

In winter the road is frequently closed for a few days at a time by snow; it is practicable for unladen ponies, except when the streams are in flood. [*From Native information.*]

No. 12.

DURROL to BATTAKUND by the TURGALLI PASS.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Durrol to		A village in Drawar, situated on right bank of the Kishen Ganga, at the confluence of the Jagrán.
1	Kutton ...	4	This village includes Ratta; the camping ground is at Múdday.
2	Dabbi ...	7	A dok just beyond the hamlet of Shall, where there are two houses.
3	Túrgulli ...	6	
4	Duddur ...	5	A dok crossing the Túrgalli pass.
5	Battakúnd ...	5	A village in Khágán, containing two or three houses.
	5 marches: total	27	

This road is open for about four months in the year, from June until September. As no customs duties are levied here, it attracts some little traffic. After passing the village of Jagrán it is practicable for laden cattle. [*From Native information.*]

No. 13.

DURROL to MANDRI by the BISHLA PASS.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Durrol to		
2	Dabbi ...	11	*See* No. 12.
3	Gatti ...	8	A dok at the foot of the Bishla pass.
4	Chuppra ...	3	A dok.
5	Bishli ...	3	A village in Khágán, containing about seven houses.
6	Mandri ...	4	A village of about three houses, situated on the Kúnhar, near the confluence of the Manúr stream.
	6 marches: total	29	

This road is open for about four months in summer; it is practicable for cattle without loads. [*From Native information.*]

No. 14.

DURROL to MANUR by the SHIKARA PASS.

Durrol to Dabbi, see No. 12. (3) Reuri dok. (4) Gatti dok, on north side of Shikara pass. (5) Manúr, a village in Khágán.

This route is open for four months from June until September; it can be traversed early in the season when the snow is firm. [*From Native information.*]

No. 15.

DURROL TO PALLA BY THE SIRSANGA PASS.

Durrol, a village in Lower Drawar, situated on the right bank of the Kishen Ganga to Palla, a village in the district of Mozafarabad.

(1) Durrol to Kuttun 5 koss. (2) Jabbian dok, 8 koss. (3) Jaggian dok, 6 koss. (4) Panjúr 3 koss, a village. (5) Palla 6 koss. Five marches, total 28 koss.

This is described as being a good road. [*From Native information.*]

No. 16.

DWORIAN TO BURAWAI.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Dworian to		A village in Upper Drawar, situated on the right bank of the Kishen Ganga.
1	Daren ...	7	A camping ground. From this point there are two paths; that to the east, by the Ratti Galli, is the best; the one by the western pass is described as being very rough.
2	Reuri ...	6	A dok.
3	Burawai ...	6	A village in Khágán, containing eight or ten houses.
	3 marches: total	19	

This road is described as being fit for cattle. [*From Native information.*]

No. 17.

GUJARAT TO SRINAGAR BY BHIMBER AND THE PIR PANJAL PASS.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
	Gújarát to			
1	Dowlutnagar ...	12		Country level, open, and fairly cultivated; road unmetalled, but fair; pass Harbaspúr at 4, and cross the nalla at $6\frac{1}{2}$ miles; after heavy rain this nalla is impassable. Dowlutnagar, a village. Supplies and water procurable.
2	Kotlah ...	8	20	Country and road as in last stage; pass Búzúrgwár at $2\frac{1}{2}$, and Kakrali at 7 miles. Kotlah, a small town. Supplies and water abundant.
3	Bhimber ...	$8\frac{1}{2}$	$28\frac{1}{2}$	Country undulating; road very fair; the nallas are difficult after heavy rain; leave the Gújarát district about half way; the road here crosses the north-east end of the Pubbi hills. Bhimer is a small town situated at the foot of the low hills. Supplies and water abundant; two bungalows for travellers a little to south-east of the town.

No. 17—*continued.*

GUJARAT TO SRINAGAR BY BHIMBER AND THE PIR PANJÁL PASS—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
4	Saidabad ...	15	43½	Leaving town road crosses stream, which is about 30 yards wide, and usually fordable, but subject to freshets; passes through fields crossing and recrossing stream; it then lies up narrow valley, which is traversed by a small stream to the foot of the Adidak. The ascent is about 2½ miles; lower portion is tolerably easy, upper rather rough and steep; some parts sandy, others consist of bare, smooth sandstone rocks. A few trees on south side of ridge, and here and there an open grassy spot. On the top of the ridge, which is about 1,000 feet above the plains, there is a custom house and few other buildings, and about half a mile on the north side a spring, which, however, dries in the hot weather. Descent on north side is about a mile long, the path winding, now and then rather steep, and in places rough and narrowed by rocks; trees, chiefly pines, are very numerous, and there are two or three open spaces covered with grass. From the bottom of the ridge the road leads across some high and cultivated land, then down to the right bank of a large stream; it shortly afterwards turns to the left to a ford across a small stream, and thence leads through the fields to Saidabad, which is about 4 miles from the foot of the ridge. Saidabad is a very small village. There is a stone bungalow for travellers just beyond the village; about a quarter of a mile to the north-east is the Samani Serai. Supplies procurable; water abundant.
5	Naoshera ...	12½	56	Road leads along banks of stream, which has to be forded several times, then winds through fields, which are intersected here and there by low grassy ridges, and then conducts to foot of Kaman Goshi range, which is about 5 miles from Saidabad. The ascent is about a mile, mostly over smooth, bare, and slate-coloured rocks; there are a few huts on the summit; the descent is much longer; road generally smooth, but now and then rough and rather steep; pine and other trees are numerous. Path is then pretty level for about 4 miles to Naoshera, a stone-built town situated in open plain above right bank of Tohi river. A bungalow for travellers in the Baoli Bágh; a large orchard about a mile short of the town. Supplies and water abundant.
6	Changas Serai ...	13½	69½	Road lies the whole way along the valley of the Tohi, which is usually not more than a mile wide, bounded on both sides by low wooded hills. There are two paths; the lower and shorter follows the bed of the river; it is very rough, and only fit for walking; upper or pony road passes mostly along the right bank of the river, crossing about ten low spurs of rough slaty rocks. Changas is a small and scattered village, upon a table-land above the right bank of the Tohi. An old serai and a bungalow, about ¼ mile from village, overlooking river. Supplies scarce; water procurable. Space for encamping limited.

No. 17—*continued.*

GUJARAT TO SRINAGAR BY BHIMBER AND THE PIR PANJAL PASS—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
7	Rajaori ...	14	83½	The road is easy, continuing up the valley of the Tohi; there are two paths, a lower or foot path, and an upper or pony road; the latter passes along the right bank of the river and crosses numerous low spurs similar to those on the previous stage. There are two old serais at Morádpúr. The usual road crosses the Tohi by a ford about ¾ of a mile below Rajaori, but if the river is very high, it is necessary to continue on the right bank up to the town, which is also called Rampúr. It is a partly walled town, situated at the foot of a low range of hills, overlooking the Tohi, whose bed is here exceedingly rough, and during the rains often impassable for several hours. There is a bungalow on the left bank of the river immediately opposite the town. Supplies and water abundant. A bridge might be thrown across the Tohi, below Rajaori, without much difficulty.
8	Thanna Mandi..	14	97½	If the encamping ground is on the right bank of the Tohi, near the town, the river must be forded about a mile north of Rajaori; if on the left bank, opposite the town, the road continues up the valley of the Tohi; both river and valley become gradually narrower, but the hills on each side are more lofty; a wide stream with a rough bed has to be forded about a mile from Rajaori; the village and old serai of Fattipur are about a mile further on, and near Líra Baoli, about 4 miles beyond, the path leaves the river, approaching it again near the old serai within a few hundred yards of Thanna Mandi, a small town or bázár situated on the left bank of the Tohi, at the mouth of the valley in which this river rises. Supplies procurable; water abundant; encamping ground small; there is a bungalow situated on the hill-side above the right bank of the stream, overlooking the Mandi.
9	Baramgala ...	10½	108	The first half of this march is a continuous but tolerably easy ascent, mostly through open forest; the other a similar but more gradual descent through thick forest. About a mile from Thanna Mandi the Púnch road branches off to the west, and from this point to the small village of Ajanabad, high up to the east, the incipient Tohi has to be forded several times. There are several huts on the summit of the pass, which is distant about 5 miles from Thanna Mandi, and has an elevation of 8,200 feet. Just before reaching Baramgala, the Purnoi stream, an impetuous torrent, has to be crossed by a wooden bridge. Baramgala is a small village in the territory of the Púnch Rajah; it is surrounded by lofty mountains, and is situated on a small elevated ridge between the Purnoi and Súran streams. On the opposite bank of the latter river there is an old stone fort, with loopholed walls, which commands the ridge, which would be difficult to turn. Supplies scarce; water abundant; accommodation may be obtained in a small square mud serai. In winter the snow lies very deep at Baramgala.

No. 17—*continued.*

GUJARAT TO SRINAGAR BY BHIMBER AND THE PIR PANJAL PASS—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
				From near Baramgala the roads leading into Kashmír by the Mastan pass (13,780 feet) and the Choti Galli pass (14,090 feet) diverge; the former pass crosses the Pansál range to the south of the Pir Panjál; the latter to the north. Both these roads are practicable for laden cattle, and though more elevated than the Pir Panjál, have the advantage of running along the summit of the ridges, and are no where commanded in approaching the passes. From Baramgala there is a road to Púnch, which follows the course of the Súran; it is said to be quite practicable for ponies.
10	Poshiána ...	8	116	Road lies up narrow deep defile, which is traversed by the Chittapani or Súran river; after a gentle ascent it descends to the bed of the stream, which, during the rains, is a rapid torrent; it then continues for about 5 miles, mostly along its rocky bed, but crossing and recrossing it by rough wooden bridges about 30 times; about a mile from Poshiana it makes a steep ascent above the right bank of the stream, and passes up to the little village which is situated about half way up the steep grassy side of the lofty mountains. Supplies scarce; water procurable. There is no bungalow, and the only place available for pitching tents is on the flat tops of the houses. The road leading into Kashmír by the Chitta Pani pass (14,540 feet) diverges to the north from Poshiána. It is not open until early in June, and is impracticable for laden animals. It lies up the valley of the Chitta Pani and joins the Choti Galli path beyond the pass. By this road the most convenient encamping ground is near the bed of the stream at Chitta Pani (a small water-fall so named on account of the white appearance of the water) at the commencement of the ascent; fuel is procurable. From Chitta Pani there is a shepherd's path to Alliabad Serai, but the ascent is steep and difficult; from the summit the descent to Alliabad Serai is remarkably easy, perfectly open, and in no way commanded.
11	Alliabad Serai	11	127	For the first mile and a half the road is easy, lying along the side of the mountain; it then descends to the Rámtakki, a small open space on the bank of the river, available as an encamping ground; it then crosses the Chitta Pani for the last time, and leads to the Nilána valley, at the upper end of which the ascent of the Pir begins. Chedikand is a stone hut on the north side of the road, just after entering the Nilána; and Rásikand is another about an hour's walk further on. When clear of snow the ascent though steep is easy enough, as the road is good and carried up by zig-zags. On the summit of the pass there are a few huts, and an octagonal tower of no strength, built of stone and loopholed. The top of the pass is about 6 miles distant from Poshiána; its elevation is 11,400 feet, and it may be reached in about three hours it is a fine grassy plateau, about half a mile wide, with a gradual slope down to

No. 17 —*continued.*

GUJARAT TO SRINAGAR BY BHIMBER AND THE PIR PANJAL PASS—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
				the Alliabad Serai, which is about 5 miles distant over a very easy road. The Serai is one of the usual Moghul buildings, standing above on the mountain side, and is buried in snow for more than half the year. Supplies scarce; water procurable. The Pir Panjál pass is generally closed by the falls of snow, which occur in November, and opens again in April or May, according to the season. The ascent of the pass from the west in the face of a determined enemy would be a matter of great difficulty, as it might be defended from base to summit. In the time of Ranjít Sing, elephants more than once carried guns over the Pir Panjál pass. The path from Rajaori, which crosses the Pansál range by the Durhal pass, rejoins the main road at Alliabad Serai.
12	Hirpúr ...	12	139	Road continues down the valley, which gradually widens—at first it is undulating, sometimes steep and rather rough—on the left bank of the roaring torrent, which flows several hundred feet below. The walled portion of the road, about 2 miles from the Serai, is called Lál Golám; it is built out from the almost perpendicular side of the mountain overlooking a deep precipice. Zujnar is a watch tower about a mile further on; Shahkot is an old fort situated at the edge of the plateau, on the right bank of the river, and commanding the entrance to the valley of the Rupri stream; just after passing it, the path descends to the Sukserai, an old building on the left bank of the Rembiára. Dúbji is an encamping ground on the left bank of the river, about 3 miles from Hirpúr; neither coolies nor supplies are procurable, but there is good grazing for cattle, and an abundance of water. From Dúbji there is a direct path to Srinagar, which lies over the range, and through the pine forest to Pakapúra; it is practicable for laden animals. There is also a path to Shupian through the forest along the ridge above the left bank of the Rembiára, which is also practicable for cattle, but the main road crosses to the right bank of the river (which is not fordable) by a wooden bridge, and lies through the thick pine forest by the bank of the stream to Hirpúr, which is a small and a scattered village situated in the middle of the valley, here about half a mile wide. Some accommodation may be obtained in the old Moghul Serai, situated at the southern end of the village. Supplies and water procurable, and ample space for encamping.
13	Shupian ...	8	147	Road level and smooth along the right bank of the Rembiára; valley gradually widens and debouches into the plain of Kashmír before reaching Shupian, which is the largest town on this side of the valley, and the commercial depôt for the Panjáb. Supplies and water abundant. Two bungalows, and an ample space for encamping.
14	Ramú ...	11	158	Road lies over low irrigated lands to the Rembiára, which flows in several streams, some of which are bridged. The bed is about ¾ of a mile wide, covered with boulders;

No. 17 —*concluded.*

GUJARAT TO SRINAGAR BY BHIMBER AND THE PIR PANJAL PASS —*concluded.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
				about 2 miles further on the road crosses the Mankand, a similar but smaller stream; it then runs along the foot of low hills which slope down to it to Shahjumarg, an old serai about 7 miles from Shupian. About 2 miles further on it descends to the Ramchú river, which has a wide bed of boulders, and flows in several branches, through a rich and narrow valley between two table-lands; it then ascends and shortly leads to an old dharmsala or rest-house. Ramú is about a mile further on; it is a considerabe village situated under a low range of hills· Opposite the village there is a travellers' bungalow. Supplies and water plentiful; camping ground confined, but ample space on the table-land, about 3 miles beyond.
15	Srinagar ...	18		The road is tolerably smooth and level throughout; at 2½ miles it ascends the table-land; at Khanpúr, 6 miles, there is an old serai. Wahtor is a considerable village with fine chunar trees about 5 miles further on; thence to Srinagar the road is a made one, about 12 feet wide, through a poplar avenue on the right bank of the Dúdh Ganga, passing the Rambágh Serai and the temple containing the ashes of the late Maharajah Golab Singh. The road enters Srinagar, the capital of Kashmír, at the south-east corner of the city, close to the Sher Garhi. [*Allgood—Ince.*]
	15 marches: total		176	

No. 18.

GUJARAT TO SRINAGAR BY KOTLI, PUNCH, AND BARAMULA.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
4	Gújarát to Saidabad ...	...	*See* No. 17.
5	Dharamsál ...	12	The hills passed on the road are from 1,000 to 1,500 feet elevation. The castle of Kambír, which has a small garrison, is seen on the left. There is here a dharmsála for the accommodation of travellers. Moderate supplies may be obtained, but are precarious.
6	Koh-i-ruti ...	5	District of Bunah. A short distance before reaching the village on the high bank of Ban, river, are two baradaris, well shaded by mulberry trees. There are two roads, about 1½ miles, before reaching this stage; the right hand one should be taken; that to the left is longer and more difficult. The greater part of this march could be passed at a canter. The castle of Devigarh, with a garrison of 25 men, is passed on the top of the hill to the right of the baradari, but is scarcely visible to the naked eye. Supplies can be procured, and sometimes fine fish.

No. 18 —*continued.*

GUJARAT TO SRINAGAR BY KOTLI, PUNCH, AND BARAMULA —*continued.*

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
7	Dhuna ...	5	No baradari or accommodation of any kind, and very little shade. At 2 P. M. on 20th April the thermometer stood at 95° in the shade. Supplies may be procured in small quantities with great difficulty, but fine fish from the Ban may be had in abundance.
8	Kotli ...	4	From Koh-i-ruti to Kotli might easily be made in one march. The road is easy, with the exception of one or two places, and they are not difficult. There is a good brick-house on the high bank of the Katir river. There is also a wretched baradari, usually occupied by European travellers. Supplies are plentiful.
9	Sehrah ...	8	Patalna district. The road is along the banks of the Katir, and somewhat difficult in parts. At the village of Sambri, about half way, there is a good spring of water, and it would answer as a halting place if required; the Púnch Rajah's territories are entered after crossing a stream called Arami Bari. The tank water is very bad, but better is procurable at a short distance. Supplies not to be calculated on.
10	Púnch ...	7	Not so difficult as the preceding march. Hindú ruins on opposite side of river (Nahur Kabur), which is very rapid. The torrent Maindal is passed; assistance is necessary for the baggage, women, and children; there is no danger or difficulty on horseback. The river has to be crossed at Púnch; there is no difficulty. Supplies, fish, &c., plentiful. [*Lahore Chronicle.*]
18	Srinagar ...	...	*See* No. 55.
	18 marches: total		

No. 19.

GULMARG TO PUNCH.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
1	Gulmarg to Banbal Nag ...	5	An encamping ground; fuel and water procurable. Or to Kantar Nag to the west of Banbal Nag; this is the better but longer route, the difference being about 1½ koss.
2	Gagrin ...	5	A village of 10 or 12 houses. Cross pass.
3	Mandi ...	6	A large village.
4	Púnch ...	6	
	4 marches: total	22	

This route is closed from about the 1st November to the 1st May. A pony may be ridden to the top of the pass, and led down. There is a footpath from the village of Firozpúr to Banbal Nag, which follows the course of the Drang stream; it is one long stage.

The shortest route between Gulmarg and Púnch lies over the Nilkant pass. (1) Gulmarg to Hillan, a village, 5 koss. (2) Kahúta, a village, 6 koss. (3) Púnch, 5 koss. Total 3 marches, 16 koss. Coolies and supplies are obtainable at all the stages. This road is also closed during the winter; it is practicable for unladen cattle. [*From Native information.*]

No. 20.

GULMARG TO SRINAGAR BY PATAN.

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
1	Gulmarg to Patan ...	... 0 0 0 0 0 0 0	 35 40 55 42 32 35 32	The footpath leaves the Marg by the gap towards the north-east end, descending along the side of the hill through open forest; the descent is not very steep, but slippery after rain; the path crosses a small stream, just before reaching the shrine of *Bapamreshi* (Baba Paiyám-ú-dín reshi); passing beneath the shrine the path turns down in a north-easterly direction through pine and cedar forest, becoming wider and less steep; it crosses the Tilapal stream by a kadal bridge, and then rises gently for about half a mile, descending again through some scattered patches of cultivation to the cluster of houses forming the small village of *Hajibal*, leaving which, the path, which has a very gradual slope, lies down through a little valley with sloping sides, passing below the village of Warnyal; it then crosses the rill at the bottom of the valley, and lies along the side, and then down the flat top of the spur to the east of the small village of Watalpúra; the path then lies through the rice-fields on to the village of *Khipúr*, from which it lies along the south side of the wudar, passing successively the small villages of Mogalpúr and Gondarpúr to the south; the path then turns down through the rice-fields, soon after which the road to Pálhallan diverges to the north-east, that towards Patan continuing down to the considerable village of *Chandersír;* it then crosses the stony bed of a stream and passes up through jungle and stunted trees along its right bank, whence it turns across the level, dry plain; leaving the village of Shútz to the south, on to *Gadwain* (a spring of cold water and shady trees by road-side); the path then crosses a rill and a ravine, and passes below the west side of the village of Dangerpúr, and over the spur to the south of Guiyar; the path is then smooth and level, passing beneath some splendid chunar trees just to the west of the village of Warpúr on to the large village of *Nehalpúr*, from whence it turns in a northerly direction passing the small village of Kala Seri and descending from the table-land to *Patan*, which lies at its foot at the edge of the Pambarsar Nambal or morass. A large village; supplies plentiful. The most convenient encamping ground is on the south-west side of the village, under some fine chunar trees, close to a little spring.
	Total ...	4	31	14 miles?
12	Srinagar ...	...		About 17 miles by road, *see* No. 42. When the river is at its height there is water communication between Patan and Srinagar by way of the Norú canal and Shadipur; and until later in the season from the neighbouring village of Palhallan. [*September* 1872.]

The most direct road between Srinagar and Gulmarg is by Khandahama; the first stage from Srinagar to Khandahama, about 14 miles, is easy, but the second from Khandahama to Gulmarg, *viá* Firozpúr, is very rough, but practicable for ponies; the Suknág and several other streams have to be forded. [*Ince.*]

No. 21.

GULMARG TO SURAN BY THE FIROZPUR PASS.

No. of Marches.	Names of Halting Places.	Distance in miles.	Remarks.
1	Gulmarg to Barzatah ...	12	An encamping ground; neither coolies nor supplies obtainable. The road passes up behind Gulmarg through the forst across the Killan Marg, over the range behind it, and into a valley on the other side; it is rather steep, but tolerably smooth.
2	Gagri ...	15	A small village; but few supplies and coolies are procurable. The Firozpúr pass has to be crossed in this stage; the ascent is easy, but the descent is very steep, and occasionally rough; in some places the road passes over small nallas bridged by hardened snow, and at the bottom of the descent a large stream has to be forded.
3	Mandi ...	10	A large village; supplies of food and coolies abundant. This is an easy stage; the road passes mostly along the banks of the stream, with a few gentle ups and downs.
4	Súran ...	15	A village on the road between Rajaori and Púnch, *see* No. 55. An easy stage; towards the latter half of it the path joins the Púnch road, at the junction of the Mandi stream with the Súran river, and then turning to the left it continues up the valley to the village. [*Ince.*]
	4 marches: total	52	

No. 22.

GURAIS TO ASTOR BY THE DORUS SHINGAR STREAM.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
1	Gúrais to Bangla Bal ...	5	A chowki.
2	Gatúmi ...	5	A plain; water and fuel obtainable.
3	Kájanmár ...	5	The ruins of an old building; wood and water procurable. Cross the range.
4	Loyuhallol ...	5	Fuel obtainable. A bridge over the stream.
5	Ispeh ...	5	A fort with a small garrison and two or three houses.
6	Chugám and Maitseh.	5	Two small villages containing seven or eight houses. Pass Púkarkot, a village of seven or eight houses, and a large river, the Mir Malik-ka nalla, by a bridge.
7	Gúrúkot ...	5	A village of twelve houses. Cross the Jabár-ki Pir; the ascent is not difficult.
8	Astor ...	5	
	8 marches: total	40	

An abundance of grass is found on this road, which is short and easy, and to be preferred when the floods have subsided. [*From Native information.*]

No. 23.

GURAIS TO BANDIPUR.

(1) Gúrais to Vijji Maidán, ascending from the village of Wampúr or Dinnan; this stage is practicable for laden ponies, which can proceed from Vijji Maidán to Tragbal on the high road between Gúrais and Bandipúr.

(2) Vijji Maidán to Waunto, an encamping ground on the top of the pass; water procurable, and juniper for fuel.

(3) Waunto to Atawát, a village in the Khuihama pargana, situated on the Badkhol stream.

(4) Atawat to Bandipúr, a village near the margin of the Wular lake.

This path, which is shorter than the high road, is practicable for foot passengers. [*From Native information.*]

No. 24.

GURAIS TO MOZAFARABAD BY MATSIL, SHARIDI, AND THE VALLEY OF THE KISHEN GANGA.

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
1	Gúrais to Bakthaor ...	5	19	About 15 miles.—*See* No. 25.
2	Geshart ...	...		Leaving Bakthaor path proceeds in a westerly direction by the side of the grassy hill, making a short descent to the
		0	30	*Lussur Bibi* stream, which is crossed close to its junction with the Geshart; the track then enters the forest, and the ascent becomes very steep, many fallen trees impeding progress. The path, of which little indication exists, soon ceases altogether, merging into numerous sheep walks on the mountain side; the forest is then left, and the track lies along the grassy side of the Geshart moun-
		1	55	tain, crossing a small *stream*, which is fringed with a few birch trees; the way then lies along the grassy slopes of the mountain in a south-westerly direction, and the ascent, though still steep, becomes somewhat less con-
		0	35	tinuous. The most eligible spot for *encamping* is on a sloping grassy plain, just above the limits of birch forest, which is much frequented by shepherds. Fuel and water are procurable just below the camping ground. No supplies.
	Total ...	3	0	4 miles?
3	Dúdi ...	0	35	The ascent continues in a south-westerly direction until it almost tops the *Geshart* mountain just south of its most elevated point. The path, which is now more regularly defined and almost level, makes a gradual ascent, following along the side of the ridge in a southerly direction, until it reaches its lowest point, when it
		0	40	crosses the *ridge* (after an ascent of about 5,150 feet from the village of Bakthaor), and descends in a south-westerly direction to the bed of the Hanti stream. This descent (of about 2,600 feet) is very steep, especially on nearing the bottom, and there is little or no
		1	10	indication of any regular path. The *Hanti* stream, which is not deep, is crossed by fording; it is about 30 feet

No. 24 —*continued.*

GURAIS TO MOZAFARABA'D BY MATSIL, SHARIDI, AND THE VALLEY OF THE KISHEN GANGA —*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
				wide, with moderate current. The track then lies up the east side of the Naoshera mountain; it is steep, ascending a grassy spur, which is clothed with birch forest for about two-thirds of the distance. On approaching the summit, the ascent becomes somewhat easier: the top of the
		1	5	*Naoshera* mountain is a narrow grassy ridge strewn with rocks (elevation about 2,200 feet above the level of the Hanti stream); the descent on the west side of the ridge is exceedingly steep, and there is no regular path until the bed of the Dúdi stream is reached. This stream, towards its upper end, is bridged with snow at almost all seasons. The first convenient spot after
		1	0	reaching the stream should be selected for *encamping*; as the valley is very narrow and steep, space is limited. There is an abundance of firewood. (When the snow has all disappeared, instead of following the bed of the stream, a path must be taken down along the spur above the right bank, as far as the Gújar dok, situated at the confluence of the Zúnda stream).
	Total ...	4	30	7 miles?
4	Matsil ...	...		The path lies along the Dúdi stream, at first by the left bank; after crossing to the right bank, the track is well defined by the cattle grazed in the valley. A Gújar dok is reached on the right bank, just above the confluence
		0	45	of the *Zúnda* stream from the north; and a little further on are more huts; the path is then mostly level, lying through the forest above the right bank of the
		1	10	stream; it crosses the *Tsandan khol*, a considerable torrent, but which can be forded. One or two scattered huts are afterwards passed, and the path then leads to a clearing, where there are a few shepherds' houses, from whence it
		0	57	descends and crosses the *Katworru* torrent (fordable) by a kánal bridge, and emerging from the forest; it is pretty level, sloping down along the side of the grassy mountain to the fields which lie east of the village of Matsil, passing through which, and rounding the end of
		0	40	the spur, the *village* is reached at an angle of the stream, which is here about 50 feet wide with a moderate current; it is crossed by a good kadal bridge, and might also be forded. Camping ground limited; some few supplies obtainable.
	Total ...	3	32	9 miles?
				(The three stages between Bakthaor and Matsil are not equally divided, but the Geshart camp is at the furthest point, at which wood and water are procurable, and the camp on the banks of the Dúdi stream is the nearest spot available for pitching a tent; laden ponies traverse this route, but the ascents and descents are very severe; and as there is no regularly marked track, except in some few places and in the neighbourhood of the villages at either end of the journey, a trustworthy guide

No. 24—*continued.*

GURAIS TO MOZAFARÁBÁD, BY MATSIL, SHARIDI, AND THE VALLEY OF THE KISHEN GANGA—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
				is indispensable). From Matsil there is said to be a path leading to Lalpúra, in the Loláb valley, by way of Korhama; it is divided into two stages, of about 6 koss each, *viz.*, (1) Matsil to Churpathri; (2) Churpathri to Lalpúra. This path is not practicable for laden cattle, and is closed during the winter months by the snow which collects in the narrow gorges through which it lies.
5	Thien ...	...		Leaving Matsil, the path crosses the bridge and turns up the gorge to the south of the village, rising at first gradually through forest above the right bank of the stream; it then emerges on to the grassy side of the mountain, and passes down to the Matsil Marg, crossing
		0	35	the *Poshwarru* stream from the south-east by a ford close to its junction with the Matsil. Path then passes
		0	15	up the middle of the Marg, crossing the *Matsil* stream by a ford, and turning in a south-westerly direction, it ascends the spur. (The path towards the Lolab valley continues to follow the course of the Matsil stream); the ascent is at first steep; the path then rounds the spur, and follows along the east side of the mountain in a southerly direction through open forest, ascending in places; the path is mostly very good, and crosses numerous rills; leaving the forest it turns to the west and crosses the
		1	41	grassy top of the *Zemindhar Khan*, after an ascent of about 2,700 feet from the village of Matsil. The descent lies in a westerly direction, and is at first somewhat steep through open forest; after passing a Gújar dok and emerging from the forest, it becomes less steep, lying down the grassy spurs on the north side of the valley, and crossing two or three torrents and a small stream just as it reaches the fields above the right bank of the
		1	18	Zemindhar Khan stream; this spot is called *Nonawine*, and is much frequented by Gújars and their flocks; it offers a convenient situation for encamping. From Nonawine frequent patches of cultivation are met with, and the descent is much more gradual; after crossing the
		0	40	*Worragaddi* stream close to its junction with the Zemindhar Khan, the path becomes almost level, following the right bank of the stream, passing through fields of Indian-corn, with here and there a few scattered shepherds' huts, until it reaches the rice-fields above
		1	0	*Thien*. The village lies embedded in fruit and other trees on the Domail, or angle formed by the junction of the Zemindhar Khan stream from the east and the Kretsinar from the north. Thien lies on both banks of the latter stream, on the path between the Loláb valley and Sharidi. Coolies and supplies are procurable from the neighbouring village of Kroras, situated about a mile further down the valley.

No. 24—*continued.*

GURAIS TO MOZAFARÁBÁD, BY MATSIL, SHARIDI, AND THE VALLEY OF THE KISHEN GANGA—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
				Between the top of the Zemindhar Khan and Thien the path descends about 4,600 feet. This is a long march, but mostly down hill; reversing the journey it would be advisable to halt at Nonawine, which is said to be the usual stage.
	Total ...	5	29	13 miles ?
6	Camp ...	...		Leaving Thien, the path lies up the narrow valley by the grassy and shaded bank of the stream, and after passing some shepherds' huts called Tsakkol, it crosses a small stream, and shortly after a second, whence it makes a short ascent over a spur and lies through bush jungle, whence it emerges into open forest, and rounding the spur descends the valley, which has now become very narrow, and crosses to the left bank of the stream by a *kánal bridge;*
		1	32	after making a short steep ascent, the path lies along the spur; it then descends somewhat and lies up the stony bed of the stream, crossing and re-crossing it two or three times before reaching the *encamping ground* in the open forest, at an elevation of about 1,800 feet above Thien.
		1	0	
	Total ...	2	32	6 miles ?
7	Moktah Malik-ka kothi.	...		After leaving the camping ground, the path, which though steep is good, makes a steady ascent of about 3,000 feet;
		1	32	on gaining the *top*, the path lies down a narrow wooded valley, following the course of the stream mostly by the right bank; the track, which is undulating, is much overgrown with trees and jungle. The right bank of the stream, opposite the encamping ground called *Moktah Malik-ka kothi,* is formed of precipitous grey rock. The descent to the encamping ground is about 2,800 feet.
		3	0	
	Total ...	4	32	10 miles ?
8	Sharidi ...	...		Leaving camp, the path continues along the left bank, the valley contracting to a narrow gorge with precipitous sides, giving passage to the stream; the track shortly turns up the bed of a *torrent* to the west, following its left bank through thick jungle;
		0	43	it soon gets steep, and after leaving the bed of the stream, it makes a very steep ascent to the *top* of the pass, which is about 3,150 feet above the Moktah Malik-ka kothi.
		2	52	Having crossed the narrow saddle, the path makes a steep descent into the valley below after passing some shepherds' huts; the path crosses a stream and becomes less steep; it then makes a short rocky ascent and lies along the bare hill-side, passing above some *Gújars' huts,* and turning in an easterly direction descends along the side of the precipitous rocky mountain
		1	30	and down the spur to the small village and fort of *Sharidi,* which lies on the left bank of the Kishen Ganga, about 5,000 feet below the top of the pass. Some supplies are procurable.
		0	55	
	Total ...	6	0	11 miles ?

No. 24 —*continued.*

GURAIS TO MOZAFARÁBÁD, BY MATSIL, SHARIDI, AND THE VALLEY OF THE KISHEN GANGA —*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking.		Remarks.
		Hours.	Minutes.	
				(It is said that unladen ponies can traverse this path between the Loláb valley and Sharidi, except when the snow is on the ground, or when the streams are in flood; the path is but little used.)
9	Dúdnial ...	...		Leaving the camping ground on the right bank of the stream to the north-east of the fort, the path lies down to the zampa bridge, which crosses the Kishen Ganga. The river is here (6th August) about 100 yards wide; a little above the suspension-bridge, there is said to be a narrow point, where the river is bridged with trees and planks when the waters fall, but cattle must, at all seasons, be swum across the stream, and from the force of the current it is a hazardous operation. Having crossed to the right bank, the path, which is almost level, lies down the course of the Kishen Ganga in a westerly direction, and crossing a rill rises up through the fields
		0	40	and scattered huts which constitute the village of ***Kurigam;*** the path then descends and crosses a considerable stream, which is bridged in two places, and passing through more cultivation appertaining to Kurigam, it makes a rather steep and rocky descent to the river bank; the valley of the Kishen Ganga here narrows to a rocky gorge with precipitous sides; the path rises above the right bank of the river, and passes through the fields
		0	28	and by the few scattered houses of ***Malikseri;*** it then crosses a stream by a kadal bridge, and passes through the fields of Khojaseri, and makes a short ascent and descent; it is then almost level for some distance along the river bank; the valley here widening; the path then makes a
		0	37	short rise and passes through the fields of ***Dasút,*** beneath which village the Kishen Ganga is spanned by a zampa bridge; the path then descends and passes along the rocks by the edge of the river, and thence through the
		0	35	fields of ***Mandikar,*** crossing a small stream; the valley of the Kishen Ganga again narrows, the sides of the hills on both banks being green and wooded; the path rises and falls along the right bank, passing opposite
		0	35	***Thajan*** and above the zampa bridge south-east of that
		1	10	village on to ***Dúdnial,*** which is a small hamlet. Scanty supplies and some coolies can be collected if proper notice is given. There is a masafir-khana for native travellers, but when the crops are in the ground, it is difficult to find any other place than the flat roof of one of the huts on which to pitch a tent. Water is obtainable from the Kishen Ganga below, or from a small stream which crosses the path a short distance to the west of the village.
	Total ...	4	5	12 miles?
10	Tali Lohát ...	...		Leaving Dúdnial the path passes through the fields and crosses a narrow ravine and small stream, ascending the Surmai hill above the right bank of the river for about 1,800 feet; it then makes an abrupt descent by steps and

No. 24—*continued.*

GURAIS TO MOZAFARÁBÁD, BY MATSIL, SHARIDI, AND THE VALLEY OF THE KISHEN GANGA—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		1	13	galleries along the face of the rocky mountain for some distance, and passes along the bare side of the hill, descending the foot of the spur through the fields of *Chángan,* crossing a considerable stream by a bridge. The valley of the Kishen Ganga between Dúdnial and Chángan is merely a narrow gorge, with precipitous rocky sides, giving passage to the river. Leaving Chángan fields, the path ascends above the right bank of the river, and then descends, crossing the Kándaran stream in a rocky gorge;
		1	18	it then passes along the rocky side of the mountain, and descends to the fields of *Dworian,* above the zampa bridge which spans the Kishen Ganga; the path then crosses a stream by a kadal bridge and lies through more cultivation, rising round a spur of the hill to the western portion of the village, which is situated on the left bank of a large stream, which is not fordable, but is bridged a little distance up its course. Crossing the bridge, the path passes along the side of the mountain above the right bank of the river; it is rough and stony in many places, with frequent short ascents and descents, lying through open forest and patches of grass, passing through a few fields about half-way; the
		2	30	path then descends through the fields of *Tali Lohát* and crosses a large stream (unfordable) by a good kadal bridge, the usual encamping ground being on the right bank of this stream, just above its junction with the Kishen Ganga, below the fields of Tali Lohát. There is plenty of shade, and some caves in the rocks by the edge of the Kishen Ganga are capable of affording shelter to a considerable number of men. This is a somewhat long and fatiguing march, owing to the numerous ups and downs and the stony nature of much of the road. The path is in many places very narrow, and carried along the face of the hill by galleries of timber and steps. Scanty supplies of grain are procurable.
	Total ...	5	1	12 miles?
11	Lalla ...	...		Leaving the camping ground by the bridge on the right bank of the stream, the path ascends the steep side of the mountain for about 400 feet; it then rises and falls along the grassy side of the hill, passing through the
		0	35	fields of the village of *Kinari,* and rounding the spur
		0	29	crosses a fine stream, the *Babun-ka-katta,* by a good kadal bridge. This stream is not fordable; it is about 30 feet wide with an impetuous current. The path then rises over the spur and slopes down along the side of the
		0	27	hill to the fields and village of *Kaser,* to the south of which the first rice cultivation is met with. The path is now pretty level, and passes along the bank of the river opposite the village of Karen, passing through some fields belonging to that village which lie on the right bank of the Kishen Ganga and along a level strip of

No. 24—*continued.*

GURAIS TO MOZAFARÁBÁD, BY MATSIL, SHARIDI, AND THE VALLEY OF THE KISHEN GANGA—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
				land strewn with large rocks and boulders, passing the small tower at the end of the bridge, which crosses the Kishen Ganga; the path, which much improves, then slopes down along the river bank, crossing a small stream,
		1	10	and rises up to the fields of *Dinyer*, leaving which the path rises and falls along the bank of the river through forest, from which it emerges on to a level strip of partly cultivated land on the right bank of the river, whence it rises up the side of the hill and passes along the flat
		1	5	spur on which the village of *Lalla* is situated. Lalla is connected with Búgan, on the left bank of the Kishen Ganga, by a zampa bridge; but the path by the right bank, though wanting in shade, is described as being the better. The village of Lalla covers a considerable extent of ground, and is supplied with water by a stream from the hills. There are a few shady trees about the village, and two or three eligible spots for encamping. Supplies are procurable.
	Total ...	3	46	9 miles?
12	Darral ...	...		Leaving the bank of the Kishen Ganga, the path rises to the upper portion of the village, and is broad and good
		0	45	to the village of *Makam*, whence it slopes down to the
		0	15	village of *Chak*, on the bank of the Kishen Ganga. The valley narrows to a mere passage for the river, the path lying along the right bank, and rising up the side of the spur crosses it and passes through the fields
		0	37	below the village of *Sharkot* (the opposite bank of the river is formed of a perpendicular cliff called Ási, the path on that bank lying over the débris at the foot, by the water's edge). Leaving the rice-fields of Sharkot, the path passes along the river bank at foot of the bare rocky hill, rounding the spur above the site of the old bridge, and making a rather stony descent to the village
		1	5	of *Bata*, leaving which it gradually ascends along the side of the hill, and rounding the spur turns for a short distance up the valley, descending and crossing the Jagran stream (not fordable) by a kadal bridge, and
		0	50	turning down through the fields of *Darral*. The most convenient and shady spot for encamping is on the river bank, about half a mile south of the village. Very scanty supplies procurable.
	Total ...	3	32	8 miles?
13	Baran ...	...		From the encamping ground the path rises round the spur, and is rough and stony, and in places narrow and steep; it crosses a small stream, and rises to the village of
		0	55	*Sandok*, which lies on the slope of the mountains above the right bank of the Kishen Ganga; the path then rises up the side of the hill about 600 feet, crossing the Búdi Teri spur, whence it descends and passes along the side of the grassy mountain, and again descending crosses a
		1	20	small stream to the village of *Jura*, leaving which the

No. 24—*continued.*

GURAIS TO MOZAFARABAD, BY MATSIL, SHARIDI, AND THE VALLEY OF THE KISHEN GANGA—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		1	5	path passes through the fields and on by the side of the mountain. It is rough and stony, but for the most part shaded, till it enters the village of *Bandi*, from whence it passes on, and is rough and stony as before, crossing a small unbridged stream and following along the side of the hill above the right bank of
		0	50	the river to *Baran*. This village stretches up and along the hill side for a considerable distance. The best encamping ground is under some trees by the path near the north end of the village, close to a small rill which flows down the hill on that side of the village. Some supplies are procurable.
	Total ...	4	10	10 miles ?
				[Mozafarabad may be reached from Baran by way of Títwal and the left bank of the Kishen Ganga—See No. 45.]
14	Chowgalli ...	...		From Baran there are two paths; the lower follows the course of the Kishen Ganga, the upper crosses the spur by the Chowgalli. Taking the upper road, the path passes up through the Indian-corn-fields, and crossing a small rill in a deep bed follows up its side and along the spurs in a south-easterly direction to the fields of
		1	0	*Sadpúra;* crossing another small stream just before reaching it, the path is then less steep than at the commencement of the ascent, and passing just above Jirgi, it tops the spur (having ascended about 1,600 feet), and turns along the side of the hill, rising gradually above
		1	20	the uppermost houses of Katta, and crossing the *Búsa* stream towards the head of the gorge; it then zigzags up the spur to the west, and is at first rather steep, until passing through the fields and dwellings of the Battangi-dok, when the ascent becomes easier, crossing the spur (about 3,400 feet above Baran) at a clump of fir trees which shade a cemetery. The path then lies along the
		0	47	side of the spur to the *Chowgalli* stream. The camping ground is on an open space, shaded by one or two trees, on the left bank of this stream, near a waterfall; the fields and dwellings of the Chowgalli-dok lie above it. Supplies are not procurable. [This road through the Chowgalli is said to be closed in winter, during heavy falls of snow.]
	Total ...	3	7	6 miles ?
15	Balagran ...	...		Leaving the camp, the path, which is broad and good, with an easy gradient, turns up through the fields and dwellings in a southerly direction, and then bending due west
		0	28	crosses the *Galli* after a further ascent from the encamping ground of about 650 feet. To the south of the Galli or pass the Chúng peak rises to a great height, and forms a conspicuous land-mark from the valley of the Kishen Ganga. The descent on the west side of

No. 24 —*continued.*

GURAIS TO MOZAFARÁBÁD, BY MATSIL, SHARIDI, AND THE VALLEY OF THE KISHEN GANGA —*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
				the pass is very abrupt and stony; it lies through a narrow gorge, with precipitous rocky sides; the path zig-zags down between these walls. Passing some dripping rocks, a stream is shortly formed in the bed of this rocky gorge, and the path lies first on one side and then on the other, until the valley opens out, when, after a descent of nearly 3,000 feet, it crosses finally to the right bank
		0	57	of the *stream*, and passes along the grassy mountain side to the north of the valley; from this point the path becomes pretty level, passing here and there a few huts and fields, and above the upper portion of the village
		0	25	of *Kalegran*, where it passes a spring shaded by some trees; the path then rounds the spur and crosses a small
		0	30	stream in a narrow valley at the village of *Manjotah*, whence it ascends slightly, rounding two spurs above the Kishen Ganga, and turning up the valley to the village
		0	33	of *Balagran*, which is situated on a small stream. The latter part of the road is rather rough and stony. There are some shady trees in this village, but the encamping ground near the masjid is confined. Water from the stream and also from a spring. Supplies procurable.
	Total ...	2	53	8 miles?
16	MANDAL ...	...		The path, which is pretty level, but in places stony, passes
		0	30	on to the small village of *Bunkroar*, leaving which it crosses a small rill (no more water is procurable on the road until reaching the U'rshi stream); the path, which is then good, lies along the bare grassy hill-side above the river, descending gradually to a few fields called Hajean, belonging to Jing, the village on the top of the ridge above the road. On reaching the end of the spur, the path descends abruptly to the bank of the river, cross-
		1	8	ing the *Urshi* stream by a kadal bridge just above its junction with the Kishen Ganga; it is a considerable stream, but might be forded, except during floods. On the right bank of the stream, by the margin of the Kishen Ganga, there is a mill and a few rice-fields. The path then passes up the hill and rounds the spur above the small
		0	15	village of *Damrúli*. The road is good, undulating along the bare side of the grassy hill, and rounding the spur passes through the fields up to the cluster of houses in
		0	43	the centre of *Mingram*; a little further on it crosses a small stream, well shaded by trees, near some cottages called Mingram-ka-takia, and thence turns up a narrow
		0	30	valley, crossing another small stream below *Palla*; it
		0	45	then passes below the small village of *Suchi*, and rounding the spur above the Kishen Ganga passes
		0	30	through the fields to the village of *Mandal*, which is frequently called Mandal-Draw, from the village on the opposite bank of the Pakoti stream. The encamping ground, which is roomy and well-shaded, is situated just below the village, on the left bank of the Pakoti. Supplies procurable.
	Total ...	4	21	11 miles?

No. 24 —*concluded.*

GURAIS TO MOZAFARABÁD, BY MATSIL, SHARIDI, AND THE VALLEY OF THE KISHEN GANGA —*concluded.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours. Minutes.	Remarks.
17	Mozafarabad ...	... 0 40 0 53 1 0 0 52 0 45 0 35	Leaving Mandal, the path descends to the bed of the Pakoti, crossing the stream by a small bridge, which is thrown across at a point where the stream is narrow, and the rocky banks rise perpendicularly for some few feet; the path then ascends to the village of Draw, from which it is pretty level, through the rice terraces passing above the extensive rice-fields of Kalpanna, after which it makes a short stony descent to patch of jungle on the bank of the Kishen Ganga, fording a stream and rising up round the spur, whence it is level and smooth through the rice-fields to the *Bágh,* just below the village of Kúndi, after leaving which it passes along the edge of the Kishen Ganga over the drift and débris from the steep hill side; though pretty level, the path is rough and stony; it then passes up to some fields which lie below the village of Parsacha, and lies along by the bank of the river, crossing a small stream just under a waterfall about 40 feet high, on to some huts and fields, the residence of a fakir; the path then again passes along and above the Kishen Ganga, and rounding a rocky spur descends and crosses a considerable *stream* by a kadal bridge, and makes a short steep ascent to the little town of Kúri. The greater portion of the town lies above the path, but some of the houses are scattered amid the fields through which the path lies. Leaving Kúri, the path makes a rough stony descent to a stream which is forded, and passes along the hill-side; crossing one or two rills, and being pretty level, it then makes a steep descent into a ravine, crossing a *stream* at the bottom, and making a longer and more gradual ascent along the mountain side; the path then again passes down into a small wooded ravine, and crosses a little stream, after which it begins gradually to descend, and is rough and stony. Rounding the spur it turns in a westerly direction, and descends through sloping patches of cultivation to the edge of the Kishen Ganga; it then rises up to the fields of *Bandi,* from which point it is level and smooth through the open valley to the ferry and rope *suspension-bridge,* which are situated about half a mile above the fort. After crossing the river, the path, rises to a level grassy plain at the foot of the hills, which it traverses for about half a mile before reaching the gardens on the outskirts of the town. The *baradari,* a small two-storied building, is situated just above the river bank, below the south-west end of the town; there is a spring of cold clear water just below it, by the edge of the river. Supplies abundant. This is a long and usually a hot march, but the path is pretty good; the journey might be broken by halting at Kúri. [*July, August* 1872.]
	Total ... 17 marches: total 163 miles?	4 45	12 miles?

No. 25.

GURAIS TO SIRDARI, BY THE VALLEY OF THE KISHEN GANGA.

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
1	Gúrais to Kanzalwan ...	...		Leaving Gúrais fort, the path either crosses the bridge and lies along the right bank of the river, or passes through the fields to the village of Mastan, which is on the left bank, and on to Dawa, passing which and the ziárat of Baba Durvesh it crosses the Gagán stream by a kadal bridge near the village of *Kandial*, and turns down through the fields to Wampúra, from below which village it crosses to the right bank of the Kishen Ganga by a wooden *bridge* of about 110 feet span, and lies along the bank of the river, and then over a grassy plain, rising again above the bank of the river and crossing the *Kana Dúrmát* stream by a kánal bridge; the valley now narrows considerably, and just before crossing a second stream, known also as the *Dúrmát*, the path divides, the pony road crosses the spur, the ascent on the east side is a steep zigzag, the descent on the west side is more gradual. [From this point there is said to be a footpath leading directly over the mountains to the village of Thaobat; it is called the Dúdigay road; the journey occupies two days; the path is very little used.] The footpath follows the course of the river; it is somewhat stony, and in one place is carried for 100 or 150 yards across the face of the perpendicular rock above the river; it rejoins the pony road on the other side of the spur and then rises above the bank of the river and passes through the fields below the small village of *Naia*; it then descends again for a short distance through trees on the bank of the river, and ascends, passing along the bare side of the hill, until opposite the village of Kanzalwan, when it crosses to the right bank by a substantial wooden bridge of about 110 feet span and 4½ feet wide at the narrowest point between the balustrades. The bridge is thrown across from a rock on the right bank to a beach of boulders on the left bank, and when the river is in flood, a second and smaller bridge is required on the left bank to cross the channel which flows on that side of the main stream. The village of *Kanzalwan* is situated at the wooded end of the spur, 300 or 400 feet above the bed of the river. It is usual to encamp either on the bank of the Kishen Ganga or near the bridge, which crosses the Búrzi Dek stream below the village on the south-west. Some supplies are procurable.
		0 0 0 0 1 0	29 24 51 7 28 45	
	Total ...	4	4	12 miles?
2	Thaobat ...	...		The Búrzi Dek stream is bridged below Kanzalwan; it may also be forded; the path then lies through the fields in a north-westerly direction and rises on to the Yiz marg, a grassy plain surrounded with forest above the left bank of the Kishen Ganga. The path descends gradually over this plain, and through patches of forest nearing the

No. 25 —*continued.*

GURAIS TO SIRDARI BY THE VALLEY OF THE KISHEN GANGA—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		1	15	river, and descending to its banks at the village of *Bakthaor*, just before reaching which the Shalspút stream is crossed by a (kadal) bridge. [On the banks of this stream is a ziárat, shaded by a clump of suffeda trees, the neighbourhood of which forms a convenient place for encamping.] Other smaller streams are crossed entering the village, which is situated at a bend of the Kishen Ganga; the path then lies through the fields, which extend for a considerable distance along the left bank of the river; it crosses the Zebbin Nar and Makkar Kart streams. Leaving the fields there are two paths, an upper one for ponies, and a lower one for foot passengers;
		1	24	the latter descends to the bank of the river, and lies over boulders to the *Malik Lashkari bridge*, which crosses the Kishen Ganga. The bridge measures about 125 feet between the abutments. After crossing the bridge the path at first leads over some ups and downs along the right bank of the river, passing the Bobal caves, soon after which it becomes level, lying through the fringe of grass and forest at the foot of the rocky sides of the mountains at the edge of the river. Before reaching the junction of the Gagai stream, the path turns to the east, and crosses the end of the spur to the kadal bridge which spans the stream; it then follows along the right
		0	58	bank to its junction with the Kishen Ganga, just below which the village of *Thaobat* is situated. Supplies scanty.
				[A path to Astor lies up the valley of the Gagai stream].
	Total ...	3	37	11 miles?
3	Sirdari ...	...		Leaving Thaobat, path lies at first through the fields, and then by a very narrow track above the bank of the river to a flat bit of cultivation and a few huts, constituting the village
		0	12	of *Sutti*, where there used to be a bridge over the Kishen Ganga; it then passes on through the fields and over the boulders along the bank of the river to the fields of
		0	29	*Nikeron* (there is an upper path for ponies); leaving this small village on the right, path descends through open forest, and above the bank of the river debouching
		0	27	on the fields of *Halmathan*, and passing through the village, it crosses a stream by a small (kadal) bridge, and then lies through the fields west of the village, and thence descending through patch of forest rises along the bare side of the hill above the river, descending somewhat to the fields appertaining to Sirdari; path then rises and falls, crossing the ends of the spurs, and just before reaching the village makes a short steep descent and ascent, crossing the Shindás stream by a small
		0	52	(kadal) bridge; it then makes another short steep descent, and passes through the fields to the village of *Sirdari*, which is situated on sloping ground above the right

No. 25 —*concluded.*

URAIS TO SIRDARI BY THE VALLEY OF THE KISHEN GANGA—*concluded.*

AMES OF HALTING PLACES.	Time occupied in walking.	REMARKS.
	Hours. Minutes.	bank of a stream, which is bridged on the path just above its confluence with the Kishen Ganga. When the crops are in the ground, space available for encamping is limited, but a place may be found below the village to the east on the banks of the Kishen Ganga. Supplies cannot be depended upon. [*July* 1872.]
Total ...	2 0	5 miles?

Sirdari the path by the banks of the Kishen Ganga ends; it may be traced for a short beyond the village through the fields round the grassy spur and through the forest on the the river, but the track is soon lost, and further progress becomes impossible for laden but the passage to Sharidi has been accomplished by this route, it entails, however, great labour , and is only practicable when the river is low. It is said that the lightning has broken up s on the bank of the river, whereby the difficulties and dangers of the passage are increased. e Kashmír government despatched a kossid to Chilás by this route about 20 years ago; and ago it was surveyed, but the difficulties proved so great that the Maharajah abandoned the n of making a road. The party consisted of a jemadar and 8 sepoys, and the passage occu- ays; but it is said that it may be accomplished in less.

e following are the stages: (1) Sirdari to Pulwine (where it is proposed to establish a village), Shisterpo, a very difficult and precipitous rock: (2) Grațáb; (3) Surfráb or Junahoi; (4) On the right bank of this stream, at some little distance above its junction with the Kishen there is a village called Kailan, containing about 15 houses. From this village Sharidi reached by two paths; the lower one by the Purri rocks is the shorter, but more difficult; er path lies over the mountains by the small village of Núndan. This part of the journey two or three days. Bridges must be thrown across the Pulwine, Gratáb, Surfráb, and Kail as they are not fordable.

e following information regarding the path between Sharidi and the Kail stream was l at the former place:—

ving Sharidi it crosses the rope suspension-bridge to the right bank of the Kishen Ganga, sses the Sargan by a kadal bridge, and on by the bank of the river to Seri (2½ koss), a small urrounded by a little cultivation; it was founded about 5 years ago, and now contains 4 thence to the Purri rocks (2 koss), on to Núr Sheikh-ki-Basti, 1 house (2 koss), and on to l village (3 koss).

e journey can be divided by halting on the Seri side of the Purri rocks; the path is des- s being difficult, but is traversed by laden coolies with light loads, and is open throughout mer. Cattle can only be conveyed to the Kail stream, when the river is low, by following bank and then the other, being swum from one side of the Kishen Ganga to the other, as necessary. [*From Native information.*]

No. 26.

HANJIPUR TO KONSA NÁG.

AMES OF HALTING PLACES.	Estimated distance in miles.	REMARKS.
ANJIPÚR to ADAL-LE-BAL ...	7½	Leaving Hanjipúr, path is quite level, passing at ½ mile village of Trailwin and on through Warripúra, then through the fields passing between Batpúra on the right hand and Bágh Bal on left, on to the large village of Kúri, 2 miles, leaving which the road rises slightly, passing through cultivation for about a mile; it then enters

No. 26—*continued.*

HANJIPUR TO KONSA NAG—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
			forest, and the ascent is somewhat steep for about ¾ mile; path then leaves forest and keeps along the bare side of the hill, the ascent being rather easier; just before reaching the top of the ridge (at an elevation of about 1,850 feet above Kúri), the path enters the forest again, and then passes along the top of the ridge for about ¼ a mile; descent is then easy for about ½ mile, crossing a small stream, then rather steep ascent, ¼ mile from which the path is almost level for about a mile; it then makes a somewhat steep descent of ¼ mile down the grassy side of the mountain, and lies for about ½ mile along the open grassy marg, descending to the clear blue stream, which is crossed by a kadal bridge. There are a few Gújars' huts about the encamping ground, which is on the right bank of the Bromsuh stream.
2	Míhi Nág ...	$8\frac{3}{4}$	Leaving camp, the path, which is almost level, crosses the bridge, and lies through the pine forest to the Chursuh stream, ½ mile, which is crossed by a rough bridge; path continues as before to the Dontsuh stream, $1\frac{1}{2}$ mile, which is forded; there is then a short rise to the last Gújar settlement, and on to the Manjipul Marg, $2\frac{1}{4}$ miles; thence the path ascends the Dontsuh mountain to the stream near the top, $4\frac{1}{4}$ miles; the first part of this ascent is easy, lying up the glade; the last is a very stiff climb up the bed of a stream and the mountain side; the steep ascent continues for about ½ a mile to the Astan Marg, which is above the limit of forest. The track, of which there is scarcely any trace on the marg, turns in a south-westerly direction, and is pretty level for about 1 mile, then commences a very steep descent over grass and rocks, 2 miles towards west, no path, to limit of birch forest; descent becomes even steeper through the forest to the bed of the Veshau, which here flows in two channels through a narrow grassy valley. The eastern stream forms a beautiful little tarn, about 50 yards long and 20 wide, called Míhi Nág. There are usually some Gújars' huts in the neighbourhood. Supplies are not procurable.
3	Konsa Nág ...	$3\frac{1}{2}$	From Míhi Nág, the path, which is not well defined, lies up the valley of the Veshau river, which is divided into various streams, which appear and disappear in sundry places. At about $1\frac{1}{2}$ miles the path crossing the Konsa Nág pass branches off to the south-west, and that leading to the lake bends in an easterly direction, crossing a flat grassy plain called Sat Pakrin (seven springs), which is watered by a number of streams which flow down from the surrounding mountains, and is strewn with rugged rocks. At $2\frac{1}{2}$ miles reach the mountain barrier which bounds the north-west end of the lakes; through this rocky wall the Veshau makes its way in various streams and cascades; the ascent is somewhat stiff for about ¾ mile; from the top there is a good view of the lake; a short descent leads to the water's edge. There are no trees or habitations in the neighbourhood. [*August* 1871.]

No. 27.

INSHIN TO ACHIBAL BY RIAL PAWAS GALLI.

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
1	Inshin to Pihilkan ...	...		Leaving Inshin in the Maru Wardwan valley, the path crosses the river by the kadal bridge below the village, and ascends the face of the mountain in a southerly direction, until arriving above the village of *Batú*, when it
		0	50	turns up the valley to the south-west; this ascent is steep. The path then becomes more level, rising along the side of the bare rocky mountain to the usual encamping
		2	40	ground known as *Pihilkan*, which is situated at the point where the path meets the torrent from the Margan pass. Wood is not procurable on the spot; the only fuel available is obtained from a few juniper (Kashmíri 'Yethu') bushes. Some wood may be found below the path about a mile short of the camping ground.
	Total ...	3	30	5 miles?
2	Timmeran ...	...		Leaving the camping ground, the path continues to ascend gradually in the direction of the Margan pass, until reaching a point called the Nágkat, which is at the northern extremity of that pass, when it turns to the west and ascends the ridge between high rocky peaks;
		1	5	on reaching the *top* the track passes by the mouth of an undulating galli lying parallel to the Margan pass. (There is a road through this galli leading into the Kothár pargana by the Chor Nags; it is described as being a good path, until reaching the descent above the village of Saogam, when it becomes very steep). The path by Rial Pawas continues in a westerly direction, and for more than a mile it is level, or has a gentle ascent; at the extremity, the pass contracts to a narrow neck,
		0	30	having the *Patwal Marg* to the north and the Kaja mountain on the south side. The descent is at first very steep (deep snow, 13th June) down a bare spur, entering the forest at a spot called Rial Pawas, and descending
		1	40	through it to the *Witcher dak* stream. From the point where the path strikes the stream the descent becomes easy, lying above the right bank through a beautiful forest. After passing a Gújar's hut the path emerges on to the bare side of the spur for a short distance, and
		0	55	then crosses the *Zamkatch* nalla (flowing from the Niltop mountain) by a kánal bridge, and shortly after
		0	10	enters the village of *Timmeran*. Space and shade for encamping; water plentiful; supplies cannot be depended on. Between the commencement of the descent and the Witcher dak stream there is no water found near the path. (When clear of snow, it is stated that ponies may be led over this pass, but it is impracticable for laden animals. Cattle with very light loads find a path from Timmeran by ascending the forest-clad hill to the south of the village, and continuing along the spur to a junction with the path by the Chor Nags pass, and so descending into Maru Wardwan.)
	Total ...	4	20	8 miles?

No. 27—*continued*.

INSHIN TO ACHIBAL BY RIAL PAWAS GALLI—*continued*.

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes	Remarks.
3	Tserpúra ...	...		Leaving Timmeran the path descends through the open forest to the small village of *Shanpúra*, where the valley widens; a little further on it passes through the scattered village of Taganpúra, and making a short descent crosses the head waters of the Arpat by a kánal bridge (the stream may also be forded), and lies through the fields above the right bank of the stream by the hamlet of Thallar on to *Rishpúra*, just beyond which it passes the village of Narsar, and keeping down towards the middle of the valley, which is here wooded and for the most part uncultivated, it crosses the three branches of the Arpat by kánal bridges, and passes on to the village of *Bhrimbar*, which lies towards the east side of the valley, whence the path passes through rice cultivation to the small village of Karpúra, and keeping along the east side of the valley passes between the villages of Halaquar and Chittur on to the large village of *Midepúra*, just beyond which the path passes beneath Tingmal and through some rice-fields, making a short descent into a little valley, in which it crosses the Saogam streams near the small village of Metmú, and passes on to *Tserpúra*. Supplies, water, and space for encamping.
		0	25	
		0	30	
		0	25	
		0	40	
		0	30	
	Total ...	2	30	8 miles?
4	Achibal	...		Leaving Tserpúra, the path, which is level and smooth, lies through a lane and dry fields to the village of Krúd, and a little further on enters the western division of the large village of *Watras*, whence it descends and crosses a kánal bridge and continues through the rice-fields to the village of *Shángas*, leaving which the path is high and dry, undulating along by the edge of the valley to another large village called *Naogam*; it then passes on to the small village of Sombrún, crossing a rill from the spring and passing the village of Kandar on to *Achibal*. A large village; supplies abundant. The journey from Timmeran to Achibal may easily be accomplished in one march without stopping at Tserpúra. The town of Islamabad is distant about 6 miles north-west of Achibal by a good road.
		0	30	
		0	45	
		0	30	
		0	50	
	Total ... 4 marches: total 29 miles?	2	35	8 miles? [*June* 1872.]

No. 28.

INSHIN TO SAOGAM BY THE CHUR NÁG PASS.

No. of Marches.	Names of Halting Places.	Distance in koss.		Remarks.
	Inshin to			A village in the Maru Wardwan valley.
1	Pihilkan ...	0	5	A camping ground at the eastern extremity of the Margan pass.
2	Nel Hui ...	0	4	A camping ground; cross the Chúr Nág pass; both ascent and descent easy.

No. 28—*continued.*

INSHIN TO SAOGÁM BY THE CHÚR NÁG PASS—*continued.*

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
3	Saogám ...	4	A village in a small valley on east side of Kuthár pargana; road makes a very steep descent, which may be avoided by making the third stage from Nel Hui to Halaquar, a few miles north-west of Saogám; this latter route, which is rather the longer, is practicable for laden animals with small loads. [*From Native information.*]
	3 marches: total	...	

No. 29.

ISLAMABAD TO AMRNÁTH.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
1	Islamabad to Eishmakan ...	12	A village; coolies and supplies procurable; pass village and spring of Báwan about a mile below temple of Martund; road broad and level.
2	Palgam ...	12	A log village; scanty supplies; good road through forest; almost level; pass Ganeshbal.
3	Chandanwara ...	8	Encamping ground in forest glade near a stream; no supplies; road narrow and in places rather rough.
4	Shísha Nág ...	7	Encamping ground in open grassy valley above the limit of forest; scanty supply of fuel from juniper bushes. At about a mile from camp, steep ascent commences; on reaching top path leaves region of forest, and lies along the grassy mountain side above right bank of the torrent to the Shísha Nág, 6 miles, and passes on to camping ground about a mile beyond.
5	Panjtarni ...	8	Camping ground as at last stage. About ½ mile from camp commences gradual ascent, 1½ mile; the descent on the other side is not so long, but steeper, about 6 miles more or 8 in all to camping ground. A short and easy march; the five streams which have to be crossed are none of them more than knee deep.
6	Amrnáth ...	3	Steep and fatiguing ascent to the Byronáth pillar on the top of the spur, 1½ hour; descent to the cave even steeper. On their return from the Amrnáth cave, the pilgrims descend the narrow valley, following the course of the torrent which flows beneath the cave to its junction with the Panjtarni streams, from whence they proceed to Palgam by Astan Marg and Tanin, crossing the pass to the north-west of the Sachkach mountain. Both these paths are practicable for ponies. Baltal, in the Sind valley, may be reached through the narrow defile traversed by the Panjtarni streams; early in the season, when the snow which bridges the stream is firm, this can be done without difficulty, but after the snows have melted, it is a matter of great difficulty and some little risk, as there is no path, and the sides of the mountain are bare and precipitous. The distance from the confluence of the Amrnáth stream to Baltal camping ground is about 6 miles. [*August* 1870.]
	6 marches: total	50	

No. 30.

JAMU' TO PUTHANKOT.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
	Jamú to		
1	Ishmailpúr ...	11	
2	Samba ...	13	
3	Aleh ...	12	
4	Jasrota ...	12	
5	Kuthúa ...	12	
6	PutHánkot ...	12	A small town, distant 67 miles by road from Armitsar, and 57 miles from Dalhousie. [*Hügel.*]
	6 marches: total	72	

No. 31.

JHELAM to SRINAGAR by CHAOMUK and PUNCH.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
	Jhelam to			A Military Cantonment and Civil Station, situated on the right bank of the river of the same name.
1	Dúlial ...	14		A village on the right bank of the Jhelam; supplies and water procurable; country level, open, and cultivated; road good.
2	Tangrot ...	14	28	A village on the right bank of the Jhelam; supplies rather scarce; water plentiful; road tolerably good, running up the river bank nearly all the way.
3	Chaomuk ...	10	38	A village in Kashmír territory; supplies scarce; water procurable; road indifferent, passing through a hilly country; cross the Jhelam by ferry on leaving Tangrot, and another river shortly before reaching Chaomuk. From Chaomuk there is a direct path to Kotli, but it is difficult, and not fit for laden ponies.
4	Biari ...	7	45	
5	Sensar ...	14	59	A small hill village; supplies procurable; water plentiful; road indifferent, passing through a very hilly country, and crossing several nallas.
6	Kotli ...	15	74	A large village on left bank of Púnch Tohi; supplies procurable; road difficult, but practicable for laden animals. From Kotli there is a road to Jhelam by Mírpúr. See No. 69.
7	Saira ...	14	88	A village; supplies and water procurable; road indifferent, through a mountainous country.
8	Púnch ...	16	104	A small town; supplies and water plentiful; country mountainous; road indifferent; cross the Púnch Tohi by ferry opposite town.
16	Srinagar ...	88		*See* No. 55. [*Roberts—Montgomerie.*]
	16 marches: total	192		

No. 32.

KANZALWAN TO ASTOR BY THE GUGAI STREAM.

No. of Marches.	NAMES OF HALTING PLACES.	Distance in koss.	REMARKS.
	KANZALWAN to		A village in Gúrais, on the left bank of the Kishen Ganga.
1	GUGAI ...	6	A deserted Chowki; pass village of Thaobat.
2	BÚRZIL ...	4	
3	RAÁT ...	4	
4	MARMAI ...	5	A village of 8 or 10 houses.
5	CHUGAM and MAITSEY.	6	About 30 houses in the two villages.
6	GÚRIKOT ...	5	A village of about 20 houses.
7	ASTOR ...	3	Village and fort.
	7 marches: total	33	Or the journey may be divided into 8 stages, *viz.*, (1), Kanzalwan to Thaobat; (2), to the south side of the Pir; (3), Búrzil; (4), Raát; (5), Layinhuddur; (6), Ruttú, a village of 8 or 10 houses, passing Marmai, Dirili, and Púkkarkot; (7), Gúrikot; (8), Astor.

This road, which was designed by Lalla Shankar Dass, of Srinagar, is described as possessing many advantages over that by the Dorikún pass, besides proving 16 koss shorter on measurement. It has, however, been abandoned, in consequence, it is said, of interested representations made by the Thanadar of Ghilgit. Should this route be adopted, it would be necessary to replace or repair the bridges which crossed the stream in 5 or 6 places. [*From Native information.*]

No. 33.

KAREN TO SHALURA BY THE PUTHRA GALLI.

Karen, a village in Drawar, situated on the left bank of the Kishen Ganga, to Shalúra, a village and fort in the Uttar pargana.

(1). Karen to Puthra dok, passing the village of Monaiyan, 7 or 8 houses, and Kundi.

(2). Puthra dok to Shalúra, crossing the Puthra Galli; from the top of the pass there are two paths leading down into the valley of Kashmír.

This is described as being a good path, practicable for laden cattle; it is closed for short intervals during heavy falls of snow. [*From Native information.*]

No. 34.

KISHTWÁR TO LAHAUL BY THE CHANDRA BHÁGA RIVER.

No. of Marches.	NAMES OF HALTING PLACES.	Estimated distance in miles.		REMARKS.
		Stage.	Total.	
	KISHTWÁR to			
1	BAGRA ...	12	...	Hardly any supplies.
2	PYAS ...	9	21	Road bad; no supplies.
3	SIDRARI ...	7	28	Do. do.

No. 34—*continued.*

KISHTWAR TO LAHAUL BY THE CHANDRA BHAGA RIVER—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
4	Seri or Sireri ...	7	35	Road very bad; no supplies.
5	Jhar ...	10	45	Supplies to be had; snowy mountains close on both sides of river.
6	Golabgarh ...	4	49	Small fort; road by Padar Zaskar leads from hence to Leh.
7	Sole ...	6	55	
8	Ashdari ...	12	67	Impassable for ponies.
9	Darwas ...	10	77	Elevation 8,429 feet; Government store house; huts for about 100 men. Between Ashdari and Darwas cross Sensari stream, boundary between Kashmír territories and Chamba.
10	Kilar ...	7	84	Supplies procurable.
11	Sauch ...	11	95	Elevation 7,886 feet; supplies procurable; road not fit for ponies; rope bridge.
12	Korai ...	9	104	*An alternative route from Sauch to Triloknath, over a very high ridge, is given below.*
13	Shor ...	8	112	
14	Tindi ...	12	124	
15	Margraon ...	13	137	
16	Triloknath ...	9	146	Temple visited by many pilgrims. Elevation 9,566 feet.
17	Jarna ...	11	157	
18	Tandi ...	11	168	
19	Kailing ...	8	176	
20	Kulang ...	10	...	
	20 marches: total		186	

ALTERNATIVE ROUTE—SAUCH TO TRILOKNATH BY GARDHAR PASS.

11	Sauch to			
12	Lechú ...	10	0	Hardly any supplies.
13	Bataor ...	8	18	
14	Leias ...	7	25	
15	Chirpat ...	16	41	Cross 3 miles of glacier and Gardhar pass. Elevation 18,000 feet.
16	Miyar ...	6	47	Elevation 10,215 feet.
17	Udapúr ...	12	59	Very bad road.
18	Triloknáth ...	4	0	Temple.
	7 marches: total	0	63	[*Montgomerie.*]

No. 34—*continued.*

(2).—KISHTWÁR TO LAHAUL BY THE CHANDRA BHÁGA RIVER AND GARDHAR PASS—ALTERNATIVE ROUTE.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
1	Kishtwár to Bagna ...	12	...	A small poor village containing a few houses. Supplies not to be depended on; water and fuel abundant. Path leads over a range of hills to east of town by an easy ascent, and along the sides of wooded hills overlooking the Chandra Bhága; easy with the exception of one or two places, which would be difficult for laden animals.
2	Pyas ...	9	21	A village of 6 or 8 houses occupied by poor people. No supplies procurable. Path continues along wooded hill-sides above river, and is worse than on last stage.
3	Lidrári ...	7	28	Encamping ground in a ravine by the side of an avelanche; scarcely sufficient space for a small tent. No supplies. On this march hills above river become steep and rocky; path very bad.
4	Sireri ...	7	35	A few deserted houses and open ground (formerly cultivation) for an encampment. No supplies. Path extremely bad up a rugged, craggy hill; sides covered with pine trees; very fatiguing for laden coolies.
5	Jhar ...	10	45	Small village, but plenty of supplies procurable from this and adjacent villages. More cultivation here than since leaving Kishtwár. Mountains on both sides of river high and snowy. The path which has hitherto run along the hill sides, 1,500 or 2,000 feet above the river, descends gradually towards the village of Jhar, which is only 400 or 500 feet above it.
6	Golábgarh ...	4	49	A small square fort garrisoned by some 20 Kashmíri soldiers. Path lies through tolerable cultivation. Near the confluence of the Chandra Bhága and Padar rivers stands the village of Artholi, and opposite to it, in the fork between the two rivers, the Golábgarh fort. The Chandra Bhága is crossed by a bridge a few hundred yards above the fort. There is a path from this place to Ladák by the valley of the Padar river and Padam; it is mentioned as being difficult at all seasons, and but little frequented. The path from Kishtwár is impassable for many months in the winter; but there is another path along the river side, which people sometimes travel by at that season, but it is a difficult and dangerous one.
7	Sole ...	6	55	A fair village, with a little cultivation beneath; supplies procurable. A swinging bridge crosses the river here. The Chandra Bhága takes a decided bend to the south-east; the path, which is tolerably good, follows the right bank; hills near the river are rocky and precipitous.
8	Ashdari ...	11	66	A village; path bad, and in one or two places impracticable for horses. The mountains increase in height on both sides of the river as the road proceeds.
9	Darwas ...	10	76	A large village; supplies plentiful; path tolerable; about midway on the march cross the Sinsari stream forming the boundary between Kashmír territory and Chamba; pass Lujúr 8½ miles.

No. 34—*continued.*

(2).—KISHTWAR TO LAHAUL BY THE CHANDRA BHAGA RIVER AND GARDHAR PASS—ALTERNATIVE ROUTE—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.		Remarks.
		Stage.	Total.	
10	Kalára ...	7	83	Government store-house; supplies procurable.
11	Sách ...	10	93	Tolerable village; supplies procurable; road quite impracticable for horses; several very difficult places.
12	Sechú ...	10	103	Small village; supplies scanty.
13	Butor ...	8	111	Six or eight shepherds' huts inhabited during summer; fuel and water; no supplies; road easy.
14	Lias ...	6	117	No houses, supplies, or fuel; an easy march.
15	Charpút ...	15	132	One or two shepherds' houses; fuel and water, but no supplies; road difficult and dangerous, crosses pass over glacier and snow.
16	Myad ...	3	135	Eight or ten houses; no grain supplies; sheep and cattle in plenty; easy road.
17	Udarpúr ...	11	146	Small village; supplies scanty; road at first easy, then difficult in places and dangerous.
18	Tilúknáth ...	4	150	Several villages about; supplies abundant; road good.
19	Jaháme ...	11	161	A fair village; supplies plentiful; path good after entering district of Lahaul, British territory.
20	Tandi ...	10	171	A village; supplies plentiful; road excellent.
21	Kailing ...	8	179	
22	Kulang ...	10	...	
	22 marches: total	...	189	

This road from Kishtwár is in several places quite impracticable for horses; laden coolies traverse it with difficulty in some places; cattle and sheep are almost everywhere procurable. [*Allgood; June* 1853.]

(3).—KISHTWAR TO LAHAUL BY THE CHANDRA BHAGA RIVER—ALTERNATIVE ROUTE.

1	Kishtwár to Bagna ...	17	...	A small village; scanty supplies are obtainable, and coolies. After passing the village of Pui, the path, which is rough and stony, ascends the hill crossing the spur; it then descends in an easterly direction through forest; this part of the road is good, but further on two or three rather rough corners have to be passed, and the sides of the hill are rocky and precipitous. The path then crosses two mountain torrents.
2	Pyas ...	13	30	Camping ground in a ravine below the village; neither supplies nor coolies obtainable. The path ascends through forest to the village of Galhar, which lies about half-way; so far the road is good; it then descends a very steep hill crossing two torrents, and, ascending through forest again, is then almost level along the banks of a stream to the encamping ground.

No. 34—*continued.*

(3).—KISHTWÁR TO LAHAUL BY THE CHANDRA BHÁGA RIVER—ALTERNATIVE ROUTE—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
3	Lidrari ...	8	38	Camping ground; fuel and water; no supplies. The path crosses a stream by a bridge, and ascends hill; it then makes a steep descent to another nalla, and crosses the stream by a bridge, and ascends steep hill; when near the top it becomes level, and passes a well which is situated just above the pathway; the road, which continues to be rough, rounds the hill, and then descends to the encamping ground, which is situated in a nalla.
4	Tanawári ...	9	47	Camping ground; no supplies; water from a stream. The path ascends the hill on the other side of the nalla, and is very steep; the road then descends a little, and is rather steep, and passes round the hill, ascending and descending; it then passes Seri, a small plot of grass in the middle of the forest, and then descends through the grass to the encamping ground—a short but fatiguing march.
5	Attòli ...	12	59	Village; coolies and supplies procurable. The path ascends until it crosses a bridge over a stream; it then ascends the hill, and is good for some little distance; it then descends, and crosses a stream by the trunk of a tree; the path, which continues good, rounds the hill-side and then descends to the village below.
6	Sole ...	6	65	Village; coolies and supplies procurable. Leaving Attoli the path crosses the Chandra Bhaga river by a rope suspension-bridge to the right bank; the path, which is somewhat rough, though fair on the whole, ascends to the village.
7	Ashdari ...	10	75	A village; fuel and water and some supplies procurable. Road ascends, and is rough and stony; crosses a nalla by a wooden bridge and continues up the hill, and is steep and rough for about three-fourths of the distance; the latter part is fair.
8	Durwás ...	12	87	Supplies and coolies procurable at this village. The road continues rough and stony, ascending over the hill and again descending, and crossing a considerable stream by a rope bridge; there is but little forest; the boundary between Kashmír and Chamba is passed on this stage.
9	Kilar ...	7	94	A village and forest conservancy station; coolies and supplies.
10	Sách ...	7	101	A village; coolies and supplies.
11	Púrti ...	8	109	A village; coolies and some supplies. Bridge over the Chandra Bhága in course of construction.
12	Rawli ...	8	117	Camping ground; no supplies or coolies. Cross Chandra Bhága by rope bridge.
13	Tindi ...	6	123	A village; coolies and supplies.
14	Solgraon ...	8	131	Ditto ditto.
15	Margaon ...	9	140	Ditto ditto.

No. 34 —*concluded.*

(3.)—KISHTWÁR TO LAHAUL BY THE CHANDRA BHÁGA RIVER—ALTERNATIVE ROUTE —*concluded.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
16	Triloknáth ...	6	146	A village; coolies and supplies. Cross Chandra Bhága by bridge.
17	Jarmá ...	10	156	A village; supplies scanty. Cross Chandra Bhága by wooden bridge.
18	Tándi ...	8	164	A village; coolies and supplies.
19	Kailing ...	8	172	[*Mackay; July* 1872.]
20	Kulang ...	10		
	20 marches: total		182	

No. 35.

KISHTWÁR TO THE MARU WARDWAN VALLEY.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
1	Kishtwár to Phalma ...	6	...	Cross Chandra Bhága river by rope bridge; encamp near stream, as water near last houses is bad.
2	Ekali ...	14	20	Two houses here; road bad.
3	Sanger ...	16	36	In Dutchin; road very bad; not practicable for ponies.
4	Hanja ...	15	51	Road, along the bank, when river is low, bad, but shorter upper road much worse; cross Maru Wardwan river to left bank near Zand.
5	Petgam ...	13	64	Road better; a few bad places, not practicable for ponies; cross river to left bank.
6	Camp ...	11	75	Encamp on level spot on left bank of river; road good.
7	Inshin ...	9	...	A small village; no supplies; bridge here. Hence to Súrú, 5 marches = 76 miles, by Bhutkul Pass, 14,370 feet above the sea.
	7 marches: total	...	84	

This is a very bad road as far as lat. 33° 30′; in many places the face of the rock is passed on fir timbers placed from ledge to ledge, cut into steps; in winter it is closed for 8 or 10 days at a time from snow. [*Montgomerie.*]

No. 36.

KISHTWAR TO NOWBUG BY THE CHINGAM PASS.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
1	Kishtwár to Mogal Maidán ...	16	...	A small village prettily situated; supplies very scarce; water plentiful; country prettily wooded. Road difficult in places; on leaving Kishtwár there is a long descent down some stone steps to the Chenáb, the bridge over which is very primitive; 1 mile further on the Maru Wardwan is crossed by a similar bridge; the road then ascends for about 5 miles, after which there is a steep descent to camp. Laden coolies can cross these bridges, but not ponies or mules.
2	Chingám ...	9	25	A small village, prettily situated. A very fair road, makes considerable ascent.
3	Sin-Thun ...	7½	32½	Some cattle sheds on the south side of the pass; no supplies. The path for the first 3 miles is up a steep ascent, thickly wooded; towards the summit rich grass and fine forest trees afford pasture and shelter to herds of cattle; after this the road, first gradually and then more abruptly, descends to the bed of a broad, deep, hill torrent; the path, which is scarcely a foot wide, is carried along the bare side of the hill; beneath are nearly perpendicular precipices many hundreds of feet deep; for the rest of the way to the camping ground the track lies along the left bank of the stream, and is bad, narrow, and dangerous, constantly crossing over stones and rocks and beds of snow and ice.
4	Nowbúg ...	12	...	A considerable village in the middle of the Nowbúg Nai, situated on the road leading towards the Maru Wardwan valley by the Margan pass. There are three good paths leading into the Kuthár pargana. Supplies and water procurable. The path for the first mile lies over a gentle wooded acclivity, the ground covered with grass, clover, and wild flowers; the torrent must be crossed by snow-bridge or trunk of a tree, as it is not safe to ford when in flood; the rest of the way to the crest of the Chingám or Sin-Thun pass lies over wastes of snow and ice, the last ¼ mile being very steep. Judging from the forest line, which is not 500 feet below the summit of the mountain, the height of the pass cannot exceed 11,500 feet. The descent for the first 2 miles is all snow, a mountain torrent flowing far beneath, above the right bank of which the rugged path runs; 9 miles pass the small village of Diosir, at the foot of the higher range, surrounded by dense forest; thence the road lies through a very pretty valley, green and cultivated, and shaded with many trees; pass the large village of Larum to the left, about a mile before reaching Nowbúg. [*Hervey;—June* 1851.]
	4 marches: total	...	44½	

No. 37.

KONSA NAG to SHUPIAN.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
1	Konsa Nág to Kangwattan ...	9	From the Nág the path lies down the valley of Veshau to the Mihi Nág 3½ miles, and having gained the left bank of the river, road descends mostly through forest, crossing several streams. At 5½ miles cross large stream and ascend for a short distance; path then lies along bare side of hill. At 7½ miles it drops down to the level of the Veshau (track not defined); and at 9 miles the end of the marg is reached, and the path crosses the stream by a single pine tree forming a bridge about 95 feet long (or it may be forded), to the encamping ground of Kangwattan, which is an open grassy meadow, shaded by fine trees. There are a few Gújar huts in the vicinity; supplies are not procurable.
2	Sedoh ...	8	Leaving camping ground the path crosses the Veshau and lies through the forest by the left bank of the river; here and there are ups and downs, and the path is rough in places. At 1 mile the confluence of the Chitta Pani is passed, and the path continues as before to the Khaza-nabal bridge, 1½ miles; the first half of this bridge is formed of stepping stones and trunks of trees, the rest is composed of a bridge of two pine trees planked between and supported by piers; the span of this part of the bridge is about 55 feet, with a width of about 2½ feet. Having crossed the bridge, the path rises for about 150 feet up the ridge, and continues along the right bank of the Veshau for about 3½ miles through forest, with here and there a clearing to the Arabal fall, a few hundred yards beyond which the path emerges from the forest, and passes over the clearing and cultivation called Khazanabal, whence the path descends, and crosses the wide bed of the Veshau; the main stream is crossed by a bridge of about 55 feet span, and the other channels by stepping stones and fording; from the river the path rises to the village of Sedoh, a distance of about a mile. Supplies and water procurable, and space for encamping.
3	Shupian ...	5	From Sedoh, path continues down an open valley between two ridges, with little or no cultivation; at 1 mile it ascends flat top of ridge to north, and a little further on passes the hamlet of Sutipúra on the left of the path; road then descends into and crosses a narrow valley, and is level and good, passing through open uncultivated country in the direction of the Láhán Tar hill to the south-east of Shupian; it then passes through the small dirty village of Kospúra, which is watered by a stream from the Rembiára, and makes a short descent to the village of Gagrien, whence it lies through the rice-fields to Shupian. A small town; supplies abundant. [*August* 1871.]
	3 marches: total	22	

No. 38.

KOTLI TO NAOSHERA BY THE BAN NALLA.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Kotli to		
1	Koiretta ...	10	A village of about 30 houses. Supplies.
2	Naroka ...	7	" " 20 " "
3	Naoshera ...	8	On the Bhimber and Pir Panjál route.—*See* No. 17.
	3 marches: total	25	

This is said to be a good road, fit for ponies. [*From Native information.*]

No. 39.

KURI TO THE KHAGAN VALLEY.

Kúri, a small town in the Mozafarabad district, situated on the right bank of the Kishen Ganga.

(1). By the Galloti Galli to Balakot, 2 marches, halting midway at Jubbrer Kúlesh, a large village of about 30 houses, in Khágán.

(2). By the Núr Galli to Balakot, 2 marches; half-way halting place, Káshi.

(3. By the Neku Galli or the Neku-ki-Dhanna, 2 marches; half-way halting place, Káshi.

(4). By the Sangri-ki-Galli to Gúnúl, 2 marches; half-way halting place, Rajkot, a large village.

Of these routes, No. (1) is the best, and No. (3) the worst; but none of them are much used, most of the traffic being by the Garhi road; they are practicable for unladen cattle, and ponies may be ridden in places. [*From Native information.*]

No. 40.

KURIGAM TO BURAWAI BY THE RATTI GALLI.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Kurigam to		A small village in Upper Drawar, situated on the right bank of the Kishen Ganga.
1	Chaingz ...	6	A Gújar dok. Path very rough.
2	Kalláwar ...	6	Do. Path very rough; cross Ratti Galli.
3	Burawai ...	6	A village in Khágán. Road good.
	3 marches: total	18	This road is only practicable for a short time in summer. [*From Native information.*]

No. 41.

MANDAL TO BHUNJA BY THE BHEDRI GALLI.

Mandal, a village in the Mozafarabad district, situated on the right bank of the Kishen Ganga, to Bhúnja, a village in Khágán.

(1). Mandal to Pakot, a village following the course of the Pakot stream.

(2). Pakot to Bhúnja, crossing the Bhedri Galli.

A fair road, practicable for cattle; it is closed for about four months in winter; no customs duties are levied on this road, which is but little used. [*From Native information.*]

No. 42.

MARRI TO SRINAGAR BY KOHÁLA AND BARAMULA.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.		Remarks.
		Stage.	Total.	
	Marri to			Marri is a convalescent depôt and civil station, distant about 40 miles from Rawal Pindi; the journey may be accomplished by government hill cart or dhúli dák.
1	Dewal ...	12		A small village, with an old fort; supplies and water procurable; a good dák bungalow; country hilly and well wooded in parts; road good, descending almost the whole way from Marri. This route is practicable for laden mules throughout.
2	Kohála ...	9	21	A few huts inhabited by boatmen; supplies scarce; water plentiful; a good dák bungalow on the right bank of the Jhelam river, which is crossed by an iron suspension-bridge; there is also a ferry. Country and road as in last stage. By the old road from Kohála, the road lay through Danna 6, Mairi 7, Chikar 6, Hatti 10 miles.
3	Chatrkalas ...	11	32	After crossing the suspension bridge over the Jhelam, the road enters Kashmír territory and turns to the north, following the course of the Jhelam throughout; it crosses the shoulders of the hills some distance above the left bank of the river, and is tolerably easy all the way. There is a travellers' bungalow at each stage.
4	Rara ...	12	44	Road as before, except that the ups and downs are somewhat steeper.
5	Tinali ...	12	56	About half-way on this stage, the Kishen Ganga joins the right bank of the Jhelam. (From near this point there is said to be a road to Mozafarabad, which crosses the Jhelam by a rope suspension-bridge.) The road now makes a sharp turn to the south-east, following the course of the Jhelam, and the valley becomes narrower. There are some very steep and precipitous places on this march.
6	Ghari ...	10	66	An easy march.
7	Hatti ...	12	78	The valley contracts more, the mountains become higher, and the ups and downs steeper; the old road joins the new about 4 miles from Hatti; thence it is tolerably smooth, and only a little above the level of the river. Hatti is a very small village, high up on the mountain side; supplies procurable. The bungalow is on the right bank of a rocky stream, just as it enters the Jhelam.
8	Chakoti ...	15	93	Road continues along the left bank of the Jhelam, and is undulating, being sometimes nearly on a level with the river; at others many hundred feet above it. It is intersected by numerous small and five considerable streams, which latter flow in deep ravines, usually bridged, though the path leading down to them is rather steep and very rough. With these exceptions the road is tolerably smooth and level. Chakoti is a small village; supplies are scarce; water plentiful.

No. 42 —*continued.*

MARRI TO SRINAGAR BY KOHÁLA AND BARAMULA —*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
9	U'ri ...	16	109	A long march; road continues along the valley of the Jhelam, and in the first 10 miles there are about eight fatiguing ups and downs, five of which are deep ravines, like those in the previous march. At the end of about 14 miles, it passes over a bridge, which crosses a wide stream near its junction with the Jhelam; on the other side of this bridge there is a long steep ascent to the elevated plain, upon which U'ri is built. U'ri is a large village; supplies procurable. An old stone fort stands near the bank of the Jhelam, and just above it the river is crossed by a rope suspension-bridge. The road by Púnch and the Haji Pir pass joins the Marri road at U'ri. Púnch is 34 miles distant.
10	Naoshera ...	14	123	Road continues up the valley of the Jhelam, whose average width is not more than a few hundred yards. About a mile from U'ri, a long rough descent leads down to the Shah Kakuta, which flows in two branches, both of which are bridged. U'rambú is about 10 miles from U'ri. There is a bungalow, and it may be made the halting place between U'ri and Baramúla. A ruined temple is passed on the right hand. Bhaniar is within three miles of Noashera; near it is another fine ruin. From Bhaniar there is a path lying up the valley to the south, which leads directly to Srinagar over the mountains. Naoshera is a small village; just below it there are two old Sikh forts, one on each bank of the Jhelam; supplies procurable. There are two travellers' bungalows, both on the edge of the river. To the south of the village there is a wide gorge, up which lies a path to Gulmarg; it is a long march and steep ascent.
11	Baramúla ...	9	132	An easy march; near the village of Kechama, 5 miles; the valley opens out into a broad, oval, cultivated plain, surrounded by low well-wooded hills; the path continues straight on towards the low bridge in front, over which lies the Baramúla pass, about 500 feet above the plain, and about 8 miles from Naoshera. The ascent is about a third of a mile long. The road is tolerably smooth and easy, although in some parts narrowed by masses of rocks which rise steeply on each side; the top is covered with grass and jungle. The town of Baramúla is situated on the right bank of the Jhelam, which is crossed by the wooden bridge. Supplies are plentiful, and there is a travellers' bungalow in a square enclosure opposite the town, about 50 yards from the bank fo the river. Boats are always procurable at Baramúla, and the journey to Srinagar may be accomplished by water; the passage up the Jhelam occupies about 20 hours.
12	Patan ...	14	146	Country level, open, and marshy; a good road. Patan, a large village at foot of table-land; supplies procurable; water from spring; ample space for encamping.
13	Srinagar ...	17		Leaving Patan, the path, which is smooth, broad, and level, passes the noted ruined temples on the east side of the road, and shortly afterwards the village of Gohilpur at

No. 42 —*concluded.*

MARRI TO SRINAGAR BY KOHALA AND BARAMULA —*concluded.*

No. of Marches.	NAMES OF HALTING PLACES.	Estimated distance in miles.		REMARKS.
		Stage.	Total.	
				the foot of the wudar to west; it then lies across the morass and through the rice-fields to the village of Hansweir, situated on both banks of a considerable stream, which is crossed by a kadal bridge, 2 miles; road then lies along a raised bund; just before reaching the village of Singpúr it turns in a northerly direction and crosses the Suknág by a kadal bridge of two spans at the hovel of Haritrat, 4 miles; (road to Shadipúr branches off to north-east), and lies along the right bank of the stream passing the village of Malpúra to south and Deorú at foot of wudar to north; it then passes the villages of Bailheran, Tsanabal, and Meragúnd on the left bank of the river; the road then lies through the morass between the villages of Larwehpúra to the north and Gundiheshibat south, 9 miles, and on by the village of Zainakút at the foot of the Kashpúr Wudar; road then crosses the Maharáj Nalla by a kadal bridge and approaches the Jhelam, 13 miles, and passes between the Chownie, a garden enclosed by bank and poplar trees, on the north, and the village of Parimpúr to south; another nalla is then crossed by a bridge near the custom house; the road then passes the village of Arampúra to the south-west and further on to east the new village of Bágh Rámpúr and the garden of Nand Sing; the road then passes over the parade ground, and crosses the bridge over the Dúdh Ganga, near the suburb of Batmalu, and passes up the poplar avenue to the Amíri Kadal, which is at the south-east end of the city of Srinagar.
	13 marches : total		163	

This is the easiest of all the roads leading into Kashmír, and as it traverses the valley of the Jhelam throughout, it is practicable at all seasons of the year. [*Roberts—Montgomerie—Ince.*]

No. 43.

MOZAFARABAD TO ABBOTTABAD.

The main road is by Garhi and Mansera, see No. 1; from Garhi there is a foot-path *viâ* Khyrabad, Mangli, and Sian-ka-Katta, by which 8 koss or one stage is saved. A good messenger traverses the distance between Mozafarabad and Abbottabad in a day. This path becomes impracticable when the streams are in flood. [*From Native information.*]

No. 44.

MOZAFARABAD TO MARRI.

Mozafarabad to Rara, 4 koss, crossing the Jhelam by a rope suspension-bridge near the village of Domela, just above the confluence of the Kishen Ganga, about a koss to the south of the town. There is sometimes a ferry boat at this spot. From Rara to Marri is 4 marches, about 44 miles by the new road between Marri and Baramúla.—*See* No. 42. [*From Native information.*]

No. 45.

MOZAFARABAD TO SRINAGAR BY THE NATTISHANNAR GALLI AND SOPUR.

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
	Mozafarabad to			A town and fort, situated on the left bank of the Kishen Ganga, about 41 miles from Abbottabad.—*See* No. 1.
1	Núraseri ...	... 0 0 0 0 0 0 0 0	 37 32 23 28 20 24 13 58	Leaving the town, the path, which is pretty level but somewhat stony, lies along the foot of the hills in a north-easterly direction, above the bed of the Kishen Ganga; it crosses a small stream just before reaching the village of *Makri*, leaving which it passes along the side of the hill above the river, and turning, down to its bank lies along the water's edge over the débris at the foot of a steep cliff, until it reaches the village of *Bror*, passing through which, and crossing the stream which flows down through the north end of the village, it makes a steep ascent by a stony path to the top of the spur, on which stands the village of *Dhani*. The path then turns up through the fields in an easterly direction, and is pretty level; it then passes along the precipitous side of the mountain, and is rocky and narrow, crossing the *Mirkannia* stream in a narrow gorge close to a water-fall which flows into it; the path, which still lies along the side of the hill, now improves somewhat, and crosses a small stream just below the village of *Chummerion*, and threading some of its rice-fields the path descends towards the river, passing the fields of *Mulwot*, after which it makes a short rise to the rice-fields of *Chulpani* (a baoli and shady trees by the roadside). Path then crosses a small stream and makes a rough descent through the rice-fields of Bataiun, just above the Kishen Ganga, crossing a torrent; it then turns up a narrow gorge, descending and crossing the stream at the bottom, and ascending in a north-easterly direction to the village of *Nuraseri*, which lies some hundreds of feet above the Kishen Ganga, and at some little distance from the river. The most convenient place for encamping is on the ridge near the masjid; in the middle of the village the space is confined, but shady. Good water from a spring. Supplies and coolies procurable. This is a hot fatiguing march, the path being rough and stony, with numerous ups and downs; in some places it would be impassable for cattle.
	Total ...	3	55	8 miles?
2	Panchgran ...	... 0 0	 27 36	The path, which is rough and stony, descends about half-way down the side of the spur upon which Núraseri is situated, it then becomes level and smooth, turning along the side of the hill at some distance above the rice-fields as far as the village of *Mandal*, from which it passes on above the Kishen Ganga and bends inland to the village of Patíka, and rounding the spur turns in a southerly direction, descending towards the bank of the Kishen Ganga, and passing some fields and a hut below the village of *Chún*, it crosses a small stream at the bend of the river, and turning to the north-east ascends the side of the hill, the Kishen Ganga flowing below in a narrow rocky channel. The first part of the ascent is stony, but is no where steep. The path crosses a small

No. 45—*continued.*

MOZAFARABAD TO SRINAGAR BY THE NATTISHANNAR GALLI AND SOPUR—*contd.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		1	0	stream near the top, and having ascended about 600 feet it rounds the spur, the descent being for some distance rough and stony. The path then lies along the grassy side of the hill; here and there are a few pine trees, it passes above Achar a house surrounded by a few rice-fields, and above *Rattra* with its small patch of Indian-corn
		0	45	cultivation; it soon after passes through some rice-fields and above the fields of Seri, after which it crosses a small stream, the *Arlian-ka-Katta*, soon after which it
		0	37	descends by a somewhat steep and rocky path to the Panchgram stream, which is crossed usually by a bridge close to its junction with the Kishen Ganga, from which the path ascends gradually to the fields of *Panchgram*. During the rice season the ground available for encamping is very confined, there being barely space to pitch a tent under one or two trees in the middle of the village. On the latter portion of this stage water is scarce.
	Total ...	3	25	8 miles?
3	Nosudda-Noseri	...		The path lies along the side of the hill at some distance
		0	18	from the Kishen Ganga; it is at first rather steep to the small village of *Purláh;* it then descends, and is stony, crossing a fordable stream by a (kánal) bridge, and ascends to the fields of Deolian; the path then lies along the side of a grassy mountain above the river (here and there are a few fir trees), and descends gradually to it after having crossed two or three small rills. It then
		2	7	makes rather a rocky ascent to the village of *Dhunni*, from which it descends again and crosses a stream at the village of Alunda. The path, which is then rough, broken, and stony, descends to and passes along the bank of the Kishen Ganga, ascending and passing through the village of Nosudda, and descending and crossing the
		1	20	stream which divides it from *Noseri*, which is situated just above the opposite bank. There is a (kánal) bridge across the stream, but it might be forded. The two villages are quite distinct, but their names are usually coupled.
	Total ...	3	45	9 miles?
4	Títwal ...	...		The path at first lies through the rice-field, and is rough and
		0	30	stony, leaving which it is level and good through some scrub jungle; it then makes a rocky descent to the *Baker* stream, which flows down from the Kafir Khun valley. It is crossed by a ricketty (kánal) bridge, but might probably be forded with some difficulty, except when in flood. The path then ascends by zig-zags, and rounding the top of the spur passes along the steep side of the mountain; though mostly covered with grass, the hill is very rocky, and here and there small patches of forest. At first the path descends gradually below the village of Buttangi, and is pretty smooth; it then undulates with a gradual rise, crossing sundry small rills, and here and there steep rocky places; having risen to a height of

No. 45 —*continued.*

MOZAFARABAD TO SRINAGAR BY THE NATTISHANNAR GALLI AND SOPUR—*contd.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		2	3	650 feet above the river, it descends, crossing a stream by a small bridge to the village of *Judára.* This descent is very steep and rocky, and the path, which is narrow in places, with a sheer fall into the river below, is carried over the face of a patch of rock by a rough gallery, and is quite impracticable for cattle. (The path for ponies turns up the hill just beyond Buttangi and passes through the fields of Alikor, descending and rejoining the lower path at Judára; it is described as being a rough road, and is considerably longer, involving a stiff ascent and descent). From Judára the path descends to a level strip of grass land with trees on the bank of the Kishen Ganga, and passes along it, turning up the left bank of the Kázi Nág stream for a short distance to the (kadal), bridge, by which it is crossed. The channel is about 30 feet wide, and the current strong; the stream is not fordable.
		0	13	The village of *Títwal* lies on the right bank, and the most eligible camping ground is on the bank of the Kishen Ganga, below the wooden bridge. The bank rises from the water's edge in ledges, which are covered with grass and shaded by some trees. The valley of the Kishen Ganga throughout this march is very narrow and precipitous. No habitations or cultivation is met with between Noseri and Judára. The small villages of Battangi and Alikor lie on the mountain side at a considerable height above the path. Supplies precarious.
	Total ...	2	46	6 miles?
5	Haji Nar ...	...		The path leads over the upper bridge over the Kázi Nág stream, which is here about 50 feet wide, and follows along the left bank, passing under an aqueduct of wood, which is carried across the stream and path. The road, which is level and good, leads up through the village of
		0	19	*Dringla,* turning away from the bank of the stream and leaving Drugger on the high bank opposite. The path then crosses back to the right bank of the stream by a (kadal) bridge, which lies side by side with two aqueducts, and a little beyond passes the village of Shart; the valley here contracts to a narrow ravine with steep sides, and a little beyond the village the path bifurcates, the right branch leading to Sopur, by the Kázi Nág stream and the Tútmari Galli; keeping to the left the path ascends the side of the Kol Takkri spur, and rounding
		0	53	it passes through the village of *Chittarkot,* passing which the junction of the Kázi Nág and Shamshabari streams is seen in a deep ravine below the path, and soon
		0	21	after the village of *Chumkot* is reached, whence the path lies along the side of the hill and passes above a patch of cultivation and a hut known as Kitta, soon after leaving which the path turns up in a northerly
		0	36	direction to the village of *Butpúra,* where the Karnao valley opens out. The path then lies through Dildar
		0	24	on to *Kandi,* a village of some importance, and from that

No. 45 —*continued.*

MOZAFARABAD TO SRINAGAR BY THE NATTISHANNAR GALLI AND SOPUR—*contd.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0	40	following the north side of the valley, on to Lútab, and so on to *Tangdar*, which village lies about ¼ mile north of the Karnao fort.
		0	35	Leaving Tangdar the path crosses the stream by a small bridge, and becomes somewhat stony, passing successively on the south side of the valley the villages of Gumbal and Bágh, and passing on by the right bank of the Shamshabari stream up to the village of *Haji Nar*, which lies on the north side of the road, the village of Dúmba being situated about 100 yards to the south. An open grassy meadow, shaded by trees, through which a branch of the stream flows, offers a convenient place for encamping. Coolies are procurable, and some supplies. This is an easy stage, and though involving a rise of over 300 feet, it is so gradual (and the path so good) as to be almost imperceptible. The scenery is very pretty.
	Total ...	3	48	10 miles?
6	DRANGIARI ...	...		The path follows up the course of the Shamshabari stream and passes through the corn fields of the village of Natian; these fields extend for a considerable distance up the valley, and are interspersed with fine walnut trees. Leaving the fields the path bifurcates; the branch to the left leads over the Kukwa Galli, and is used in winter; following the path to the right it enters an open forest, and continues, as before, to rise steadily, but very gradually; it then leaves the forest and turns up the midst of
		1	37	the small grassy valley of *Jurlah;* the ascent now becomes rather steep, but the path is still smooth and
		0	38	good to the top of the *Nattishannar* (in Kashmiri Nastichún=cut-nose). The summit of the pass is a narrow grassy saddle, between the lofty rocky mountains of Shamshabari to the south and the Nattishannar mountains, of much inferior elevation, to the north. After crossing the pass the path descends along the bare side of the mountain, the slopes to the south-east, on the opposite side of the valley, being clothed with pines. The path is for the most part good, and the descent is not very steep; two small streams are crossed; it then passes
		1	5	over the end of the *spur* above the junction of the Bangas stream with the Pullai, a smaller torrent which flows from the Nattishannar Galli The path now enters a fine open forest, and is somewhat steep to a small
		0	17	*stream* of water which it crosses; it then lies by the left bank of the Bangas stream through open shady forest, and is almost level, with a very gradual descent. It crosses two small streams, and then to the right bank of the
		0	25	*Bangas* by a (kadal) bridge, and ascending for a short distance, passes along a small grassy plain surrounded with forest, which lies on the right bank of the river, just below the Gújar dok or settlement of Drangiari, which is not a permanent village, but is usually occupied by some shepherds' families during the summer months.
		0	7	The best *camping ground* is under the trees at the

No. 45 —*continued.*

MOZAFARABAD TO SRINAGAR BY THE NATTISHANNAR GALLI AND SOPUR—*contd.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
				north-east end of the plain, at the west side of the pine-clad spur, about seven minutes' walk from the bridge. No supplies; water from the stream below. This route, *viâ* the Nattishannar Galli, is closed for three months in winter, November, December, and January, at which season the path by the Kukwa Galli is adopted. This path, as has been stated, branches off to the north, just beyond the village of Natian; the ascent is short, but rather steep; the descent long and easy. This route is open throughout the year, the altitude of the pass, which lies at the north-west end of the Nattishannar mountain, being very inconsiderable. By the Kukwa Galli route the stages are (1), Haji Nar to Rangwár dok, 8 koss; (2), Rangwár dok to Riri, a small village on the left bank of the Kamil, a few miles west of Shalúra. The path is good and fit for laden cattle. [*From Native information.*]
		4	9	10 miles?
7	Shalúra ...	...		The path rises over the end of the spur opposite the confluence of the Búdinambal or Búranambal stream. The ascent is easy (about 300 feet), and the path then descends gradually through the forest, crossing the
		0	31	*Mara Surri* stream; the path then becomes almost level, with very slight descent. The village of Zunareshi is passed on the slopes of the hill on the left bank of the river, and on the right bank is a hut, which used to be occupied by a few sepoys to prevent unauthorized emigration from Kashmír. The forest then becomes more open, and the path soon afterwards crosses to the left
		0	37	bank of the *Kamil* by a (kadal) bridge; it might also usually be forded. The path turns inland through tree jungle, and crossing a small stream passes along above and through the fields of Riri; these fields extend for a considerable distance along the left bank of the
		0	44	river. Reaching a mass of *rock* with some stunted deodars on it, the path divides, the road to Shalúra turning down to the right, and the main path leading straight on to the village of Panzgram. Turning to the right, the path passes down through the rice-fields above the left bank of the Kamil, leaving the considerable village of Panzgram about ¼ mile to the left, and Manzgram on the right bank of the Kamil; the path then leaves the bank of the stream, and passes down
		0	44	through the rice-fields to the village of *Alser*, passing through which it continues down the fields and along by the river bank below the village of Samutwari, opposite Chumpúrah, beneath which village there is a ford; the path then turns rather inland to the fort and
		0	35	village of *Shalúra*. The most convenient place for encamping is between the fort and the river, where there is grass and some shady trees; or in the grove just north-east of the fort. Supplies obtainable.
	Total ...	3	11	10 miles?

No. 45 —*continued.*

MOZAFARABAD TO SRINAGAR BY THE NATTISHANNAR GALLI AND SOPUR—*contd.*

No. of Marches.	NAMES OF HALTING PLACES.	Time occupied in walking. Hours.	Minutes.	REMARKS.
8	CHOGAL ...	... 0 0 0 0 0 1 0 0	 29 19 31 38 42 2 30 15	The path crosses the two branches of the Kamil by (kadal) bridges, and turns through the fields to the left of the village of Lang Kurreshú, on to *Illigam*, and passing through the village it crosses a small stream by a (kadal) bridge, and rises slightly over a level slope from the mountains to the village of *Dhúlipúra*, where it crosses a shallow stream in a deep bed, and leaving the villages of Súnamulla and Kalipúra on the right hand, the path passes along the edge and over the end of a wooded eminence to the village of *Wúperzoin;* it then passes through rice-fields to open pine forest, and descends gradually a spur between the villages of Warpura and Wargot into a long narrow valley, and crosses a small stream to the village of *Palapúra*, and on by the north side of the valley to the village of Girpúra, and on to the large village of *Magham*, about which there are some fine shady trees and two springs. The village extends for some distance along the path, from which it passes on, leaving Dewaspúra on the right bank to Nilpúra (a fine spring), and on to Batpúra at the end of the spur, and through the rice-fields by Bunapúr to *Wadpúra*, which lies on both banks of the Pohru. There is no bridge, but the river is fordable, except from April to July, or during floods, when there is a ferry. After crossing the Pohru, the path is broad, dry, and level, passing the village of *Kallangam* just on the right hand, and on to *Chogal*, where there is good ground for encamping. Water from the Kamil, and supplies are procurable.
	Total ...	4	26	13 miles?
9	SOPUR ...	... 0 0 0 1 1	 43 25 37 0 35	The path crosses the bed of a small nalla and a low spur, and then lies through bush jungle, crossing the bed of the *Tall Khol*, an old canal passing between the village of Pohrupet, on the opposite bank of the river, and Durdpura and Zohlúr about a mile to the left; the path then passes on to an orchard called *Pandit Tsitabák Bágh*, were the road divides. The path to Bamai continues straight on; that leading towards Sopur turns rather to the right, leaving the village of *Natipúra* on the left hand, and the village of Sunawain, with its fine grove of chunars, on the bank of the Pohru, at a little distance to the right of the path. (Boats usually ply as high as this village at all seasons of the year.) The path, which is broad and level, crosses the Zinda-ka-Kad (almost dry) by a bridge, and a little further on crosses another nalla by a bridge, just before passing the village of *Siúl;* the road continues as before, and passing through a clump of fine chunars and other trees, reaches the outskirts of the town of *Sopur*. There is a baradari for travellers situated on the right bank of the Jhelam, just above the town. Supplies are abundant.
	Total ...	4	20	13 miles?

No. 45 —*concluded.*

MOZAFARABAD TO SRINAGAR BY THE NATTISHANNAR GALLI AND SOPUR —*concld.*

No. of Marches.	Names of Halting Places.	Time occupied in walking.	Remarks.
		Hours. Minutes.	
10	Patan ...	...	About 15 miles by a good road. The journey from Sopur to Srinagar is usually accomplished by boat, and occupies about 14 hours.
11	Srinagar ...	...	About 17 miles by a good road.—*See* No. 42. [*August* 1872.]
	11 marches: total	...	119 miles?

Between Mozafarabad and Títwal this road is very rough and difficult, and impracticable for laden cattle; during the summer months th e lower portion of the valley of the Kishen Ganga is oppressively hot; there is said to be another road lying over the mountains.

Between Títwal was Sopur; the path is excellent, and quite practicable for laden ponies; the Nattishannar pass presents no difficulties, and that by the Kukwa Galli, which is used in winter, is said to be equally good.

No. 46.

NAGDAR TO MANUR OR BADDAN GRAM.

Nagdar, a village in Upper Drawar, situated at some little distance from the right bank of the Kishen Ganga, to Manúr or Baddan Gram, in Khágán—

(1). Nagdar to the Bábún dok, following the course of the Bábún-ka-Katta stream.

(2). Bábún dok to Reuri dok. Cross the Jagrán stream by a bridge midway, and cross the Chirik Galli.

(3). Reuri dok to Manúr or Baddan Gram, crossing the Shikara Galli.

This is a long stage, but can be shortened by stopping at the Chupper dok above the village.

This road is closed during the four winter months; it is traversed by laden coolies, but is not practicable for cattle. Fuel and water may be obtained at all the halting places. [*From Native information.*]

No. 47.

NOWBUG TO INSHIN BY THE MARGAN PASS.

No. of Marches.	Names of Halting Places.	Time occupied in walking.		Remarks.
		Hours.	Minutes.	
	Nowbúg to Sikklewon ...	...		Leaving the village, the path, which is smooth and level, proceeds in a north-easterly direction up the valley; at
		0	20	about a mile it passes through the hamlet of *Tungwín*, and on to Gadramman, and leaving the small village of
		1	10	Banmattu to the west, it passes through *Hairmattu*, which lies at the foot of the mountains forming the west side of the valley; thence it continues up the valley and enters the forest to the west of the village of Gowran; the path then ascends gradually along the right bank of the stream, passing through several grassy
		1	15	glades, and making a short descent to the *Hajbal* stream, which is crossed by a kánal bridge. After entering the forest the valley contracts considerably, the mountain sides to the south being steep, clothed with dense pine forest; on the north the hills are less abrupt and more open, covered with grass and rocks. After crossing the Hajbal stream the rise becomes more decided, but the path is no where steep or difficult.

No. 47 —*continued.*

NOWBUG TO INSHIN BY THE MARGAN PASS—*continued.*

No. of Marches.	NAMES OF HALTING PLACES.	Time occupied in walking.		REMARKS.
		Hours.	Minutes.	
		0	55	The encamping ground of *Sikklewon* is very limited in extent, and there is but little shade; it takes its name from a spring which gushes out from beneath a huge boulder on the grassy side of the hill, just at the foot of the rocky mountain. There are no habitations or supplies.
	Total ...	3	40	9 miles?
2	INSHIN ...	...		The path ascends the spur, which is covered with scrub jungle, to above the limit of forest, and then lies along its grassy side; the path then becomes rocky, crossing much snow (10th June). A few upright stones mark
		1	0	the top of the *Margan* pass (elevation 11,600 feet), the ascent to which is easy and gradual throughout, and practicable for ponies. Having gained the top, the path, which is quite level for about 1½ miles, lies through a narrow galli between the steep sides of the mountain. Just before commencing the descent, the remarkable peaks called Nún, Kún, are seen over the crests of the mountains forming the east side of the Maru Wardwan valley. The descent is at first very gradual along the left bank of the stream formed by the melting of the snows on the pass; the path then keeps above the stream along the bare rocky side of the mountain, crossing numerous rills. The first indications of forest on the descent, consisting of a few birch trees, have received the name of
		1	50	*Míran-ki-Búrziz,* a legend relating that they were produced by a blow from the staff of a holy man of that name. A little further on the path descends through a patch of pine forest called Paz Nak, and is rather steep; but for the rest of the way the path lies almost continuously along the side of the bare precipitous mountain high above the torrent, which rolls down the bottom of the valley; in some places it is narrow, rocky, and steep, but for the most part the descent is gradual. The path strikes the Maru Wardwan valley above the villages of Batú on the right bank of the river, and Wardwan on the left bank; it thence descends abruptly the face of the hill, crossing the Maru Wardwan river just below the village of Inshin. The kadal bridge, which is now in rather a ricketty condition, measures about 60 feet
		2	0	between the piers. The camping ground at *Inshin* is at the south-west corner of the village, shaded by a few stunted trees. Supplies cannot be depended upon. [*June* 1872.]
	Total ...	4	50	11 miles?
	2 marches: total	...		20 miles?

From the camping ground of Sikklewon there is said to be a footpath over the Shilsar pass into Maru Wardwan; it follows the bed of the stream to the south-east, but is only practicable early in the season, when the snow is quite firm, or after it has entirely disappeared. [*From Native information.*]

No. 48.

NOWBUG TO PETGAM.

No. of Marches.	NAMES OF HALTING PLACES.	Distance in koss.	REMARKS.
1	NOWBÚG to DÚS ...	6	The principal village in the Nowbúg valley.
2	DROBMARG ...	5	
3	GARWÁR ...	6	Cross Hoksar pass.
4	NANDPET ...	6	
5	PETGAM ...	7	A village in Maru Wardwan.
	5 marches : total	30	[*From Native information.*]

NOWBUG TO PETGAM—ALTERNATIVE ROUTE.

	NOWBÚG to DÚS ...	6	
	DROBMARG ...	5	
	HOKSAR ...	5	
	KON NÁG ...	5	
	SURIMARG ...	4	
	BÚJIPUTHUR ...	4	
	CHEYNAIR ...	4	
	PETGAM ...	2	
	Total ...	35	[*From Native information.*]

No. 49.

PAMPUR TO LUDDU.

The path leaves the south-east end of the town, and passes by the Pushakor, a marshy lake, which is filled with water from the Jhelam, with which it communicates by a channel which flows between the north end of the town and the Nand Sahib Bágh; it then crosses over the Pampúr or Sonakrúnd (golden basket) Wudar amid the saffron beds. This table-land is dry and bare, save here and there a solitary tree at long intervals. The path then turns almost due east, passing, in a ravine, on the right hand the village of Dús (1 hour 10 minutes), and on the left hand the ziárat of Syud Jaffer, which is surrounded with trees and enclosed by a mud wall. About 1½ miles further on the considerable village of Luddú is reached (total 1 hour 35 minutes), about 5 miles. The path is broad, dry, and level throughout.

The ruins are situated at the foot of the spur a few hundred yards to the south of the village.

From Luddú there is an excellent road over the table-land by the foot of the mountains to Latapúr, a village on the right bank of the Jhelam; the distance is about 3 miles. [*July* 1872.]

No. 50.

PAMPUR TO SHAR.

Leaving the town of Pampúr the path lies through the Nand Bágh, and across the plain and rice-fields to the small village of Uffin, 1 mile, whence the path rises to Balahama, a large village on the edge of the wudar, 1 mile, through which it descends, and after passing small village of Indrus on right hand, rises over low spur to the village of Wían, which lies at the foot of the mountains, 2 miles. Between Wían and Krew, 1 mile, the path is rather stony; it then passes on in a south-easterly direction to Shar, 1 mile; total about 6 miles.

This is a good, broad, dry path throughout, except where it lies through the rice-fields between Pampúr and Uffin. There is a more direct route through Koinahal, but the road is said not to be so good, lying almost entirely through rice-fields. [*June* 1872.]

No. 51.

PUNCH TO KOTLI BY THE SUNA AND NANDHERI GALLIS.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
1	Púnch to Mankot ...	10	A large village and a fort on the right bank of the Mendel stream. Cross Súna Galli.
2	Kotli ...	12	Cross Nandheri Galli.
	2 marches: total	22	

This path is described as being rough, steep, and very little used. [*From Native information.*]

No. 52.

PUNCH TO MARRI—ALTERNATIVE ROUTES.

No. 1. Púnch to Karidramman, 9 koss; (2), Bágh, 8 koss; (3), Bághsar, 8 koss; (4), Kohála, 8 koss; (6), Marri, 21 miles.—*See* No. (42.)

No. 2. Púnch to Hajírah, 8 koss; (2), Parral, 8 koss; (3), Mangbajri, 7 koss; (4), Tíkot, 8 koss; (5), Kohála, 7 koss; (7), Marri, 21 miles.

No. 3. Púnch to Sar Kakota, 6 koss; (2), Kala Pani, 4 koss; (3), Parral, 6 koss; (4), Raoli, 6 koss; (5), Kopaddar ferry, 8 koss; (6), Kohi Marri, 8 koss.

Of these, No. 3 is said to be the easiest and best road. [*From Native information.*]

No. 53.

PUNCH TO URI BY PARRAL.

No. of Marches.	Names of Halting Places.	Distance in miles.	Remarks.
1	Púnch to Aziva ...	13	No regular encamping ground. Cross Bitarh by ford opposite baradari; hot march; no shade; road pretty level.
2	Parral ...	12	Camping ground extensive, near a small fort. Good road, but principally up hill, crossing a range, and then dropping down, the last 2 miles, into an open grassy basin, nearly surrounded by low hills.
3	Raoli or Bagla	9	No camping ground. Small mahsír pretty plentiful in a stream at this village. A very easy march, partly across the valley, the rest down the stony bed of a nalla.
4	Bágh ...	6	Camp in a small tope on a grassy plateau, about 100 or 150 feet above the stony bed of the stream, which is very wide. A fort on the hill side opposite. Path lies along the bed of a small river, the Nial, which lower down affords good fishing. The journey from Parral to Bágh can easily be accomplished in one march.

No. 53—*continued.*

PUNCH TO URI BY PARRAL—*continued.*

No. of Marches.	Names of Halting Places.	Distance in miles.	Remarks.
5	Gonkra ...	11	Ample space for encamping near the village half-way up the pass. Path first lies on the side of the hill, then crosses stony nalla, and continues ascent for 4 or 5 miles without shade; the last bit is very steep, but not difficult.
6	Kalana ...	7	A considerable village; camping ground very limited; ascend the remainder of the pass, rather steep. (No snow on road, 6th May 1869; elevation of pass probably 1,000 feet less than Haji Pir). Cross ridge and descend other side; pretty march; the last descent down a steep cork-screw path. Bágh to Kalana may be done in one march.
7	Uri ...	16	First part of march up and down; cross a small stream with swift current; path then rises along hill side above Chakoti, which is visible beneath, on the left hand; the road keeps round the hill to the right above the Marri road, to which it gradually drops, striking it opposite Shahdera on the Abbottabad road, about half-way between Chakoti and Uri.
			Supplies are procurable at all these stages.
	7 marches: total	74	Uri to Srinagar.—*See* No. 42. [*R. W. Smith.*]

No. 54.

RAJAORI TO ALLIABAD SERAI BY THE DARHAL PASS AND NANDAN SAR LAKE.

No. of Marches.	Names of Stages.	Estimated distance in miles.	Supplies, fodder, water, and encamping ground.	Remarks.
1	Rajaori to Darhal ...	12	A large village; encamping ground apparently good.	*See* No. 17. Darhal is called 7 koss, and is probably 12 miles, from Rajaori. The road lies up the valley of the Darhal stream, and is represented as being good and easy for laden animals throughout.
2	Beloh ...	7	No supplies; fuel must be cut a mile back; excellent grazing; water in abundance; and any amount of good encamping ground.	The road is at first level; it then commences to ascend in a north-easterly direction, and afterwards bends to the south-east; the ascent is about 2 miles, the latter part being the steepest. Beloh consists of three or four shepherds' huts. The mountains here are long, smooth, and sloping, and covered with magnificient pasturage in summer. There is an easy road from Beloh into the Rúpri valley by the Bhág Sar; it is a short march.
3	Alliabad Serai	12	*See* No. 17 ...	An easy, sloping ascent up a smooth grassy hill to the Nil Sar, where there is an opening in the spur; from thence the ascent to the watershed of the Pansál is almost

No. 54 —*continued.*

RAJAORI TO ALLIABAD SERAI BY THE DARHAL PASS AND NANDAN SAR LAKE —*continued.*

No. of Marches.	NAMES OF STAGES.	Estimated distance in miles.	Supplies, fodder, water, and encamping ground.	REMARKS.
				imperceptible, and the road is carried through a natural opening in the range near the head of the Nandan Sar. The lake is a fine, clear, blue sheet of water. The spur to the east of the lake is steep and precipitous, but on the west, where the road runs, it is sloping. Down the Jaddi river to Alliabad serai is all easy. The elevation of the northern Darhal pass is 13,080 feet. There is a practicable pony road from the neighbourhood of the Nandan Sar to the summit of the Pir Panjál pass, joining the Mastan road about half-way. It goes under the name of the Rám Nár road. There is also a practicable pony road from the Nandan Sar to Rúpri.
	3 marches: total	31		

This is the old Moghul road, before that by the Pir Panjál was made. In the above route, the first stage to the top of the ascent above Darhal is from Native information; the rest of the road was traversed by Captain Allgood, who states that he considers it the easiest of all the passes leading into Kashmír, with which he is acquainted. It should not be attempted until about the first week in June. [*Allgood.*]

No. 55.

RAJAORI TO SRINAGAR BY PUNCH AND THE HAJI PIR PASS.

No. of Marches.	NAMES OF HALTING PLACES.	Estimated distance in miles. Stage.	Total.	REMARKS.
1	RAJAORI to THANNA MANDI	14	...	*See* No. 17.
2	SÚRAN ...	16	30	About a mile beyond Thanna Mandi the Púnch road turns off to the west from that leading into Kashmír by the Pir Panjál pass, and winding up the side of the hills on the left, it leaves the Thanna valley by a gap on the top of the ridge. After a slight descent, it ascends and leads through the forest to the Rattan Pir pass, which is about 6 miles from Thanna; the descent on the north side of the pass is easy; the road leads down a deep and very narrow gully, the sides of which are covered with dense forest, and the lower two-thirds are traversed by a small stream, which has to be forded about half a dozen times. The gully opens into the valley of the Súran river, which is here about 150 yards wide, and bounded on each side by rather lofty and usually sloping hills, covered with thick forest on the north, and with grass on

No. 55 —*continued.*

RAJAORI TO SRINAGAR BY PUNCH AND THE HAJI PIR PASS—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
				the southern sides. Just after entering the valley the river has to be forded, and about ¼ mile further on is the village of Bifliáj, situated on the side of the hill above the right bank of the river, about 3 miles from the Rattan Pir pass. From Bifliáj the road continues along the Súran valley all the way, and is generally level and tolerably smooth; the first 4 miles are along the right bank of the river, and the path ascends the bank here and there when the river is high. About 3 miles from Súran it crosses the stream by a ford, and thence continues along its left bank. Súran is a small village and contains a thanna, in which a small garrison is usually quartered. There is a travellers' bungalow a few hundred yards beyond it. Baramgalla on the Pir Panjál route is distant 15 miles south-east of Súran, by the direct road.
3	Púnch ...	14	44	Road continues along the Súran valley; it crosses the river by a ford just opposite the village, and thence passes the whole way along its right bank. The first 5 or 6 miles lie over level turf covered with low jungle; the remaining 8 through corn and rice-fields. Several springs may be seen on the road-side; about half way, the Mandi stream, which flows from the north-east, has to be forded. The paths leading into Kashmír by the Firozpúr, Zamir, Tosha Maidán, Chor Galli, Mirpúr, and Sang Sofed passes lie up the valley of this stream. Púnch is a small town situated in the valley on the right bank of the Púnch Tohi, just above the junction of the Bitárh. Supplies abundant. There is a travellers' bungalow situated under a table-land near the left bank of the Bitarh, about a mile beyond the town.
4	Kahúta ..	9	53	Road turns to the north and passes up the valley of the Bitárh, which is bounded by lofty well-wooded hills, and averages less than ½ mile in width, narrowing gradually towards its upper end. The path at first ascends, and after leading for 1½ mile through fields, again descends to the river and crosses a branch of it by a ford. After passing along its sandy bed for 1¼ mile, it again crosses the stream by a ford, and re-ascends the left bank by a short but rather rough path, and leads to the village of Daigwar, which is about 2 miles further on, and about 4 miles from Púnch. A little beyond it, opposite Chota Daigwar, the path again descends to the river, and continues nearly on a level with it for about 4 miles, crossing and re-crossing it by fords about four or five times. About 1½ mile from Kahúta it leaves the river. and ascends its right bank for about 300 feet, and thence continues with one intervening dip to the village. Kahúta is a small village situated at the foot of the range of hills about 200 feet above the right bank of the Bitárh. There is a travellers' bungalow below the village. Supplies and water procurable.

No. 55 —*continued.*

RAJAORI TO SRINAGAR BY PUNCH AND THE HAJI PIR PASS —*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
5	Alliabad ...	8	61	Road lies chiefly up a long and narrow valley, which leads to the foot of the Háji Pir. It passes by an easy ascent up to the summit of the spur which projects from the hills a few hundred yards beyond the village, and then turns to the left and winds along the mountain-side, where it is sometimes narrowed by the rocks on either side, and shortly descends to the rocky bed of a stream, which has to be forded. This stream is about 3 miles from Kahúta, and it flows into the Bitárh. The remainder of the road, which is occasionally very rough and sometimes steep, continues along its left bank all the way. On approaching Alliabad the valley becomes much narrower, and the stream diminishes, but the hills increase in height; their slopes being covered with forest, especially on the west side. The Háji Pir range closes the upper end of the valley, and the path leading over it may be seen from a considerable distance winding up its naked side. Alliabad is a small village built upon the side of the hill; supplies and coolies are scarce; there is a small bungalow for travellers, and adjoining it are the ruins of an old serai.
6	Hydrabad ...	7	68	In this march the road makes an ascent of about 3 or 4 miles on one side of the mountain, and a similar descent on the other. The ascent commences about ½ mile from Alliabad, and is tolerably smooth, but rather steep in places. There is a stone-hut on the top. The summit of the ridge has an elevation of 8,500 feet; it is covered with grass, and is tolerably level for about ¼ mile; path then descends, becoming rougher and steeper as it proceeds; in some parts it is merely a passage between the hard rocks. About a mile from the top, and 20 yards from the east side of the road, there is a spring. The path continues through dense forests all the way down to the bottom, where a mountain torrent, which flows along a deep gorge on the left, has to be forded a few hundred yards from Hydrabad. This is a very small village in Kashmir territory. Supplies of food and coolies are very uncertain. There are two bungalows close to the village.
7	Uri ...	10	78	Road continues along the side of the valley on the left bank of the Shah Kakúta stream the whole way. On leaving Hydrabad there is a gradual ascent for about a mile, then a gentle descent of about 300 feet to ford a mountain stream; then an ascent on the other side to a piece which is tolerably level for about ½ mile; a long and steep descent then commences, which is often very rough and sometimes narrow, leading to the level of the river, about 3 miles from Hydrabad (near the bottom is a waterfall); after a few hundred yards the path again ascends to the left, and after several ups and downs, which though short are steep and rough, it leads to the village of Talawari, about 6 miles from

No. 55 —*concluded.*

RAJAORI TO SRINAGAR BY PUNCH AND THE HAJI PIR PASS—*concluded.*

No. of Marches.	Names of Halting Places.	Estimated distance of miles. Stage.	Total.	Remarks.
				Hydrabad; thence the road is tolerably smooth and level for about ½ mile; it then ascends by a very steep, rough, and narrow path for about another ½ mile, and then descends again by a similar road; after a tolerably easy ¼ mile, a mountain stream is reached, which has to be forded; thence the road passes chiefly through fields, and finally joins the road from Marri, near Úri.
11	SRINAGAR ...	54	...	*See* No. 42.
	11 marches: total	...	132	
				The route from Rajaori to Srinagar by way of Púnch involves a considerable detour, but is used at such times as the Pir Panjál road is closed by snow; it is traversed by laden cattle throughout, and that part of the road between Rajaori and Púnch is practicable for camels. [*Montgomerie—Ince.*]

No. 56.

RÁMBAND TO BORKAN.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	RÁMBAND to		
1	CHARNA ...	6	A hamlet inhabited by Gújars.
2	SENKLI ...	6	A village of about 10 houses; Hindús.
3	BORKAN ...	4	A small village lying to the south of the Braribal pass. [*From Native information.*]
	3 marches: total	16	

No. 57.

RÁMBAND TO KAROTI.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	RÁMBAND to		
1	JAT GALLI ...	6	Village of four houses; Hindús.
2	RAJGHAR ...	5	Village of ten houses; mixed population.
3	DANDAL ...	10	Ditto ditto Hindús. Cross Dhar Galli.
4	KAROTI ...	6	A village situated on the left bank of the Lider Khol stream, on the road from Doda towards the Braribal pass. [*From Native information.*]
	4 marches: total	27	

No. 58.

SIÁLKOT TO KISHTWÁR BY RÁMNAGAR AND BADRAWÁR.

No. of Marches.	* Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks
	Siálkot to			
2	Jamú ...	...	27	*See* No. 61.
3	Pargalta ...	14	41	Cross Tohi river by boat to left bank.
4	Suruinsar ...	12	53	Ascend sandstone range; encamp by lake. Road not very good.
5	Chain ...	13	66	
6	Rámnagar ...	15	81	Ascend ridge (Sunidhar).
7	Korta ...	13	94	Ascend spur.
8	Duder ...	14	108	Ascend to ridge (Kalatil); continue along it and descend to Tohi river.
9	Siwaldhar Maidán.	10	118	Gradual ascent; encamp in maidán. A few Gújar huts.
10	Badrawár ...	12	130	Cross Seyagi pass, 10,148 feet, short steep descent, then very easy road, practicable for ponies.
11	Jaora ...	17	147	Road by Siwardhar in summer, another by Jagud.
12	Joshni ...	14	161	
13	Kishtwár ...	15	...	Road bad in places. [*Montgomerie.*]
	13 marches: total	...	176	

No. 59.

SIÁLKOT TO KISHTWÁR.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
	Siálkot to			
4	Dansál ...	0	$43\frac{1}{2}$	*See* No. 61.
5	Udampúr ...	16	$59\frac{1}{2}$	A village; supplies and water procurable; road at first difficult, afterwards very fair.
6	Balli ...	9	$68\frac{1}{2}$	A small village; supplies rather scarce; water plentiful; country as in last stage; road tolerable; a steep ascent to Garala.
7	Cheneni ...	16	$84\frac{1}{2}$	A village; supplies and water procurable; country and road as above. This road leads over the hills; for foot passengers there is another, following the banks of the Tohi.
8	Baloti ...	14	$98\frac{1}{2}$	A small village; supplies and water procurable; country and road as above, crossing over a high ridge.
9	Aser ...	16	$114\frac{1}{2}$	A small village opposite a rope bridge over the Chandra Bhága; supplies and water procurable; country and road as above.

No. 59—*continued.*

SIÁLKOT TO KISHTWÁR—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
10	Kallen ...	15	129½	A small village, with a baradari; supplies and water procurable; country hilly; cultivation in the valleys; road difficult in places.
11	Bhelu ...	10	139½	A village; supplies and water procurable; country and road as in last march; cross the Nerú river near its junction with the Chandra Bhága; bridge bad; in cold weather a raft on river.
12	Zanglwar ...	14	153½	A village; supplies and water procurable; country hilly and well-wooded; road fair.
13	Jashni ...	6	159½	A small village; supplies scarce; water procurable; country and road as in last stage.
14	Kishtwár ...	15	...	A small town and fort; supplies and water plentiful; country mountainous, with little cultivation; road difficult, and in places narrow, following the windings of the Chenáb. Kishtwár is prettily situated on an elevated plateau not far from the junction of the Maru Wardwan river with the Chenáb.
	14 marches: total	...	174½	Several streams and torrents have to be crossed on each stage between Dansál and Kishtwár. [*Montgomerie—Roberts.*]

No. 60.

SIÁLKOT to SRINAGAR by AKNÚR and RAJAORI

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
1	Siálkot to Chaprar ...	13	0	A village; supplies procurable after due notice; water plentiful; country level, open, and fairly cultivated; road fit for carts.
2	Gaganso ...	10	23	A small village; supplies must be collected; water plentiful; country and road as in last stage. Tohi crossed by a ferry or ford 4 miles from Chaprar.
3	Aknúr ...	12	35	A large village, with a baradari; supplies procurable; water plentiful; country undulating; road fit for mules. Cross Chenáb by boat. Aknúr to Shupian by Búdil pass is 8 marches, 84½ miles.
4	Tanda ...	6	41	A small village with a serai; supplies and water procurable; country low; hills covered with jungle; road tolerable, but stony in parts.
5	Dabb ...	13	54	A few houses with an old serai; supplies scarce; water procurable; country as in last stage; road difficult and stony, passing up and down several ravines; the last ascent and descent are steep.

No. 60 —*continued.*

SIÁLKOT TO SRINAGAR BY AKNÚR AND RAJAORI —*continued.*

No. of Marches	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
6	Thanda Pani ...	13	67	A few houses, with a serai; supplies procurable; water plentiful; country as in last stage; road rather better. There is a new and more direct road between Aknúr and Thanda Pani by way of Letri; the distance is 24 miles, *viz.,* Aknúr to Burnal 10, Burnal to Thanda Pani, 14 miles.
7	Dharmsál ...	10	77	A serai; supplies and water procurable; country as above; road very fair, crossing a low range of hills.
8	Sialsui ...	10	87	A village, with a serai; supplies scarce; water procurable; country and road as above; cross one steep range.
9	Rajaori ...	14	101	A small town on the right bank of the Tohi; supplies plentiful; water from the stream; country as above; road good; some of the streams are large and difficult after rain.
17	Srinagar ...	92½	...	*See* No 17.
	17 marches: total	...	193½	[*Roberts—Montgomerie.*]

No. 61.

SIÁLKOT TO SRINAGAR BY THE BANIHÁL PASS.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
1	Siálkot to Towi ...	14	0	A village in Kashmír territory; supplies procurable; water plentiful; country level, open, and well cultivated; road good. Leave British territory about half-way.
2	Jamú ...	13	27	A partly walled town, the chief residence of the Maharajah of Kashmír. Supplies and water abundant; country level, open, and well cultivated, until nearing the Tohi, where it is undulating and jungly. Road tolerably good, stony towards the end. After heavy rain the river is not fordable for some few days, and when floods occur, the ferry boat is sometimes unable to cross, the passage must then be made on *mashks*. The town of Jamú is situated on a commanding position about 150 feet above the level of the stream. The Bao Fort lies opposite to it on the left bank of the river, at a similar elevation.
3	Nagrota ...	6½	33½	A small village; supplies procurable; water from well, tank, and stream; two latter sources of supply can only be depended upon in the rains. Situation of village low and swampy; low ridge to north offers suitable place for encamping. Road descends to river by sloping stone steps, which are rather slippery; follows right bank of river, rough and stony; 2 miles pass temple on high bank to west; little further on road leaves main stream,

No. 61 —*continued.*

SIÁLKOT TO SRINAGAR BY THE BANIHÁL PASS —*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
				improves, passes another temple and a baoli; then lies through fields, crossing stony beds of several streams before reaching Nagrota.
4	Dansál ...	10	43½	A considerable village, situated about ½ mile south-east of Jhajjar or Chappar Kad stream. Supplies procurable; water from wells and tank; space for encamping north-west of village. Road level and smooth, passes into and crosses bed of stream; 1 mile two baolis; ½ mile ascend spur by rather steep path in sandstone rock. Extensive view from top of neighbourhood of Jamú and the palace of widowed Rani of Jowahir Singh to west. The road lies along the ridge, with many ups and downs, and in places is awkward for laden animals, owing either to the steepness of the path or the narrowness of the passage worn in the friable rock. After passing a tank, ascend somewhat steep ridge, on top of which is a dák post; 3½ miles steep descent to small stream, which is crossed; 1 mile baoli and bunnia's shop; steep ascent to another dák station; ½ mile thence an easy descent by paved road, and along the level, 2½ miles to Dansál.
5	Krimchi ...	13	56½	Good-sized village, commanded by a ruined fort, situated on top of an isolated hill about 200 feet high. Supplies procurable; coolies scarce; water from baolis and stream. Road descends to bed of Jhajjar by paved path; stream about 70 yards broad and knee-deep in rains; then ascends steep hill by paved road, 2 miles; dák house at top, but no water; descent by paved path neither as long nor steep; ½ mile baoli ornamented with some carved stones; road then almost level, crossing beds of small streams; makes a short descent to the Dúdar stream, 2 miles, which is about 70 yards wide and almost waist-deep; ascent short, but stony; thence level road, 1½ miles, to two loopholed towers, one of brick, the other of masonry, at the entrance to the villages of Garhi and Hatti path, then smooth and level. [Just north of villages, the road to Udampúr (about 4 miles to east) branches off, crossing low ridge.] Path then descends, and crosses stream about 20 yards wide; 1 mile pass through village of Paran; 1 mile, Mír Bágh, an extensive garden, and Hindú temple and baoli; 2 miles tolerably smooth and level to Krimchi.
6	Mír ...	9	65½	Widely scattered hamlet; good water; supplies and coolies not to be depended upon. Road passes down to a small stream about 10 yards across and waist-deep in rains; then through rice-fields to Birú stream, 2 miles; it is about 60 yards wide and waist-deep. Road lies along left bank of stream; dák hut ½ mile; road then lies up bare side of hill, and along it to village of Tersi, 1 mile; continues through rice-fields; then descends along bare side of hill, crossing Tersi stream, 1 mile, and ascends hill through rice cultivation to village of Naroar, ½ mile; passes along and up side of hill and crosses stream, 1 mile;

No. 61 —*continued.*

SIÁLKOT TO SRINAGAR BY THE BANIHÁL PASS —*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
				zig-zags up to top of hill neither very steep nor rough; two stone huts at the top; then descends, mostly stony and in some places steep; winds round the head of the valley and crosses little stream to Mír.
7	Landra ...	8	73½	Scattered village and small fort; supplies procurable; water abundant. Road makes gentle ascent for 1½ mile to two houses surrounded by cultivation; after an easy descent an open grassy ridge, upon which are some old graves, is reached and crossed; then steep and stony descent through the village of Chulna; 1 mile cross two torrents, through cultivation; road still descending, rather steep and stony to village of Bákal, 2 miles; baoli of clear cold water; descend ¼ mile to stream about 20 feet across, but so deep and swift in the rains, that the passage is frequently interrupted for some hours; ascend opposite hill; road steep and stony to commencement of village of Landra; continue about a mile through fields, and cross stream to fort.
8	Bilaur ...	10	83½	Scattered hamlet; water scarce. Road passes through fields and scattered houses, ascending gradually, in some places stony. Cross small stream by bridge, 1½ mile. Road continues as before; crosses narrow stream with high banks bridged, ¾ mile; ascent then becomes rather steep, ½ mile, but with baoli of good water near it; ascent of mountain continues through open cedar forest, until the top of the Laro Ladi is reached, 1¾ mile; on top is an open grassy space, and just below the north side of the summit dák huts and water. [From the top of the ridge there is said to be a bye-path to the east, by which laden coolies can reach Krimchi in two stages.] The descent is neither as steep nor stony as the ascent; 2 miles cross bridged stream; descent continues easy; road good, enters fields of Bilaur; 2 miles clearing and knoll, upon which are some houses; descent becomes steep and stony, 1½ mile; two ponds and clearing near the Maharajah's enclosure; limited space for encamping.
9	Rámband ...	7	90½	A small village; supplies and water plentiful; a good baradari on the west side of the village, with space and shade near it for encamping. Road descends by zig-zags, is somewhat steep, but not very stony, to village and baoli of Runbírpúr, 2 miles; descends a little more in a northerly direction, and then turns to the east and follows along the course of the Chandra Bhaga; some distance above the left bank, 1½ mile, passes a mill on the Kála Páni stream, which is bridged; road continues with some ups and downs to Chenáb bridge, ½ mile; bridge, which is of usual design, is now (1871) in bad repair; the span of the bridge is about 190 feet between the abutments, which are 45 feet long, width 12 feet, with side-rails and a planked pathway. After crossing bridge road turns west along right bank of river, and is mostly level and smooth, ¼ mile. Cross small stream

No. 61 —*continued.*

SIA'LKOT TO SRINAGAR BY THE BANIHA'L PASS —*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
				by bridge at village of Kurrole; 1¾ mile, stream from mountains forming a water-fall bridged; 1 mile, reach village of Rámband.
10	Rámsú ...	12	102½	Very small village; supplies from two bunnias' shops; water plentiful. Road crosses stream, and lies in an easterly direction along right bank of Chenáb, and is pretty level; pass village of Seri, 2 miles; Tirbal 1½ mile; road then ascends and turns north, following the course of the Bichlári above its left bank; road winds along side of mountain and is tolerably level and smooth; 3½ miles, descends to bed of stream under village of Digdol (a water-fall on right bank of the river); 1 mile, crosses to right bank of river by wooden bridge about 110 feet span and 6 feet broad; road follows right bank of river; hamlet of Kullali, 1 mile; hollow projecting rock, 1 mile; then commences ascent, and just before descending to Rámsú turns to west, and crosses river by timber bridge, about 48 feet between the abutments and 5 feet broad, 1¾ mile; after a few hundred yards on left bank of river cross the Nir stream by similar bridge, about 45 feet span and 4½ feet wide; road then ascends to Rámsú.
11	Banihál ...	11	113½	Pretty village; supplies and coolies procurable; baradari, large red-brick building. Road winds along by left bank of river through woods; here and there patches of cultivation; 1½ mile, hamlet of Gaugna; a few hundred yards beyond cross to right bank of Bichlári by wooden bridge, about 38 feet span; 1 mile, leave river-bank and ascend hill, neither rough nor very steep; dák hut at top, ½ mile; descend and cross stream by timber bridge, about 25 feet long, thrown over from a remarkable rock; enter small village of Nachilána, ½ mile; road then turns to east and ascends by zig-zag about ¾ mile, somewhat steep; road then passes along south side of bare hill, high above Banihál stream, and is generally pretty level, but there are a few ups and downs; 1½ mile, Tati; one or two huts on path and a spring; road then commences; gradual and easy descent; dák hut and spring, 1 mile; descent continues; shade and small stream near the bottom, 1 mile; crosses Banihál stream by wooden bridge, about 35 feet between the piers and 4 feet broad; road smooth and level along left bank of stream; valley gradually widens; 3 miles ford; path lies through rice-fields, ½ mile to Banihál. A cool easy march through beautiful scenery.
12	Vernág ...	10½	124	Large village; supplies and coolies abundant; celebrated spring, one of the sources of the Jhelam; large baradari, and ample space for encamping. Road at first follows left bank of stream, smooth and level, then bends to east; 1¾ mile, baoli and two chunar trees (the first met with); ¼ mile, passes through Seril, after leaving which bends more to east and commences to ascend slightly; 2 miles, dirty hamlet of Takia and small stream; here the ascent of the Banihál pass commences; having ascended spur,

No. 61 —*concluded.*

SIÁLKOT to SRINAGAR by the BANIHÁL PASS—*concluded.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
				road is almost level for about ½ mile, and then zig-zags up gorge, being neither very steep nor rough; ascent about 2½ miles; sides of hill bare of trees, covered with grass and grey rocks; the top, on which there are two ponds and a stone hut at the north end, is level; road descends by zig-zags, and is somewhat rough and stony; 2 miles, dák hut and baoli; 1 mile, serai and stream; about 200 yards further on village of Wúmú and custom house; road now level to Vernág, 1 mile.
13	Shahabad ...	4	128	A very large village; supplies and water plentiful; country well cultivated and intersected by numerous small streams; road good; pass Púli about half-way.
14	Islamabad ...	13	141	A good-sized town; supplies and water abundant; large baradari; country level, open, and well cultivated; road good; pass Kriri at 2 miles, cross the Bring, a branch of the Jhelam, at 6 miles. The Arpat is crossed at Islamabad by long wooden bridge; some of the streams are difficult after heavy rain.
15	Awantipúr ...	17	158	A village; supplies procurable; water plentiful; country level, open, and well cultivated; road good, running down the right bank of the Jhelam, which is crossed at 1½, and again at Bij Bihara at 5¼ miles; pass Murhama at 8¼, and cross the two nallas at 12 and 14 miles.
16	Srinagar ...	18	...	A large city, the capital of Kashmír; supplies and water abundant; country level, open, and tolerably well cultivated; road good, following the course of the Jhelam; pass Pampúr at 9½ miles. The journey between Islamabad and Srinagar is generally accomplished by water, the passage occupying from 12 to 15 hours.
	16 marches : total	...	176	

The route by the Banihál pass is the high road between Jamú and Kashmír, and may be considered practicable for laden ponies all the year round, but is occasionally closed for a few days during heavy falls of snow, accompanied by a high wind. [*Montgomerie—Roberts—August* 1871.]

No. 62.

SHARIDI to CHILÁS by the KANKATORI or SARGAN RIVER.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Sharidi to		A village and fort in Upper Drawar, situated on the left bank of the Kishen Ganga.
1	Samgam ...	6	A camping ground; wood and water procurable. Cross Kishen Ganga by zampa and Sargan or Sarsútti by kadal bridge and follow the left bank of the stream.

No. 62 —*continued.*

SHARIDI TO CHILÁS BY THE KANKATORI OR SARGAN RIVER —*continued.*

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
2	Domaila ...	6	A camping ground north of Gammote.
3	Kamakdúri Galli.	6	
4	Níát ...	6	A village in Chilás, of about 20 houses.
	4 marches ...	24	

Ponies, it is said, can be taken by this route (they must be swum across the Kishen Ganga); but it is described as being a very rough road. [*From Native information.*]

No. 63.

SHUPIAN TO BARAMULA BY CHRAR AND GULMARG.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
1	Shupian to Chrár ...	13¾	Leaving the town, the path descends and crosses the stream to the village of Batpúra or Batgúnd, ⅓ mile, passing through which it crosses the wide stony bed of the Rembiára; the river flows in several narrow shallow channels, which are fordable; thence it passes through the rice-fields to the hamlet of Zohra, 1¾ miles, crossing the Raman Nadi and passing the hamlet of Manul and the ziárat of Jungul Sháh Sahib at 3 miles; the path then lies along the east side of the ridge to Narpúr and the ziárat of the three Syuds, whence it turns in a westerly direction up a narrow valley, passing Mishwar at 3½ miles and through the hamlet of Ishrú; path then crosses the valley and lies amid the fields to Mushpúra, 5½ miles; whence it rises over the open down, descending into the thickly wooded valley of the Birili stream, 7½ miles; the path crosses the stream, which is about 12 feet broad and as many inches deep, three times by kánal bridges, and makes a short ascent to the small village of Burmunú, 8 miles; then an easy descent to Echigoz, 8¾ miles, crossing by fords the Ramush and a stream which flows into it at 9¼ miles, and making a steep ascent to the considerable village of Pakapúra, 9¾ miles. Leaving Pakapúra, the path descends to the stream and crosses several ridges, which are mostly wooded, with here and there patches of cultivation and jungle. At 10¾ miles pass the small village of Dardkot, whence the road continues to be smooth and level, with gradual descent to Chrár. A large village or small town; supplies abundant; water-supply at some distance; space for encamping on the east side of the village, but little or no shade.

No. 63 —*continued.*

SHUPIAN TO BARAMULA BY CHRÁR AND GULMARG—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
2	Khán Bába Sahib's Ziárat.	$9\frac{1}{2}$	Leaving Chrár, the road passes through the town and down the spur on which it is built, crossing some others, which are in places somewhat steep, but the path is wide and smooth. Passing the village of Hoprú, the hamlet of Narpari is reached at 2 miles, from which the path lies through a grove of pollard willows to Shopari, $2\frac{1}{2}$ miles; thence it continues level and generally shady to Chadargúnd, $3\frac{1}{4}$ miles; soon after which the path turns to the left, passing the hamlet of Barnagúnd at $3\frac{3}{4}$ miles; it then rises slightly and descends to the small village of Ború, $4\frac{1}{4}$ miles, where there is a stream and a spring under a chunar tree. Having almost descended to the level of the valley, the path lies through the rice-fields, passing a little further on the Dúdh Ganga by a substantial bridge, about 25 feet long and 3 broad; the stream, which is about a foot deep, is also fordable. The path then rises to the village of Kralwarri, $4\frac{3}{4}$ miles, and passes Zohama at 5 miles, and on through cultivation to Patargam, 6 miles, whence it ascends the ridge, passing beneath the Hubsheikh-ki-Masjid, which crowns it, $5\frac{1}{2}$ miles, and descending crosses a stream (fordable) by a bridge and passes on to Drigam, $5\frac{3}{4}$. The path then lies through rice-fields to Bugra, $6\frac{1}{2}$ miles, and on, between the Bába Nasíb Sahib's ziárat on the right hand and the village of Narpúra on the left, to Lutter Sondo, 8 miles. At $8\frac{3}{4}$ miles pass the small village of Dúr; thence the path continues smooth and level to the ziárat of Khán Bába Sahib, $9\frac{1}{2}$ miles. Supplies and water procurable from the neighbouring village.
3	Kág ...	$9\frac{1}{4}$	Leaving the ziárat, the path turns towards the right, rising slightly over the spur; at $\frac{1}{2}$ mile it passes through the hamlet of Khorpúra, and is rather rough, to Pajipúra, 1 mile, and on through the rice cultivation to Hailewanyen, $1\frac{3}{4}$ mile; the path then improves, passing Kralnew, $2\frac{1}{2}$ miles, and at 3 miles it crosses a branch of the Suknág by a bridge (fordable); path then passes through Morshun, $4\frac{1}{2}$ miles, and on through the rice-fields to Zanigam, $5\frac{1}{4}$, crossing the Lar stream by a bridge (fordable); the path is then rather stony for about $\frac{1}{4}$ mile to the cultivation of the village, where the riflefactory is situated; path continues level, but stony, to Sel, $6\frac{1}{4}$ miles, where it crosses the Suknág, which flows in various channels through a wide stony bed. The streams are shallow, and are usually crossed by stepping stones. The path then ascends the spur, and is smooth and level to Malpúra, $7\frac{3}{4}$ miles, leaving which it is at first rather hilly, and then lies through rice cultivation to Kág. Extensive encamping ground; supplies procurable; water abundant.
4	Gulmarg ...	$12\frac{1}{4}$	From Kág the path passes through rice cultivation to Trapai, $1\frac{1}{2}$ mile, and on to Poshkar, situated close under the east side of the hill of the same name. The path rounds the base of the hill through open tree jungle, whence it emerges into a little cultivated valley, and crossing the rice-fields and a stream, it ascends to the small village of Gunny Bába Sahib, 4 miles, whence it

GO PUNJAB

No. 63 —*concluded.*

SHUPIAN TO BARAMULA BY CHRAR AND GULMARG —*concluded.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
			descends, and ascends a few hundred yards to Warrigam; the path then lies through the rice-fields, and crosses a stream (fordable) to the village of Kolhama, 5 miles; it then crosses the wide stony bed of a stream, which flows in numerous channels, which are all fordable, and passes up to Sirai, 6¼ miles, and on through the rice-fields to Traran, 7¾ miles, and then by good level path up to Firozpúr, 9¼ miles, a village situated at the foot of the ascent leading to the pass of that name. [There is said to be a more direct path between Kág and Firozpúr than that here described, lying through the Galli between the Poshkar hill and the Lall Khán-ki-Garhi; but it is described as being rough and steep, and not used by laden coolies.] From Firozpúr the path crosses the stream, and ascends the ridge, and passes along it in a westerly direction; it then turns along the ridge to the north, and emerges on to the Gulmarg at its south-east end. After gaining the top of the ridge near Firozpúr the path lies through the forest; the first part of the ascent is easy, but slippery after rain; the last ¼ mile is somewhat steep and rocky. The total distance from Firozpúr is about 3 miles.
5	Baramúla ...	13	The footpath lies up the marg through the neck at the end, after passing which it turns to the right and makes a steep, and, after rain, very slippery descent to the shrine of Bapamreshi, 2½ miles; thence the path descends through the narrow valley by the hamlets of Chand Pathar, Al Pathar, and Nambalnar, and crossing the spur descends on the village of Kountra, 6 miles, passing through which the path continues to descend, crossing the Ningil stream (fordable). The path then lies over undulating open ground, with here and there a few Gújars' huts and patches of cultivation; a few cedar trees likewise grow on the slopes. The road, which is broad and smooth, passes the hamlet of Gohun at 10 miles; thence the path descends, and is in one or two places rather steep, until within about ½ a mile of Baramúla, when it becomes quite level. Baramúla is a small town on the Jhelam; supplies abundant; ample accommodation for encamping. [*August* 1871.]
	5 marches: total	57¾	

No. 64.

SHUPIAN TO JAMU BY THE GULABGARH OR KURI PASS.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
	Shupian to		
1	Kúri ...	9	A large village. Road level and good.
2	Zajimarg ...	8	An encamping ground. Leaving Kúri, road crosses low ridge and descends to the Veshau, crossing by ford or

No. 64—*continued*.

SHUPIAN TO JAMU BY THE GULABGARH OR KURI PASS—*continued*.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
			bridge, according to the season, and thence passing through several grazing grounds.
3	Dowal ...	14	A small village. The ascent of the pass on the north side is gradual, with the exception of a short steep zig-zag near the summit; here and there is a fine grazing ground for sheep, called Nikkan. There are many Gújar roads leading about the hills, but the natives say that the ridge is not practicable, except at the pass. The descent on the south side is steeper, but not difficult. About $2\frac{1}{2}$ miles short of the Gúlabgarh fort there is a Gújar resort, called Partal, suitable for encamping. From Shupian there is another road to Gúlabgarh by Hanjipúr and Gogalmarg. And from Gúlabgarh there is an excellent road to Búdil.
4	Angrala ...	...	A small village containing 4 or 5 houses inhabited by Hindús.
5	Jamlán ...	...	Or to Shar, on left bank of the stream, which is fordable.
6	Sújerú ...		
7	Khand ...		
8	Dermali ...		
9	Túrrú ...		
10	Árnas ...	...	A large fort situated at the junction of the Ans stream with the Chandra Bhága; a road thence to Poni.
11	Riassi ...	...	Cross the Chandra Bhága by rope suspension-bridge (ferry boat).
12	Khandah ...	10	A village, with an abundance of sugar-cane about it. Road lies along the bank of the Chandra Bhága to within about a mile of the village.
13	Dunga ...	13	A small village on the right of the road. As far as Tanda Páni, $8\frac{1}{2}$ miles, the path is on the whole rugged, hilly, and, in some places, very steep.
14	Jamú ...	$7\frac{1}{2}$	The road consists of stony water-courses and great defiles. For the last 4 or 5 miles the path lies along the stony banks of the river.

Vigne says that the road by the Gúlabgarh or Kúri pass was made by Gulab Singh, and is the only way by which cannon on wheels could have a chance of passing into Kashmír without making a road on purpose for them. [*Stages* 1 *to* 3—*Montgomerie ;* 4 *to* 10—*Native information ;* 11 *to* 14—*Hervey*.]

No. 65.

SONAMARG TO GURAIS BY KRISHAN SAR AND THE TILAIL VALLEY.

No. of Marches.	Names of Halting Places.	Time occupied in walking.	Remarks.
		Hours. Minutes.	
1	Sonamarg to Nichinai ...	...	Leaving the marg, the path leads down by the hamlet of Shútter Karri to the Mair bridge (about 60 feet span),

No. 65 —*continued.*

SONAMARG TO GURAIS BY KRISHAN SAR AND THE TILAIL VALLEY—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		1	35	where it crosses the Sind, and turns back for a short distance along the right bank of the river, and then turns up the grassy valley of the Nichinai stream above the small village of Lashipathar; the ascent is steady, but not difficult. About 45 minutes after leaving the bridge, the path enters the open forest and crosses a ravine with a rill of water at the bottom, whence it ascends steadily to a birch forest and stream called *Saribal*. (The path leading into the Tilail valley by the Raman stream branches off from the east end of the Saribal Marg.)
		0	43	The path then undulates, rising through open birch forest until it crosses a ridge and makes a very steep descent of about 600 feet to the right bank of the *Nichinai* stream, which it strikes just above the junction of the Bara Nai.
		1	12	The path then lies up the course of the Nichinai stream, through a grassy valley, which is strewn with rocks and bare of trees, except a few stunted birch trees which grow at the foot of the mountains to the south, and some patches of juniper on the sides of the hills to the north. The tops of the hills to the north are quite bare, but their sides, grassy and sloping; the mountains to the south are very precipitous and rocky. Either bank of the stream is practicable, and the path lies on right or left bank, according to the state of the snow-drifts. The usual *encamping ground* lies towards the west end of the valley, by some large rocks just north of a depression in the mountains on the south, called the Chor Galli. The maximum width of the valley at this spot is about ¼ of a mile. The camping ground is sheltered by the rise of the ground to the west. Thermometer in shade, 6 P. M., 15th July, 57°; 6 A. M., 16th, 46°. Besides the streams, there is a spring which gushes out from beneath one of the large rocks which mark the encamping ground. (There is said to be a path through the Chor Galli, leading from Nichinai to the villages of Kúlan and Bariparan, in the Sind valley. It crosses the Shattijen maidán, the distance to Kúlan being about 6 or 7 koss.)
	Total ...	3	30	7 miles?
2	KRISHAN SAR ...	...		
		1	30	The path lies on the north bank of the stream, and passes in a north-westerly direction up the valley, which becomes narrow and steep. The *Nichinai Saga*, the water-shed between the Sind and Tilail valleys, is reached at about 2 miles from camp.
		1	38	The path then descends over the snow (16th July) by the stream here called the Vishan Sar Nala; the descent is not steep, and opens out into a grassy valley about ½ a mile broad, which is usually occupied by shepherds with their flocks. The path crosses to the left bank of the stream and turns up the valley to the west to the *Vishan Sar*, and passing along the northern shore of the lake ascends the grassy spur to the north-west, and crosses the plain to the east

No. 65 —*continued.*

SONAMARG TO GURAIS BY KRISHAN SAR AND THE TILAIL VALLEY —*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0	30	side of the *Krishan Sar* lake. The camping ground, which is smooth and open, lies at the foot of the ascent of the spur north of the lake. A scanty supply of juniper for fuel is obtainable at some little distance. Thermometer, 6 A. M., 17th July, 46°.
	Total ...	3	38	8 miles?
3	MÚSHDI NAR ...	...		Path ascends the hill almost due north for 38 minutes; the ascent is steep, but the path good and zig-zagged. The descent into the Gádsar valley is in places steep; it lies down the grassy slopes of the mountain on the east side of the valley, the mountains to the west being steep, rocky, and precipitous. The path is good, and mostly free from stones, keeping above the right bank of the stream, which takes its rise at the foot of the pass, and, flowing through two tarus, empties itself into the *Gádsar*, a small lake called also the Yemsar. The path passes along the northern shore of the lake about 100 feet above it, and continues down the valley, which now becomes wider and more level, affording good grazing to numerous flocks. Soon after leaving the lake, a few birch trees are met with above the left bank of the stream, which is here of considerable volume, with a moderate current. Path continues down the grassy valley above the right bank of the stream, passing the junction of the Chúri Kel Nai ("valley where the Ibex hide"), and crossing the small stream which flows down it. The encamping ground is situated about a mile beyond the junction of this valley, at the mouth of the gorge in the *Múshdi Nai* mountain to the east, up which the path lies. An abundant supply of fuel is obtainable in the vicinity from birch trees and a species of stunted pine (shippa) which clings to the sides of the mountains. This is an easy march, the camping ground lying about 3,000 feet below the summit of the pass, north of the Krishan Sar.
		1	43	
		1	22	
	Total ...	3	5	8 miles?
4	LAHAN-I-THAL ...	...		The path lies up the gorge to the east. The mountain presents a remarkable appearance; patches of perpendicular grey rock crop out all up its face, and stunted birch trees and juniper bushes cling to its sides. The gorge, through which the path lies, is at first very narrow, widening somewhat towards the top. The ascent (1½ hour) is very steep, and, after rain, slippery; the last half mile lies through a gully bare of grass. The descent is likewise very steep, especially the first part, until the bed of the stream is reached. The path lies in a northerly direction, either over the snowy bed of the stream, or along its banks. The gorge is very narrow, and the scenery wild, especially after passing *Kanna Pathar*, a grassy dell, fringed with birch trees above the left bank of the stream, much frequented by shepherds. The sides of the gorge are rocky and precipitous to a great
		2	35	

No. 65 —*continued.*

SONAMARG TO GURAIS BY KRISHAN SAR AND THE TILAIL VALLEY—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0	40	height, and the bed of the stream is choked with shale, which is continually sliding down. Pine and birch grow on the upper slopes. The camping ground, which is called *Lahan-i-Thal* or *Dokolla Bal*, is limited to two little strips of level ground at the junction of the Lahan-i-Thal stream. The gorge is here about 35 yards wide. The stream, which carries a great deal of shale along with it, is fordable. Wood abundant. This is a short but fatiguing march for coolies, involving a steep ascent of about 3,000 feet, and a similar descent of about 4,000.
	Total ...	3	15	5 miles ?
5	Wazri Thal ...	...		Path crosses the Lahan-i-Thal stream, and ascends the mountain in a northerly direction, passing over masses of shale; it then turns along the side of the hill in a westerly direction. The slopes of the mountain are covered with grass and prungús. The ascent is at first steep, but the path is good; it is something under 2 miles to the *top*.
		1	10	The path then lies for about a mile in a northerly direction, over the grassy marg, and then descends gradually along the top of the ridge in a westerly direction, ascending slightly before leaving the ridge, and dropping down the spur, through pine and birch forest,
		1	18	to the small village of *Wazri Thal;* this latter portion of the descent is very steep. The most convenient place for encamping is about a mile below the village, on the
		0	15	left bank of the *Kishen Ganga*, by the bridge opposite Badagam. Supplies are very scarce throughout the Tilail valley. The ascent of the Lahan-i-Thal range is about 2,300 feet; the descent to the Kishen Ganga about 3,350 feet.
	Total ...	2	43	6 miles ?
				[The route by the Nichi Nai, here described, is known as the Nika Nai road; that by the Raman stream, which branches off from Saribal, is called the Bara Nai, as it follows the course of that stream. The Raman route is described as being rougher and steeper, though shorter than the Nichi Nai; it is used late in the season, when the streams have subsided. The following are said to be the stages from Sonamarg by the Raman route :— (1). Mengan Top, 8 koss. (2). Baibi Nar, 8 koss. (3). Nilla Dobun, 9 koss. (4). Badda Ab, a village in Tilail, 10 koss. The Raman stream has to be crossed below the Baibi Nar camping ground; there is no bridge, and early in the season, when the stream is not fordable, one must be constructed.]
6	Lorloken ...	...		The ascent from the wooden bridge which crosses the Kishen Ganga to the village of Badagam, is very steep, and occupies about 12 minutes. Leaving Badagam, the path, which is good and smooth, descends gradually, passing

No. 65 —*continued.*

SONAMARG TO GU'RAIS BY KRISHAN SAR AND THE TILAIL VALLEY—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours. Minutes.	Remarks.
		0 49	one or two houses, and crossing a small rill, whence it lies along the low lands by the river bank, below the village of *Nuer*, crossing the Niril Gah stream by a bridge. Path continues along the right bank of the Kishen Ganga, passing Muzakoi, situated on a bluff on the left bank; it shortly afterwards rises, passing above a bridge which
		0 32	spans the river a little to the south-east of *Jurnial.* From this spot there are two paths, an upper and a lower one by the bank of the river; the upper is recommended; it continues along above the bank of the river, and is mostly level, though in some places, where it has suffered from landslips, it is very narrow. Nearly opposite the village of Dang Thal the path descends to the bank of the river, and, rounding the spur, reaches the village of Purana
		0 50	Tilail, where it crosses the *Satáni* stream (fordable) by a bridge, makes a short ascent, and is then level along the undulating grassy side of the mountain, till it descends
		0 25	slightly to the small village of *Zergay.* [The mountains which rise from the left bank of the river are rocky and precipitous.] Here it crosses a rill and descends to the bank of the river, which it follows to the Kilah Shay stream, which is crossed by a bridge (fordable). The valley now contracts to a narrow passage for the river, and the path is carried over stones and rocks, by or above
		0 30	the right bank to the point where the *Kushpát Wi* stream empties itself out of a narrow gorge into the Kishen Ganga. The stream is bridged, and may also be forded. The path now leaves the bank of the river and turns up this gorge to the north-west; for the first half mile or so it lies on the left bank of the stream, and is narrow; with a gradual ascent it then crosses to the right bank and the valley widens, bending more to the west, and the path shortly turns up an opening in the hills to the west, to
		0 43	the camping ground of *Lorloken,* which is a small, sloping, grassy plain, fringed with birch forest, situated about 100 feet above the bed of the Kushpát Wi. A rill furnishes a supply of water. Provisions are not procurable, the nearest habitations being the village of Burnai, about 2 miles distant, on the bank of the Kishen Ganga, near where the path left river. The total ascent from the Kishen Ganga to the camping ground is about 1,000 feet. Thermometer 55°, 6 A. M., 20th July. [When the waters are low, an active mountaineer, without a load, can, it is said, reach Gúrais by following the course of the Kishen Ganga.]
	Total ...	3 49	10 miles?
7	Gúrais ...	...	Leaving camp, the path ascends the grassy valley in a westerly direction; it then turns north, and, on gaining the top of the spur, turns west, descending for a short distance through forest, and then climbing the face of the hill due west; this latter part of the ascent is very
		1 10	steep and slippery after rain. The *top,* which is rather

No. 65 —*continued.*

SONAMARG TO GURAIS BY KRISHAN SAR AND THE TILAIL VALLEY —*concluded.*

No. of Marches.	NAMES OF HALTING PLACES.	Time occupied in walking.		REMARKS.
		Hours.	Minutes.	
				more than 2,000 feet above the level of the Lorloken encamping ground, is a narrow ridge running north and south. The descent is in some places very steep, and exceedingly slippery after rain; it lies mostly through forest and some grassy clearings. On reaching the
		0	50	*Lorloway* stream the path follows above its right bank through the Pultun Nar valley, until it debouches at
		0	25	the village of *Tsenial* or Tsurrowon, through which it descends, crossing the Búrzil river, and gaining the high road from Skardo. [If there is no bridge below Tsenial, and the river is not fordable, a detour must be made up the left bank to the Kotobat bridge, which crosses the river between the villages of Tsenial and Dúdgay. The bridge, which is thrown across from rock to rock, is about 40 feet in span, and the same height above the level of the stream; it is practicable for cattle. This detour adds nearly 3 miles to the march; it is usual under these circumstances to divide the journey between Lorloken camp and Gúrais into two stages, camping near the village of Tsenial; ample space may be found on the river bank about ½ mile north of the village.) Soon after crossing the Súkial stream, which flows into the river almost opposite Tsenial, the valley narrows to a rocky gorge, giving passage to the river. The mountains on either side rise precipitously, supporting here and there patches of pine forest. Shortly before reaching the village of Achúr, the valley opens out, bending in a
		0	47	westerly direction. The path crosses the *Dúdar Kat* stream (fordable), leaving the village of Achúr, situated opposite the confluence of the Kishen Ganga, on the left hand, and lies mostly over the grassy plain along the bank of the Kishen Ganga, crossing to the left bank
		0	36	by the wooden bridge below *Gúrais Fort.* The bridge, which is about 125 feet long between the abutments, is protected by a buttress above the pier on the right bank. The usual encamping ground is between the fort and the village of Murkot, which is situated about 300 yards east of the bridge, but the locality affords no shade. The pleasantest encamping ground is just east of the village of Khundial, about 1½ mile further on, under the shade of the trees on the bank of the Gagan stream by the ziárat of Bába Durvesh.
	Total ...	3	48	11 miles? [*July* 1872.]

No. 66.

SOPUR TO BANDIPUR BY LALPURA AND THE LOLAB VALLEY.

No. of Marches.	NAMES OF HALTING PLACES.	Estimated distance in miles.	REMARKS.
1	SOPÚR to CHOGAL ...	13	Leaving Sopúr the road is a broad, dry, grassy track, passing a fine clump of trees before reaching the village of Siúl, 4 miles; it then crosses two dry nalas by bridges, and, continuing as before, crosses a third dry nala by a

No. 66 —*continued.*

SOPUR TO BANDIPUR BY LALPURA AND THE LOLAB VALLEY —*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
			bridge at the village of Natipúra, 7 miles, and lying along the left bank of the Pohru river, crosses a dry canal at 10 miles, approaching the mountains on the north side of the path; at 12 miles it crosses a low ridge, and continues smooth and level to the village of Chogal. Supplies procurable; water abundant; space for encamping.
2	Kofwara ...	10½	From Chogal the path lies through the fields to the north, and ascends the ridge; the ascent, which is not more than ½ a mile, is easy through thick scrub jungle; the descent, which is about as long, though rather steeper, lies through forest and jungle. The path is then smooth and level along the north side of the ridge to the village of Nattanas, 3 miles, where the path described re-joins the main road, which follows the course of the Pohru river, and is said to be about 3 miles longer. From Nattanas the path lies through orchards, and here and there rice cultivation, ¾ mile to a canal by the side of the hill, to the north of the path, and the large village of Awatkúla on the south, about ½ a mile beyond which it crosses a nala (Underham-ki-kúl) by a bridge, and lies through the rice-fields, crossing a stream just before reaching the village of Drogmal, 7 miles, at about 1½ mile beyond which place the path, which is dry, broad, and level, approaches the hill side to the north. The valley narrowing, the path then lies through the jungle, descending to the bed of the stream, and, passing along it for about 1½ mile, it then crosses the stony bed of the Lahwal by a wooden bridge of about 48 feet span, and about ½ a mile beyond reaches the village of Kofwara. Supplies procurable; water abundant; ample space and shade for encamping. (There is a more direct path between Sopúr and Kofwara than that here described, which crosses the ridge to the east of Chogal.)
3	Lalpúra ...	11	Path leaves the village in a northerly direction, but soon turns towards the east through open tree jungle lying up the narrow valley, which attains a width of about 1½ mile in places. At 2 miles it passes a hamlet surrounded by some rice-fields and the ziárat of Gaiul Shah; just before reaching this place the valley gets very narrow, opening out again after having passed it. Path then lies through the rice-fields; at 3 miles crosses a stream by a bridge, and shortly afterwards another by ford, passing on to the village of Kumbrial, whence it lies through the rice-fields to Champore, 4½ miles, and on to Rasúl Khan-ki-Chak, and continues smooth and almost level through open forest and rice cultivation to a stream which is crossed by a bridge, 7 miles, shortly after which the road emerges from the forest on to the open plain, and having crossed the valley, reaches the village of Kursun, 8 miles, whence the path continues to be level along the foot of the hills to the north, to the large villages of Darpúr and Pramjan, and crossing numerous rills, passes the old ziárat of Syud Usmoni Núrani at

No. 66—*continued.*

SOPUR TO BANDIPUR BY LALPURA AND THE LOLÁB VALLEY—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
			$10\frac{3}{4}$ miles, and a little beyond that of Núr Mohamed Syud in its walled enclosure, near which there is ample space and shade for encamping. Lalpúra is a large village. Supplies and water plentiful.
4	Alsoa ...	9	Path, which is good, dry, and level, lies along the foot of the hills; at 1 mile it passes a spring on the left side of the path, and at $1\frac{1}{2}$ mile the village of Kandas Makan, about half a mile beyond which the ascent commences through the pine forest. The ascent in all is about 2 miles, over a good road fit for laden ponies; the first $\frac{1}{2}$ mile is rather steep, the rest is not so steep, and there are frequent level bits; the last half mile lies along the open grassy spur, affording an extensive prospect of the Loláb valley. The descent is at first steep, rough, and stony, but improves as it proceeds. At 8 miles pass Banyálpúra, a wretched Gújar village; the path then lies through rice cultivation, and at 9 miles, after having descended about 2,600 feet, reaches the scattered village of Alsoa. A few supplies procurable; water plentiful; and space and shade for encamping.
5	Bandipúr ...	7	The path is level, but in places swampy. At 2 miles pass on left hand small village of Quail, 3 miles, Monganpúra, 4 miles, Potshai, 5 miles, Watpúra, 6 miles; cross Badkúl river by a bridge; it is also fordable, as are all the streams on this march; 7 miles, Bandipúra, a large village. Supplies abundant; water procurable. The Nus-ka-Ghat, where boats are always procurable, is distant about $1\frac{1}{2}$ mile from the village; when the Wular lake is at its height, they can approach within a mile of Bandipúr. The journey from Lalpúra to Bandipúr can be accomplished in one stage without difficulty. [*August* 1871.]
	5 marches: total $50\frac{1}{2}$ miles?		

No. 67.

SOPUR TO GULMARG.

No. of Marches.	Names of Halting Places.	Time occupied in walking.	Remarks.
		Hours. Minutes.	
1	Sopur to Kountra ...	...	Sopur is about 10 or 12 hours' journey by boat from Srinagar. From the bridge at Sopur the road passes through that part of the town lying on the left bank of the river and along a narrow causeway and through
		43	the fields to the small village of *Amrgad.* Leaving Lalad, with its clump of fine chunar trees a little distance to the west, the path lies through the fields in a southerly
		36	direction, towards the village of *Makam,* passing by which it continues through the rice-fields, crossing the high road between Baramúla and Srinagar just before
		26	reaching the village of *Naopúr,* leaving which the path

No. 67 —*continued.*

SOPUR to GULMARG —*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking.		Remarks.
		Hours.	Minutes.	
				rises for some distance along the side of the table-land to the east, and turning through a gap it passes down
			27	the other side, just above the village of *Shrákowár*, soon after which the Ningil stream is crossed either by ford or bridge, and the path lies along its right bank through
			44	rice-fields to the village of *Wagor*, leaving which it passes on, crossing a branch of the Ningil, just opposite the small village of Wagil, whence it rises slightly to Mainagam, and thence passes along by the side of the
			57	hill to the village of *Tangwara*, and on to the lower village of Kountra (Bun or Chota Kountra), through
			26	which the path lies to upper or *Bara Kountra.* Supplies abundant; water from a channel brought from the Ningil stream. There are numerous shady spots suitable for encamping; the most convenient is about midway between the twovillages just below the path. A good road throughout, but it is usually a hot march, as there is little or no shade.
	Total ...	4	19	13 miles ?
2	Gulmarg ...	...		Leaving Kountra the path ascends about 300 feet, and crosses the spur into a narrow valley, which is traversed by a small stream; the path lies up the valley, passing
			30	the village of *Nambalnar*, and the scattered hamlets of Allrpathar (where the ascent becomes somewhat steep and stony), Tsontpathar, and Rámbú, on to the
			50	shrine of *Bapamreshi Sahib* (Baba paiyám-ú-dín reshi). From Bapamreshi Sahib there are two paths leading up through the galli almost due west; the ascent on to the Marg is rather steep, from thence the path turns in a southerly direction, through the grassy plain, and is quite level.
			40	The foot path ascends through the forest in a south-westerly direction, opening out on to the *marg* near the middle of the east end. A pony may be ridden for part of the distance. [*August* 1872.]
	Total ...	2	0	5 miles ?

No. 68.

SRINAGAR to GILGIT by ASTOR.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.		Remarks.
		Stage.	Total.	
1	Srinagar to Bandipúr ...	35		By boat.
2	Tragbal ...	10	45	Ascent from village of Kralpúra.
3	Kanzlwan ...	15	60	Cross Randiangan Pass. Village on left bank of Kishen Ganga river.

No. 68—*continued.*

SRINAGAR TO GILGIT BY ASTOR—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
4	Gúrais ...	11½	71½	Road good up right bank of Kishen Ganga river. Supplies for the journey onward should be taken from Gúrais.
5	Kamri ...	13	84½	Village.
6	Mían Marg ...	12	96½	Huts near Dorikún Pass.
7	Daskoram ...	29	125½	At 5 miles above Mían Marg, the Skardo road by the Deosai plains branches to the right. To the summit of the pass is 11 miles from Mían Marg. Road good; descent gradual to the village of Daskoram. The pass is about 13,500 feet above the sea, and is closed in winter.
8	Goodai ...	14	139½	Village.
9	Astor ...	17	156½	Pass village of Naogam and Finnel. Astor is a large place garrisoned by some 2,000 troops of the Maharajah of Kashmír.
10	Dashkni ...	14½	171	At 8 miles pass village of Harcho.
11	Dúi ...	12	183	Pass village of Mushk half way. Road along hill side above the Astor river.
12	Búnji ...	17	200	Ascent from the village of Dúi to the summit of hill; then steep descent of 7 miles to Rám Ghat, a bridge across the Astor river. This pass is called the Hatú Pír. Cross to right bank of river by wooden bridge, and continue up the open valley of the Indus to Búnji on the left bank. A fort garrisoned by Kashmír troops is here.
13	Mainúr ...	23	223	Cross to right bank of Indus by ferry-boat immediately above Búnji, and continue up Sai valley, past villages of Dumote, Chakar-kote, Shumrote, and Jugote. Then ascend spur of hill, and cross into Gilgit valley, to village of Mainúr.
14	Gilgit ...	8		Gilgit is in lat. 35° 55′ 2″ N., long. 74° 23′ E., and 5,025 feet above the sea. It contains 200 houses, and a large fort garrisoned by 1,500 troops of the Kashmír Maharajah.
	14 marches: total		231	

This road throughout is practicable for laden animals. The Dorikún Pass is a very easy one. The Hatú Pass between Astor and Búnji very difficult for laden animals. [*Hayward.*]

No. 69.

SRINAGAR to JHELUM by the TOSHA MAIDAN.

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
1	Srinagar to Makaháma ...	...		From the Amíri Kadal the road lies by the south-west corner of the Sher Garhi, along the poplar avenue to the wooden bridge crossing the *Dúdh Ganga.* This bridge is about 144 feet in length, and 25 feet in
		0	18	

No. 69 —*continued.*

SRINAGAR TO JHELUM BY THE TOSHA MAIDÁN—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking.		Remarks.
		Hours.	Minutes.	
		0	26	breadth; about 600 yards to the south-east there is another similar bridge at the suburb of Batmálu or Batamál Sahib. The path then crosses the grand parade skirting Chatsabal, and striking the bank of the *Jhelam*,
		0	14	near the customs Choki, just below the city, whence it turns in a westerly direction, crossing a very small stream which flows from the Bimman Nambal into the Jhelam; and leaving the high road to Patan and Baramúla it passes *Arampúra*, a cluster of huts on the left, and the
		0	45	village of Parimpúra at some little distance to the north; Burthun, another small village, is also passed to the north. The path then lies through an old cemetery, and by the basement of an ancient Hindú temple; this spot is called Kanyah Mazzah. A small bridge carries the path across the Maharaj-khol channel, whence it makes a turn in a southerly direction through the village of *Kashpúra*,
		0	50	after leaving which the path, which has hitherto threaded the morass, ascends the table-land, leaving the village of Hanjik close to the south-east, and crosses the open plain, descending and crossing the Hokarsar by a bunded pathway to the large village of *Sybúg*, leaving
		0	33	which the path lies by a row of chunar trees to the south of the village of Dairaman, and through the rice fields on to the large village of *Wardwan;* it then lies
		0	42	between the villages of Arat at some distance to the north, and Tsú and Watalpúra to the south, on to *Rúrú*,
		0	45	a small village situated close to the north of the path, whence it ascends the wudar just south of the village of Razvin; (in rainy weather it is better to pass through Razvin and round the foot of the spur, as the road over the table-land becomes very slippery;) the path then crosses the table-land and descends, crossing a stream in a ravine, on to the small village of *Mathipúra;* the
		0	22	road then lies through the rice terraces to the village of Ban Makaháma and on to *Pet Makaháma.* The road for the greater part of the way is low and swampy. Makaháma is a large village; supplies abundant; water plentiful.
	Total ...	4	55	14 miles?
2	DRANG ...	...		Leaving Makaháma the pass crosses small branch of the
		0	12	*Suknág*, and then lies up the right bank of the river, leaving the village of Paiyerpúra just to the west; it then crosses the Suknág by a long kánal bridge, to the south-east of the village of Badran, whence the path lies up through the rice lands in a south-westerly direction
		0	23	to the village of *Aripanthan;* passing between the two divisions of the village, it slopes up along the side of the spur; on gaining the top of the wudar it passes along it in a southerly direction, leaving the villages of Iskandarpúr, Natsu, and Kalipúra successively on the west side of the ravine; the path then lies along the side of the hill
		1	21	above Bírú, passing through the village of *Lúilpúra*, soon after leaving which it decends by the east side of the

No. 69—*continued*.

SRÍNAGAR TO JHELAM BY THE TOSHA MAIDÁN—*continued*.

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0 0 0 0 0	27 18 12 15 43	spurs and crosses the *Suknág* at the village of Kanyagúnd, beneath the Mía Sháh Takia. The river flows in numerous channels through a wide stony bed; it is fordable, and may also be crossed by a series of kánal bridges. The path then bends by the right bank of the stream to the village of *Sel*, after leaving which it re-crosses to the left bank by fords, and passes up to the village of *Rawatpúr*, which lies at the foot of the spur, leaving the village of Khujagúnd on the hill to the north. The path then lies along the slope to the village of *Kanna Tsettepúra*, and leaving Khanapúr just to the east, it passes close beneath the village of Habbar on up to *Drang*. On this stage the road, which makes a gentle ascent throughout, is for the most part dry and good. Drang is a small village; some supplies are procurable, and water is plentiful. There is a more direct road between Srinagar and Drang, which lies through Sholapúra; it is described as being low and swampy, and difficult for laden cattle.
	Total ...	3	51	10 miles?
3	Wattadar ...	... 1 0 0	 45 35 40	The path slopes up the side of the mountain through open forest; at about ½ mile it enters thick pine and cedar forest; after about an hour's steady ascent, the path emerges from the trees on to the edge of a ravine, which it eventually crosses, and rounding two small spurs again ascends; on nearing the top the path becomes less steep; it debouches on to the *Tosha Maidán* at a small masonry tower which is situated on a knoll just above the road; close to the tower is a flat-roofed hut, used in summer as a customs Choki. After reaching the Tosha Maidán, the path, which is at first level, lies through the middle of the bare, open, grassy plain; the slopes on the south-east side are clothed with pine and cedar, terminating in patches of birch; numerous rills water the plain; the most considerable, which flows in a south-easterly direction, is called the Gúi Khol. After crossing the *Gúi Khol* the ground slopes up in knolls or undulating downs to the *Wattadar* encamping ground, on the slopes at the north-west side of the valley, near which are some shepherd's huts by the foot of the Kralamárg mountain. Fuel and water procurable; no supplies. This is said to be the best of the paths leading from the plains of Kashmír on to the Tosha Maidán.
	Total ...	3	0	7 miles?
4	Arigam ...	...		Path ascends gradually up the slope, on which there are here and there a few trees; it shortly descends, crossing the stream which flows from the Gaditar Nág, and ascends the spur to the south, and keeping along it by the Tsenimarg, passes the Dainam Sar at the foot of the rocky chain of the Pansál range. Shortly after leaving the lake, the summit of the pass is reached; it is known as the Neza pass. (The ascent of the Tosha Maidán is easy throughout, and very gradual, lying for the most

No. 69—*continued.*

SRINAGAR TO JHELAM BY THE TOSHA MAIDAN—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking.		Remarks.
		Hours.	Minutes.	
				part up a wide, grassy plain; but the distance from the Wattadar encamping ground to the top of the pass is considerable; it would therefore be advisable, weather permitting, to push on from Drang as far up the maidán as convenient, having regard to fuel, of which there is none to be found near the summit of the pass). The descent lies at first down a valley ½ mile wide, having a chain of precipitous rocky mountains on either side. The path is stony, and much steeper than the ascent on the east side. A little distance from the summit, a small tarn, called the Makkar Sar, is passed on the right hand, and about 3 miles from the top there is a solitary shepherd's hut, known as the Phalwaran dok, situated above a torrent at the extreme limit of forest. The path then lies along the sides of the mountains to the left, and crossing the Gúrpallah spur, descends by the side of the hill, above the the Linjibúrji dok, into a narrow valley, and following the course of the stream which flows down it, passes through the Súltán Pathri dok, where there are about 30 scattered huts which are inhabited during the summer months by Gújars; thence the path passes down to Arigam, crossing to the right bank of the stream by a bridge. There is said to be another path from the Phalwaran dok, which continues straight down the valley to a small village called Sawaji, whence it proceeds by the Súndar dok to Arigam.
				Arigam or Yarigam is a small village; a few supplies may be obtained. (From the circumstances under which the journey was made, through deep snow, 18th—22nd October, it is difficult to estimate with any exactness the length of this stage, but the distance between Drang and Arigam is probably about 24 miles.)
5	Mandi ...	...		The road, which is mostly rough and stony, lies through a narrow valley bare of trees; a prickly hedge, on one or both sides, marks the path for a considerable part of the way. The path at first follows above the right bank of the Dali Nar stream, which flows down through the valley in a deep and rocky bed. After leaving the village of Arigam, which stretches for a considerable distance, it passes on the left bank of the stream a narrow valley,
		0	25	at the mouth of which is situated the village of *Biaras.* The paths leading into Kashmír by the Núrpúr and Sang Sofed passes lie up this valley. The path then passes through Danna, below Taintri, and through Guggian, and descending, crosses a small stream; the valley now narrows, and shortly after the path divides; the way for foot passengers continues along the bank of the river, that for ponies crosses the spur by a steep stony ascent.
		1	23	The path then lies beneath the village of *Bara Chur,* the village of Bela being situated on the steep bank of the river opposite; it then passes through Pallara, which is built on both banks of the stream (here rice cultivation is first met with), soon after which the path crosses to
		1	7	the left bank by a narrow *kadal bridge.* The road now

No. 69 —*continued.*

SRINAGAR TO JHELAM BY THE TOSHA MAIDAN—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0	20	improves somewhat, crossing the *Addai*, a shallow stream, and passing on through the village of Rájpúr, which is situated on both banks of the river. At the further end of the village, on the left bank, is a temple called Amrnáth, near which are some shady clumps of
		0	40	trees. Passing the confluence of the *Gagrin* stream the
		0	10	path continues on to the large village of ***Mandi***, where there is a wooden bridge over the stream. Supplies plentiful.
	Total ...	4	5	9 miles?
6	PÚNCH ...	...		The path lies by the right bank of the stream, and is rough
		0	24	and stony, though level, to the village of *Sekalú*, where the valley widens considerably, the path lying through the rice-fields down to the village of Chakrara, whence passing Bandi in a narrow valley to the north-west, it
		0	35	crosses a stream below the village of *Sathra*, and a second a little further on, near the village of Timbrah. The path, which is here somewhat stony, passes on to the hamlet of Kuthrow, and by some shady trees to the village of Chak, whence it passes down through the
		1	17	rice-fields to *Chandak*, situated opposite the confluence of the Súran (the road leading towards Rajaori lies up the valley of the Súran river). From Chandak the path makes a bend to the west, lying through a broad, open valley of shelving rice terraces, the river flowing in a deep channel along the foot of the mountains on the south side of the valley. The road lies for a considerable distance through the rice-fields appertaining to Chandak, on to Dingla; it then passes the Hazíri Baoli, a cool, clear, spring, which is contained in stone chamber, whence it
		1	18	crosses the *Drúngli* stream, below the village of Kankot; the path then lies below the villages of Gúndi and Kazimúra
		0	55	on to the cantonment of ***Púnch***, which is situated on a somewhat elevated plateau just to the east of the city. The path lies through the town by the Rajah's palace and fort to the baradari, which is situated on an open grassy plain near the left bank of the Bitarh river; a few trees near afford some shade, and there is ample space for encamping. Supplies abundant. With the exception of the first koss, the road between Mandi and Púnch is for the most part good; there is, however, little or no shade.
	Total ...	4	29	12 miles?
7	SERA ...	...		From Púnch there are two roads; that by the left bank of the river is described as being somewhat rough and stony. A ferry boat usually plies from May until September; for the rest of the year the Púnch Tohi is fordable. The road by the right bank of the Púnch Tohi leads over the grassy plain to the Bitarh, which here flows in various channels, whose beds are formed of small boulders. This river is usually fordable throughout the year, but is said to be subject to floods during the rains, and

No. 69—*continued.*

SRINAGAR TO JHELAM BY THE TOSHA MAIDAN—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
				the melting of the snows, which sometimes render it impassable for two or three days; under these circumstances the route by the left bank of the Púnch Tohi must be adopted. There is also a path leading directly from Púnch to Kotli by the Súna and Nandheri Gallis, but it is described as being very rough and steep.
		0	45	Following the road by the right bank of the Púnch Tohi, after crossing the Bitarh, it slopes down towards the Púnch Tohi, crossing the stony bed of one of its branches below the village of *Gúlpúr,* situated in a small valley to the north. The path, which is quite level, then lies through a patch of high rank grass, crossing a branch of the river below the village of Dharamsál,
		0	32	and re-crossing to the right bank at the *Chak ka Bágh,* it passes beneath the hamlet of Taitri, and leaving the river bed passes along the north side of the valley through the fields of Nawaot, and then slopes down through the village of Chuinar (where there is a baoli on the north side of the road). The path then passes round a small ravine crossing the stream which traverses
		1	15	it, and passing up to *Muddarpúr,* a fakír's garden and baoli, about a mile beyond which the path leaves the high road to Parral, and turns down through the fields
		0	35	to the ferry just east of and below the village of *Ser;* the river here forms a deep pool, and is not fordable. Having crossed the Púnch Tohi, the path lies up through the hamlet and fields of Dharmsál, striking the high road by the left bank of the river, whence it rounds the end of the rocky spur, and lies along the side of the valley through the fields of Battal, which, like those of Mendola on the opposite bank, stretch for some miles. The path
		0	50	then crosses a small *stream,* and continues through the rice-
		0	47	fields; crossing another small stream at the ferry below *Nather,* opposite the ancient Hindú temple of Mendola, a
		0	18	little further on the path crosses the *Mendel* stream, and ascends the spur by a stony and somewhat steep and rough stair-case (two baolies are passed on this ascent); it then lies through low jungle-clad hills to the village and
		0	40	bázár of *Sera.* The baradari, which is much out of repair, is situated in a well shaded enclosure close to the tank at the end of the bázár. Supplies are procurable, but clean water must be brought from some distance.
	Total ...	5	42	16 miles ?
8	KOTLI ...	...		Leaving Sera the path is at first level, lying through the fields; it then makes a rough and stony descent to the bank of the Púnch Tohi, crossing a small stream. The path, which continues to be in places rough and stony, then undulates by the bank of the river, passing a few houses and through the fields below the village of Dhurra, which is on the hill above, and crossing the boundary of the Púnch territories, it reaches the village
		1	45	of *Leri,* where a fine spring rises by the side of the path; it then passes down to and along the level bank of the

No. 69—*continued.*

SRINAGAR TO JHELAM BY THE TOSHA MAIDAN—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0	30	river (the right bank is steep and rocky), and crosses a small stream below the village of Matelle, and passes on to the baoli below the village of *Sabor*.
		2	6	The path then rises and falls, and is very rough and stony; it crosses a small stream and again ascends as before, passing above the village of Rehguj, where it makes a steep descent and crosses the *Nail*, a considerable stream;
		0	45	it then makes a short rise over the end of the spur, and descending to the bank of the Púnch Tohi, crosses a little stream, and passes by a shelf of rock above the river along the end of the spur, descending to the smooth level bank, whence it turns up a little ravine to the east, and gains the level plateau on which *Kotli* stands. The baradari is situated at the edge of the bluff overhanging the river at the north end of the town. Supplies procurable; good water from river below.
				The path on this stage lies for the most part through low jungle-covered hills, and is exceedingly rough, stony, and trying for cattle.
	Total ...	5	6	13 miles?
				For the road from Kotli to Jhelam by Sensar and Chaomuk, *see* No. 31. From Kotli to Bhimber and Gújarát, *see* No. 18, and to Naoshera, No. 38.
9	Gulpúr ...	...		Leaving Kotli the path is at first smooth and level along the grassy valley; it then crosses the dry bed of a stream, and shortly after a second with precipitous banks;
		0	45	it then passes between the villages of *Jamalpúr* to the west and Agáh to the east. The path then enters the low jungle-covered hills, winding through them, and being somewhat steep and rough in places, it descends and
		0	35	crosses the *Rangar*, a considerable stream flowing between precipitous rocky banks. (During the continuance of the rains it is said that this stream is frequently impassable for one or two days at a time.) Ascending from the bed of the stream the path lies above the small village of Dúngi, situated on a tongue of land on the right bank of the
		0	52	Púnch Tohi, and then passes up to *Barral*, a large scattered village. The path makes a rough descent through the lower portion of the village, passing a baoli; it then again enters low hills, and descends, crossing a stream,
		1	23	and ascends to the village of *Biari*. The path then descends over smooth rock to beneath the fort of Troach, which occupies a commanding situation above the road, whence it passes down the ravine in a westerly direction, crossing the rocky bed of the stream at the bottom, and
		0	45	passing on to the village of *Gulpúr*, which lies in a narrow valley about a mile below the fort. (There is a more direct path between Biari and Gulpúr, but it is impracticable for ponies). Supplies cannot be depended upon; good water is scarce in dry weather.
				The road for the greater part of the way is rough and stony, but not so bad as on the preceding stage.
	Total ...	4	20	10 miles?

No. 59—*continued.*

SRINAGAR TO JHELAM BY THE TOSHA MAIDAN—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
10	Radáni ...	...		Path lies up the valley, making a very gradual ascent over smooth sandstone rock. On reaching a point above the left bank of the Púnch Tohi, it descends in an easterly
		0	38	direction, slanting down the valley of the *Mamúl* stream, and is very steep, rough, and narrow; the stream, which is crossed by fording, is said to be subject to freshets in the rains. The path ascends the south side of the valley, slanting up in an easterly direction; the ascent is neither very steep nor rough, except near the top; it is, moreover, shaded by fir tress. The path lies through a narrow gap in the first ridge, soon after passing which there is an open grassy space, and a baoli of clear, cool, water. The path then again rises for a little distance, passing through another
		0	45	gap to the village of *Nekki,* leaving which it descends, and is at first steep and very rough; it afterwards improves
		0	38	before reaching *Pajwal,* the first of a series of twelve hamlets spread over the valley; it is then more level and smooth, passing down through cultivated fields and crossing a considerable stream in a stony bed just before
		0	56	arriving at the village of *Takia,* where there are two baolis and some shady trees, leaving which the path again enters the hills and is undulating, rough, and
		0	43	stony, passing above the small village of Nara to a *baoli,* situated in the jungle on the left side of the path; it then crosses a narrow, sharp, spur above the left bank of the river, and shortly afterwards a second; it then descends the hill, and turning inland in a south-westerly
		0	51	direction, passes through a narrow *gap* (from this point the footpath branches off to the right), and lies up a narrow valley, with steep rocky hills on either side. The path follows the bed of the stream for about half a mile, and then makes a steep rough ascent of the south side of the valley, and descending, crosses another little valley, and making a second ascent over a lower ridge, it passes
		1	8	down through the village of *Radáni.* Supplies scanty. Between Takkia and Radáni the path is very rough and difficult for cattle.
	Total ...	5	39	13 miles?
11	Mirpúr ...	...		Leaving Radáni the path again becomes very rough, lying over boulders; it slopes down to the bank of the Púnch
		0	48	Tohi, passing beneath the hamlet of *Pota,* shortly after which it turns inland and crosses two low spurs by a rough and stony track, descending to the large village of
		1	5	*Palák,* leaving which the path passes down through the fields and over the sandy plain towards the bank of the
		0	50	river, passing opposite to *Chaomuk,* which is near the
		0	25	right bank, on beneath Kotil, to the village of *Tat,* where there is a well by the road side. The path then turns up the bed of a torrent in an easterly direction, and is stony; it crosses the bed and gains the high ground at
		0	25	the village of *Tíkeri,* where there is a tank, passing on to Tamiál, leaving which the path again bends in a southerly direction round a deep ravine, and continues

No. 69—*concluded.*

SIRNAGAR TO JHELAM BY THE TOSHA MAIDAN—*concluded.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		2	2	level with a very gradual descent, passing between the villages of Bawídamúra on the right hand, and Nigíal on the left, and crosses the bed of a torrent passing a tank, and soon after crosses another bed of a torrent and a ravine, and continues on passing the villages of Fathipúr and Jang just to the west; it then enters the trees and crosses the bed of the stream (usually dry), on the left bank of which *Mirpúr* is situated. The ascent into the town from the river bank is rather steep. There is a baradari at the east end of the town, but it is usually occupied. Supplies are plentiful; water from wells. After passing Palák the road is level and good nearly the whole way, but it crosses a very hot, arid tract; in the dry season no water is obtainable between the well at Tat and those near Mirpúr.
	Total ...	5	35	15 miles?
12	Gatiala Ferry...	...		The path leaves Mirpúr at the west end of the town, and ascends gradually a dry, arid plain much intersected by deep ravines, passing to the east of the large village of Sangot on to the village of *Balar*, near which are two reservoirs for water.
		1	2	Up to this point the path is level and smooth; it then becomes stony, and making a very gradual ascent it crosses a low *ridge*, descending in a southerly direction.
		0	19	The descent continues to be stony for some little distance, and lies down the bare spurs which are indented with deep water channels, passing a tank (usually dry). The path then lies between Doballa, a small village to the west, and *Poti* to the east;
		0	50	it then descends into the sandy bed of a stream, and shortly emerges on to the level plain, leaving the large village of Súnkia to the west. The path then lies through cultivated fields, passing the village of Thakra Chak to the east on to *Chechian*,
		0	44	soon after leaving which the path crosses a branch of the Jhelam, and follows along the left bank of the main stream; passing Maire to the east the path
		0	57	continues level and smooth to the *Gatiala* ferry. The Jhelam flows here with a moderate current through a wide channel. There is water communication with Jhelam at all seasons of the year, but in the dry weather only small boats can make the passage, as the upper portion of the river is divided into numerous shallow channels and rapids; the journey by boat from the Gatiala ferry to Jhelam occupies about 4 hours in the dry season. There is no shelter obtainable on the left bank of the river. The most convenient situation for encamping is on the right bank, in British territory.
	Total ...	3	52	11 miles?
13	Jhelam ...	...		11 miles. Level road.
	13 marches: total	...		158 miles. [*October* 1872.]

No. 70.

(1) SRINAGAR to KISHTWÁR by the MARBAL PASS (alternative routes).

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
2	Srinagar to Islamabad ...	35		By boat; distance given is by road.
3	Wangam ...	15	50	A village; supplies procurable. Road level.
4	Kurbodun ...	10	60	No supplies or places of shelter. Camp near foot of pass by side of stream. About a mile beyond Wangam the Nowbúg river joins the Bring; the road to Maru Wardwan and Súrrú lies up this stream. The latter stream is crossed a little above their junction by the Tamksun bridge. The valley becomes narrower, and but slightly cultivated; 2 miles beyond bridge pass small hamlet of Sinzi (beyond which no other houses are passed on the north side of the pass), and along an open grassy hill-side to camp.
5	Singpúr ...	12	72	There are seven or eight scattered houses here, but no supplies can be depended on. Village of Súnigám about 3 koss off. Ascent lasts about 4 miles over snow, and is somewhat steep; elevation of summit 11,570 feet; descent very steep and awkward for several miles, being down the snow-covered bed of a stream; the last few miles are better. (Crossed pass on 1st June, it was then impracticable for laden animals.)
6	Moghalmaidan	12	84	Village consists of six or eight scattered houses; supplies may be had in small quantities; a great quantity of timber is floated down stream below the village into the Chenáb. Path lies down rapid stream, which runs past Singpúr; north sides of hills covered with various sorts of pine trees, deodar included, and in many places with dense underwood. A stream from Súnigám joins this stream about middle of march, and has to be crossed. Chatrú, consisting of six or eight scattered houses, is passed at 8 miles; path tolerable.
7	Kishtwár ...	10	...	A small town and fort situated on an elevated plateau some little distance from the left bank of the Chandra Bhága. Supplies of all sorts are plentiful. Path tolerable down stream. At about 5 miles the stream joins the Wardwan river, and the path, running about a mile down its right bank, crosses it by a swinging bridge of withes; one mile further on is the confluence of the Wardwan and Chandra Bhága rivers. The latter is crossed by a swinging bridge just above the junction. The remains of an old wooden bridge are visible. The river here runs in a deep narrow channel, rocks rising perpendicularly to a great height on both sides. Beyond the bridge there is a stiff ascent up a paved way for about half a mile. [*Allgood*, 1853.]
	7 marches: total	...	94	

No. 70—*continued.*

(2) SRINAGAR TO KISHTWÁR BY THE MARBAL PASS.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
2	Srinagar to Islamabad ...	35		By boat; distance given is by land.
3	Ságam ...	10	45	A considerable village; supplies and coolies procurable. Leaving Islamabad the path crosses the Arpat, by a long wooden bridge, and lies through the irrigated fields, rounding the foot of the spur to north, and passing through forest and again through fields to the village of Ságam.
4	Lowar-Sinzi ...	8	53	Small villages; coolies and supplies obtainable; water from stream. Leaving Ságam the path crosses the stream which flows from the Kukur Nág, by a bridge at the village of Biddur and the Bring river, below the village of Gohun; a good path; here and there a few stony places.
5	Karbodra ...	10	63	An encamping ground; neither coolies nor supplies obtainable; fuel and water plentiful; some shepherds' huts about a mile distant. The path ascends the side of the hill above the right bank of the Tansan, and then turns up in an easterly direction along the course of the Mamru stream, a confluent. The southern side of this valley is covered with forest. The road then lies through a fir forest, and passes the village of Wankringi.
6	Singpúr ...	7	70	A small village of about 10 houses; a few supplies and coolies obtainable. The ascent to the top of the Marbal pass (elevation 11,570 feet) is about 2 miles over a rough road; snow lies on the path until very late in the season. The descent from the top of the pass to Singpúr is about 5 miles, and lies down the valley of a small stream called the Kásher Khol or Máwar.
7	Mogalmaidán ...	15	85	A village; coolies and supplies obtainable. Soon after leaving Singpúr the road crosses the stream by a wooden bridge, after which it passes the village of Wohun; the path soon after re-crosses the stream by another bridge, and ascends a hill for some distance. The path is good throughout for foot passengers, but would be difficult for laden animals; the latter part is rather steep.
8	Phalma ...	12	97	A village; coolies and supplies obtainable; water has to be fetched from some little distance, but is of good quality. Leaving Moghalmaidán, the path ascends a steep hill, from the top of which an extensive view of the valley of the Chandra Bhága is obtainable. The path, which is rough and rocky, makes frequent ascents and descents, crossing the Maru Wardwan river by a suspension-bridge made of withes. The hills on either side of the river are very steep. The ascent to the village of Phalma is steep.
9	Kishtwár ...	6	...	A small town; supplies abundant. The road descends and crosses the Chandra Bhága by a rope bridge; the path, which is fair, ascends the hill, then descends and again ascends to the village of Pui, from which the road toward Lahaul turns off to the nort-east. The town of Kishtwár lies about a mile beyond Pui. [*Mackay, June—July* 1872.]
	9 marches: total	...	103	

No. 70—*continued*.

(3) SRINAGAR TO KISHTWÁR BY THE MARBAL PASS.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.		Remarks.
		Stage.	Total.	
2	Srinagar to Islamabad ...	35		By boat; distance given is by the road.
3	Wangam ...	17	52	
4	Wankringi ...	9	61	Huts under the pass.
5	Singpúr ...	16	77	Cross the Marbal pass; 11,570 feet above the sea.
6	Moghalmaidán	16	93	Down the Kasher khol.
7	Kishtwár ...	16	...	Cross the Maru Wardwan and Chenáb rivers by rope bridges. [*Montgomerie.*]
	7 marches: total	...	109	

The route by the Marbal pass is more generally called Singpúr; the ascent on the Kashmír side is very good up to the top of the ridge, and laden ponies could with ease be taken thus far; but on the Kishtwár side the descent is very difficult for cattle. But very few ponies are taken by this route, as the only way of getting them across the Maru Wardwan and Chandra Bhága rivers is by swimming, and both are at all seasons very difficult rivers to cross in this manner, specially Maru Wardwan; when in flood it would be an impossibility. The Marbal pass is generally closed about the end of October, and remains so until about the end of January. Fuel is obtainable at the top of the pass, but no water. [*Montgomerie.*]

No. 71.

SRINAGAR TO LEH BY THE DRÁS ROAD.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.		Remarks.
		Stage.	Total.	
1	Srinagar to Gandarbal ...	14		A pretty village; supplies procurable; water plentiful; country generally swampy, with rice cultivation; road good, but narrow in places; ghát for boats on Sind river is 2 miles short of village.
2	Kangan ...	11	25	A small village; supplies procurable; water plentiful; country, a very pretty valley with cultivation; road fair.
3	Gund-i-Sursing	14	39	A village; supplies and water procurable; country and road as in last stage.
4	Gagangir ...	9	48	A small village; water and fuel abundant; supplies not procurable. Between Gandarbal and Gagangir the road lies sometimes on the right bank of the river and sometimes on the left, according to the state of the bridges.
5	Sonamarg ...	10	58	A few shepherds' houses; supplies very scarce. Road at first lies through forest on right bank of river, country then becomes bare, and road rocky. About 8 miles cross to left bank of river by wooden bridge below the Marg, and again to right bank by similar bridge opposite the village.

No. 71—*continued.*

SRINAGAR TO LEH BY THE DRÁS ROAD—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.		Remarks.
		Stage.	Total.	
6	Baltal ...	9	67	A few huts; no supplies; water procurable; country mountainous; road fair, following the course of the Sind. Pass Sirbal at 3¾ miles.
7	Mataiyan ...	15	82	Camp 2 miles above and opposite Mataiyan village; no supplies; water procurable. Country on east side of pass devoid of trees; slopes of the hill covered with luxuriant vegetation; road very fair. About the 6 miles cross the Zoji-la pass, 11,300 feet above the sea.
8	Drás ...	15	97	A small village; no supplies; water procurable; country as above; road fair.
9	Tashgam ...	15	112	A small village; supplies very scarce; water procurable; country barren, with high precipitous hills on both sides; road fair down the valley of Drás. Pass Gúnderiál at 2, Chúkiál at 5, and Dandaljang at 7 miles.
10	Chanagund (right bank).	15	127	Or Kirkitchu, on left bank of Drás river.
11	Kargil ...	8	135	A village with a fort; supplies procurable; water plentiful; or as follows:— Miles. Kargil to Shergol ... ... 20 Karbu ... ... 18 Lama Yuru ... ... 16 Total ... 54
12	Lochan ...	13	148	A small village; supplies and water procurable; country an elevated plain, with partial cultivation; road good. Pass Pashkam at 6 miles.
13	Mulbekh ...	11	159	A village situated in a cultivated valley; supplies and water procurable; country and road as in last stage. Pass Rowíla at 1, Dirkit at 2¼, and Shergol at 6 miles. Poplar and willow trees of good growth are seen on this march.
14	Charak ...	11	170	A small village; supplies and water procurable; country mountainous; road rather difficult. Pass Woka at 2 miles; the road then crosses the Namyika pass, 13,000 feet.
15	Lama Yuru ...	19	189	A village; supplies and water plentiful; country barren, with low hills road good, but stony. Cross the Fotula pass, 13,446 feet.
16	Kullach or Kulsi.	12	201	A village; supplies and water plentiful; country barren; with low hills; road tolerable, following the course of the nala for two miles, until the Wamlo stream is joined; this is crossed by a bridge, and the road follows the stream until its junction with the Indus, which is crossed at 8 miles; the bridge over the river is guarded by a small fort.
17	Hemis ...	15	216	A village situated on an elevated plateau; supplies and water procurable; country as above; road tolerable, following the course of the Indus for some distance. At 6 miles the village of Nyúla is passed; the road then turns up a gorge in the low hills and ascends to Hemis.

No. 71 —*continued.*

SRINAGAR TO LEH BY THE DRAS ROAD —*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
18	Basgo ...	17	233	A village; supplies and water procurable; country as above; road stony for the first half; pass Lakir at 8 miles. The Indus is approached at Basgo.
19	Leh ...	21	...	The capital of Ladák; supplies and water abundant; country hilly, with barren plains here and there; slight cultivation near Leh; road tolerably good, passing Srimo at 1 and Pitúsh at 13 miles; between these two villages there is a short ascent and a long descent, until the road nears the river. [*Roberts—Montgomerie.*]
	19 marches ...	...	254	

No. 72.

SRINAGAR TO MARU WARDWAN VALLEY BY HOKSAR PASS.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
2	Srinagar to Islamabad ...	35		By land, but generally by boat.
3	Karpur ...	13	48	Huts passing Nowbúg.
4	Rajparan ...	16	64	Crossing the Hoksar pass, 13,315 feet above the sea.
5	Camp ...	10	74	
6	Maru ...	12	0	Or Petgam. [*Montgomerie.*]
	6 marches: total		86	

From Maru there is a path lying up the valley of the Farriabádi stream; it is very little used, and though it passes a few villages, neither coolies nor supplies can be depended upon. From Maru the 1st stage is to Metwan, about 14 miles; this is a small village containing about six houses; the road passes the village of Zabban, where there is a hot sping. The first half of the way the road is good; the latter half depends upon the state of the stream; if in flood it is necessary to ascend the hill-side, in which case the first stage will be to Zabban. 2nd stage, from Metwan to the Maharran encamping ground, about 10 miles; path passes the Farriabád encamping ground at the junction of the Kraish Nai stream from the east and the Zájh Nai stream from the west, and crosses a small spur to the encamping ground, which is situated on the grassy slope of the mountain looking up the Ditchnai, a small valley to the east. 3rd stage, Maharran encamping ground to the Kailgan rocks, 12 miles; path follows the right bank of the stream; fuel and water procurable; no habitations near. [*Robinson.*]

No. 73.

SRINAGAR TO PUNCH BY THE FIROZPUR PASS.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
	Srinagar to		
1	Lalpúra ...	10	
2	Firozpúr ...	8	
3	Gagrian ...	12	
4	Gagrian ...	12	In pargana Mandi.
5	Mandi ...	8	
6	Púnch ...	8	
	6 marches : total	58	

This is a very direct and much frequented route; laden coolies can go easily in six days from Srinagar to Púnch. The pass is generally open from May to December, and it is sometimes crossed as late as February in favourable weather. [*Montgomerie.*]

No. 74.

SRINAGAR TO SIALKOT BY SHUPIAN, THE BUDIL PASS, AND AKNUR.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
2	Srinagar to Shupian ...	29		*See* No. 17.
3	Nazamdi Garhi...	11	40	No habitations; one or two large rocks, under which travellers find shelter; wood and water, but no supplies. Soon after leaving Shupian this path branches off from that leading over the Pir Panjál pass, and lies over low undulating slopes free from wood; passes the village of Sedau, 3½ miles beyond which path is conducted for above 3 miles through pine forest, rising gradually along the southern face of an open hill-side for 2 miles, passing a round house which is occupied by a few sepoys as long as the pass is practicable, to prevent emigration from the valley. Beyond, the path becomes stony in places, running up the left bank of a stream to the encamping ground.
4	Delhi ...	14	54	No supplies; wood and water at a short distance. Path lies up left bank of stream, and is stony; ascent very gradual. At 3 miles pass old round house in ruins; beyond, the path improves, ascending very slightly for 3 miles to foot of pass; summit (elevation 14,120 feet) gained after 1 mile of easy ascent; descends on south side by a steep zig-zag path for 2 miles; for next 4 miles the path is generally stony, and again rises somewhat; lastly, there is a steep awkward descent of 1,500 feet to this place.

No. 74—*continued.*

SRINAGAR TO SIÁLKOT BY SHUPIAN, THE BÚDIL PASS, AND AKNUR—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
5	Abíd ...	7	61	No houses or supplies; wood and water procurable. About 1 mile, path makes steep ascent of 800 or 1,000 feet, and runs along bare hill-side for about 3 miles, then suddenly turns to the right, and leads rapidly down a very steep hill-side for about 1½ mile. Camp in a sheltered spot, where descent ceases to be very steep; this place may properly be called the foot of the pass.
6	Búdil ...	4	65	A large village, with a great deal of rice cultivation; supplies and water plentiful, a good encamping ground; a small square bastioned fort a few hundred yards south of village. Path continues to descend the ravine, and is stony and bad; at 2 miles passes Barot (a few houses); thence numerous houses are built on the hill-sides, wherever the ground admits of cultivation. From Budil there is a fair road to Gulabgarh; it is usually practicable for ponies. Rajaori is one long or two short marches distant. There is also a path leading to Alliabad Serai, on the Pir Panjál route, by way of the Rúpri or Sumiasur pass; there are some shepherds' huts and good grazing, but fuel is scarce. From Búdil to Rúpri is two marches, and the distance may be 16 miles; from Rúpri to Alliabad Serai is about 8 miles; between the summit of the pass and Alliabad Serai the path is sloping, and easy and practicable for laden ponies. This path is only used by shepherds. From Búdil there is another road to Shupian by the Konsa Nág pass, which, however, is never used except by shepherds, and is reported difficult for laden coolies on the south side. Konsa Nág is said to be two days' fair march from Búdil. From the Nág to Shupian is about 17 miles of easy road.
7	Bhugoli ...	5	70	One or two houses, wood and water, but no supplies. Path descends for 1½ mile, chiefly through rice cultivation; crosses stream, which drains valley by ford knee-deep; ascends opposite hill-side, which is covered with tall brushwood and occasional patches of Indian-corn; road extremely stony and bad; it improves during the last mile, and the hill-side is more open.
8	Nar ...	8	78	A few houses on hill-side above the stream, and a little Indian-corn cultivation. No supplies can be calculated on. Path reaches summit of hill in 2 miles, and turning to left runs along its highest ridge for at least 3 miles, then down the opposite side, at first by a gradual and afterwards by a steep descent, into a valley whose sides are covered with dense brushwood.
9	Chele ...	12	90	No supplies; camp in wide bed of stream, on rather stony ground. Road lies along hill-side for 2 miles, and descending by a path well nigh impracticable for laden cattle, crosses stream and runs along hill-side in a south-easterly direction. The path is unavoidably circuitous here; one mile further on crosses stream from east and passes one or two houses; path then again takes its course down left bank of stream for 1½ mile; afterwards it

No. 74—*concluded.*

SRINAGAR to SIÁLKOT by SHUPIAN, the BUDIL PASS, and AKNÚR—*concluded.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
				follows the stony bed the whole way to camp, fording the stream innumerable times. The bed of the stream is wide, and in many places partially covered with tall reeds. During the rainy season this stream is swollen, and is crossed with difficulty. Rít is passed at 7 miles, and Gúndal at 9½; both these hamlets have two or three houses.
10	Poni ...	8	98	A large village situated in a wide fertile valley at the foot of a sandstone ridge; supplies and water abundant. Path leaves stream and ascends hill to right; passes Chele (a few houses) about 1 mile, and Chountera (a few houses) about 1½ mile higher up; summit of hills is gained ½ mile beyond, after a very stiff pull. The descent is winding and bad, and in some places barely practicable for laden animals; near foot of hill passes a clear stream, and down its banks to Poni.
11	Jundrai-ki-Baoli	8	106	Wood and water from baoli, but no supplies; hills very low and covered with stunted jungle. Road runs for 2 miles direct across valley, and fording a stream on west side crosses a serrated ridge of sandstone. On the south side the hills are low and alluvial, and clothed with Scotch firs of stunted growth. The path descends into the bed of a small stream, following its course for some distance till it joins the bed of a larger torrent. In the angle formed by their junction are two or three houses. Crossing the latter torrent the path is conducted up the bed of a smaller torrent, which, 1½ mile further on, joins a wider one, whose stony bed it follows until within a mile of this place. Raja-ki-Baoli is passed, on left hand, 1½ mile before reaching camp. Baoli, by bed of torrent. The stony beds of the torrents in these low hills are filled after heavy rain, but the flood almost immediately subsides.
12	Aknúr ...	7	113	A small town and fort, situated on the right bank of the Chenáb; supplies plentiful. The road lies down stony bed of torrent for about 3 miles, by an almost imperceptible descent, where the low hills gradually slope down to the plains. Passes a *kachcha* tank at 4, another at 5 miles (both full of water).
13	Siálkot ...	35	...	*See* No. 60.
	15 marches: total		148	

This road is much frequented by hardy traders, who carry their merchandise on ponies, as less duty is levied on their goods by this than by other routes. After the end of September snow frequently falls, and as the rocks which are used for shelter are far between, laden coolies frequently perish in crossing. The pass is not used until the end of May, and closes towards the end of November. [*Allgood.*]

No. 75.

SRINAGAR TO SKARDO BY DEOSAI.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
2	Srinagar to Bandipúr ...	35		By boat.
3	Tragbal ...	10	45	Tank and chowky.
	Jotkusu ...	8	53	Cross the Rajdiangan ridge about 11,800 feet above the sea.
4	Kanzalwan ...	7	60	On left bank of Kishen Ganga river.
5	Gúrais ...	11	71	Steep ascent and descent in the middle.
	Bangla bal ...	10	81	No village; a chowky.
6	Mapanonabád ...	9	90	Ditto ditto.
7	Barzil ...	7	97	Ditto ditto.
8	Huts ...	16	113	Cross two passes.
9	Huts ...	15	128	
10	Huts ...	} 22		{ Crossing the Búrjila pass; better to halt beyond or north of pass.
11	Skardo ...			
	Total ...		150	This route is only practicable from 15th July to 15th September. [*Montgomerie.*]

No. 76.

SRINAGAR TO SKARDO BY THE DRÁS ROAD.

No. of Marches.	Names of Halting Places.	Estimated distance in miles. Stage.	Total.	Remarks.
10	Srinagar to Kirkitchu ...	127		Or to Chanagund. *See* No. 71.
11	Gangany ...	10	137	Left bank of Drás river. A small village.
12	Olting Thang ...	12	149	Ditto ditto. Ditto.
13	Tarkuty ...	14	163	Ditto Indus river. A village.
14	Kartaksho ...	17	180	Right bank of Indus; cross river by rope bridge. A village.
15	Tolti ...	12	192	Left bank of Indus; re-cross by ditto. A village.
16	Parkata ...	14	206	Left bank of Indus. A village.
17	Gol ...	13	219	Ditto ditto. Ditto.
18	Kepchang ...	17	236	Ditto ditto. Ditto.
19	Skardo ...	4		Ditto ditto. The capital of Bultistán. Elevation 6,300 feet. [*Montgomerie.*]
	19 marches : total		240	

No. 77.

SUEDRAMMAN TO TIMMERAN.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Suedramman to		A village in Marú Wardwan.
1	Mominár ...	5	By the left bank of the stream. A camping ground.
2	Balamúndu ...	4	A camping ground.
3	Timmeran ...	5	A village in a little valley opening in to the north-eastern extremity of the Kuthár pargana.
	3 marches : total	14	

SUEDRAMMAN TO TIMMERAN—ALTERNATIVE ROUTE.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Suedramman to		
1	Treshibal ...	4	By right bank of stream. A camping ground.
2	Balamúndu ...	5	Pass Niltopa mountain on right hand.
3	Timmeran ...	6	
	3 marches: total	15	

The first of these routes is used early in the season, when the snow is on the ground; the second, after the snows have melted. Both paths are rough and steep, and only practicable for foot passengers. [*From Native information.*]

No. 78.

TALI LOHÁT TO BURAWAI BY THE JOTÁRI PASS.

Tali Lohát, a village in Upper Drawar, situated on the right bank of the Kishen Ganga, to Burawai, a village in Khágán.

(1) Tali Lohát to Ulári; (2) Nerian; (3) Kullawar; (4) Burawai.

There are no habitations at the intermediate encamping grounds, but fuel and water are obtainable.

This road is closed for the fourwinter months; when quite clear of snow, it is practicable for cattle with very light loads. [*From Native information.*]

No. 79.

TILAIL VALLEY TO DRÁS.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Badagam to		
1	Abdúloni ...	4	Hamlet. Cross incipient Kishen Ganga by bridge or ford below Gújrind.
2	Kaobál (*Dard*, Kákan) ...	4	No habitations. Fuel and water.
3	Koradgay ...	4	Ditto ditto. Cross pass.
4	Mushki ...	6	A village in Drás.
	4 marches : total	18	

This road opens about the middle of June and closes in November; it is practicable for laden ponies. [*From Native information.*]

No. 80.

TILAIL VALLEY TO THE VALLEY OF THE SHINGO RIVER.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Badagam to		
1	Bobal (Bode) ...	6	No habitations; fuel and water obtainable. An easy ascent up the course of the Grati Nar stream.
2	Haddar Bal Maidán (Harraodi).	6	
3	Tazzih Vir (Danyih Bih).	6	Ditto ditto.
4	Galtarri ...	6	A village in the Shingo valley, whence there is a path to the Diosai plains and Skardo.
	4 marches: total	24	The Dard names are given in brackets.

This road remains open for between three and four months from the beginning of July; it is practicable for ponies.

TILAIL VALLEY TO THE SHINGO RIVER—ALTERNATIVE ROUTE.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
	Barwhire to		
1	Durrote ...	6	
2	Harrai ...	6	Join path from Badagam *viâ* Grati Nar stream.
3	Danyih Bih ...	6	
4	Galtarri ...	6	
	4 marches: total	24	There are no habitations on the road, but wood and water are obtainable at the halting places.

This route is also open for three or four months from about the 1st July, and can be traversed by laden ponies when the snows have melted. Neither of these roads are difficult; that from Barwhire is said to be the easier, but should not be adopted after heavy rain, as the Shingo river has to be crossed, where there is no bridge. [*From Native information.*]

No. 81.

TILAIL VALLEY TO SRINAGAR BY GANGARBAL.

No. of Marches.	Names of Halting Places.	Distance.	Remarks.
	Wazri Thal to Lahani Thal or Do Kolla Bal ...	6 miles?	Camping ground. Wood and water.
2	Gadsar ...	5 " ?	Ditto ditto.

No. 81 —*continued.*

TILAIL VALLEY TO SRINAGAR BY GANGARBAL—*continued.*

No. of Marches.	Names of Halting Places	Distance.	Remarks.
3	Gangarbal ...	6 koss ...	Camping ground. Water obtainable, and juniper for fuel.
4	Wangat ...	8 " ...	Hamlet.
5	Ganderbal ...	16 miles ...	A village on the Sind; water communication with Srinagar *viâ* Shadipúr in the early part of the season.
6	Srinagar ...	14 "	
	6 marches ...	...	The distance between Wazri Thal and Wangat can be performed in three marches by foot passengers without loads, *viz.*, Wazri Thal to Jaodúr, 7 koss; Gangerbal, 6 koss; Wangat, 6 koss.

Ponies can traverse this road, which opens about the middle of June. [*From Native information.*]

No. 82.

TITWAL TO MOZAFARABAD.

(1) Títwal to Panjkot, a village; (2) Khiddar dok; (3) Dhammanchúli, or Ranjáti, two small villages; (4) Mozafarabad.

This path lies over the mountains, and is frequently adopted in summer, as being cooler than that which follows the course of the Kishen Ganga, *see* No. 45. It is closed in winter. The ascents and descents are stated to be steep. A pony can be led by this path, and in some places ridden. [*From Native information.*]

No. 83.

TITWAL TO SOPUR BY THE TUTMARI GALLI.

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
1	Títwal to Súdipúra ...	5	A village on the left bank of the Kishen Ganga. *See* No. 45.
2	Chandnian ...	5	
3	Húdea ...	8	A dok, or to Gratpathra another dok, about ½ a mile further on. Cross the Tútmari Galli.

No. 83—*continued.*

TITWAL TO SOPUR, BY THE TUTMARI GALLI—*continued.*

No. of Marches.	Names of Halting Places.	Distance in koss.	Remarks.
4	Larch ...	6	A village.
5	Langyat ...	5	
6	Sopúr ...	10	
	6 marches: total	39	

A pony can be taken by this route and ridden at intervals. The path is said to be smooth and level, but obstructed in places by fallen trees. It is closed during four months in winter. Supplies and coolies are obtainable at all except the third stage.

From Makam, a village in the Karnao valley, situated about 2 koss south of Súdipúra, the first stage on the above route, there is a path leading to the village of Beliasa, situated in a district of the same name on the right bank of the Jhelam—(1) Makam to Reyshi, a village on the south side of the pass, 10 koss. Path lies by the village of Untrian, crossing the Dowkand or Reyshi Galli. (2) Beliasa, 10 koss, passing the village of Bandi. This is described as being a rough road, both ascent and descent very steep.

From Chandnian, the second stage on the above route, there are paths to Gingl, a village on the right bank of the Jhelam—(1) Chandnian to Karamorru, a dok in the valley at the source of the Kattai stream. (2) Gorithal, a dok just above the village of Patribal. (3) Gingl. This is merely a footpath, and is described as being very rough. There is another footpath by way of the Kázi Nág—(1) Chandnian to Kázi Nág dok; (2) Mulla-angan dok; (3) Latchipúra, a village about 2 koss above Gingl. From Mulla-angan there is also a footpath to Limbar, a village about 3 koss above Nangam, on the right bank of the Jhelam; it is two stages, stopping at the Banni dok midway. [*From Native information.*]

No. 84.

TRÁL TO SUIPURA BY THE BUGMAR ROAD.

Leaving Trál, the principal village in the Wúllar pargana, the road ascends by the villages of Sewa, Mandúr, and Batnúr, passing by the Gújar village of Lehindajjar, on the descent into the Dachinpara valley.

The distance is 6 koss. Ponies can traverse this path. [*From Native information.*]

No. 85.

TSURUS TO SURPHRAR BY THE MAR SAR.

No. of Marches.	Names of Halting Places.	Time occupied in walking.	Remarks.
		Hours. Minutes.	
1	Tsúrus to Trál ...	...	Leaving Tsúrus or Súrso, which is a considerable village situated on the right bank of the Jhelam between Bij Behára and Awantipúr, the path lies in a south-easterly direction through the rice-fields to Takki Bal, whence it turns up the valley in a north-easterly direction by the

No. 85—*continued*.

TSURUS TO SURPHRAR, BY THE MAR SAR—*continued*.

No. of Marches	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0	33	foot of the Awanpúr wudar to the village of *Larmu;* the path, which is smooth, broad, and level, passes on to the village of Woplewan, then to Amlar, and then to
		0	42	*Larriar*, which latter village is situated at the north-east end of the wudar. The path then crosses a patch of rice cultivation, and, striking another table-land, passes along it between the village of Mir and the ziárat of Syud Fakrúdín, which is built on the edge of the ridge,
		0	40	from whence it passes on to the large village of *Kalli* (a spring of water shaded by some fine chunar trees by the side of the road); the path then ascends and crosses
		0	30	the table-land to the large village of *Trál*. Supplies abundant, excellent water, and ample space for encamping. Good road throughout.
	Total ...	2	25	6 miles?
2	Arhpal ...	...		Leaving Trál, the path proceeds in a northerly direction
		0	25	through the fields to the village of *Dewa;* it then passes on just above Dobwan (a spring and three houses shaded by some trees), and through rice-fields; crossing several
		0	30	branches of the Arhpal stream to the village of *Kúch-malla*, and leaving Nader to the left, it proceeds through rice-fields, rising slightly to the village of Lúrgam,
		0	37	whence it continues as before to the village of *Lúrao*, situated on one of the main branches of the Arhpal stream, about 25 feet wide and 2 feet deep, flowing with a moderate current; it is bridged by two large slabs of stone; the path then passes on between the villages of Handúra to the east and Pastúni to the west (from this village there is a road to Pampúr, crossing the ridge), to below the village of Wargarh, whence it turns down through the rice cultivation in the middle
		0	48	of the valley, crossing the *Lam* stream (fordable) by a bridge, and leaving the village of Dardgúnd on the left
		0	20	bank, it passes on up to *Arhpal*. A small village; some supplies, excellent water, and grass and shade for encamping. A good road, having a very slight rise.
		...		The distance from Tsúrus to Arphal can easily be accomplished in one march.
	Total ...	2	40	7 miles?
3	Kanchebal ...	...		Leaving Arhpal, the path, which is smooth and almost level, continues in a northerly direction up the valley, passing close to the village of Kanagúnd, whence it lies by the left bank of the stream, with slight rise, to the considera-
		0	32	ble village of *Satúra*, at the south end of which is a large ziárat surrounded by a stone wall. (From this village the roads separate, that *viâ* Zostán continuing in a northerly direction, the path by Narastán turning up the valley to the east.) Leaving Satúra, path crosses a small stream by (kánal) bridge, and keeping up the south side of the valley rises gently to the small hamlet
		0	22	of *Gútrú*, whence it rises through cultivation and beautiful forest, crossing numerous rills and branches of

No. 85—*continued.*

TSURUS TO SURPHRAR BY THE MAR SAR—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
		0	26	the Brariangan stream and the main stream by a (kánal) bridge just before reaching the hamlet of *Narastán,* which lies on the north side of the valley. From Narastán the path turns up the valley of a small stream flowing from the Saraibún mountain; the ascent is more marked, but is not steep; at about a mile from the village path crosses the stream by a (kánal) bridge, and
		0	20	reaches the small camping ground called *Kanchebal,* situated in a wooded glade on the right bank of the stream under the rocks. Fuel and water plentiful; no supplies.
	Total ...	1	40	4 miles?
4	Geokian ...	...		Leaving camp, the path turns up the spur to the west, and follows along it in a northerly direction. The ascent, which occupies about 35 minutes, is steep, but the path is good; it then lies along the top of the spur by the edge of the forest rather in a north-easterly direction, the ascent being less steep, to a shepherd's hut situated on the grassy side of the hill. This place is known as
		1	17	*Dudala;* it lies a few hundred yards south of the Hobal Pathar encamping ground. From this point there are two paths, one continuing north and joining the Zostán and Nágbaran route; the other turns up the Korbat mountain in a north-easterly direction. Following the latter, the path makes a long steep ascent to the
		1	5	*Pansál Marg,* a grassy plain lying between the rocky Saraibún mountain to the south-east and the Barrinwat mountain on the north-west. The path descends through the grassy Marg, crossing the small stream which drains it, and lies along the east side of the valley, joining the path by Zostán and Nágbaran Marg and continuing up the valley for about 3 miles to the
		1	8	camping ground of *Geokian,* which is situated in a sheltered spot in the narrow grassy valley on the right bank of the Arrah stream, here called the Mar Sar nalla. Juniper bushes furnish the only supply of fuel. Thermometer, 4 p. m., 7th July, 58° in shade. Large flocks of sheep are pastured in the valley. From the Geokian encamping ground there is said to be a good path leading to Palgám, in Dachinpara. From Geokian it crosses the Rámadatch mountain, and passing the Tar Sar follows the course of the stream which flows from the lake to Lidarwat, at its confluence with the northern branch of the Lidar, where there are usually some shepherds' huts, 6 koss. From Lidarwat to Palgám the path follows the course of the Lidar, passing about half way the deserted village of Aro, 7 koss. The Rámadatch mountain is steep; the rest of this path is said to be down an easy slope. [*The above from Native information.*]
	Total ...	3	30	6 miles?

No. 85 —*continued.*

TSURUS TO SURPHRAR BY THE MAR SAR—*continued.*

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours. Minutes.	Remarks.
5	Jajimarg ...	...	The path keeps on the right bank of the stream, and rises gradually up the grassy valley, which bends towards the north-west. The mountains on both sides are steep and rocky, those to the west being perpendicular hoary cliffs. (A little beyond the track leading over the Rámadatch mountain to the north-east to the Tár Sar, there is another leading in the same direction over the Wainihing Ramadatch; this latter track appears to be very steep.) Approaching the Mar Sar, which is about 3 miles distant from the Geokian camping ground, the valley is narrowed by a mass of rock called Thamtal; passing these rocks to the south-west, the path rises gradually to the lake, crossing the Arrah stream just after it issues from it. The stream is here small and can be forded, but it soon increases in volume in its passage down the valley. After crossing the stream, the path lies along the north-east side of the lake, over masses of boulders and snow (8th July), ascending the range to the north; this ascent is steep, but not otherwise difficult; the track is scarcely distinguishable, but the summit of the pass is marked by two upright stones (probable elevation about 14,000 feet). The descent on the north side to the Chanda Sar is not so steep as the ascent; the track lies along the west side of the lake, and a little further on debouches into the Jajimarg, towards its western extremity. This camping ground is at a great elevation, and the supply of juniper for fuel is exceedingly scanty. The total distance from the Geokian camp to the Jajimarg is about 6 miles, and when the snow lies deep takes laden coolies about 6 hours; later in the season it would be advisable to push on to the Sonamas Marg. From Jajimarg there is said to be a good path to Lidarwat; it makes a gradual descent, following the course of the stream and passing Sangam and Hamwas, two places suitable for encamping; the distance is about 4 koss. [*From Native information.*]
	Total ...	...	6 miles?
6	Súrphrar ...	...	The track lies in a westerly direction to the end of the Marg, passing a small tarn to the south-west. (The name of this piece of water seems to be Sona Sar, that above it, invisible from the level of the Marg, Yem Sar, and that to the west, likewise invisible, Kem Sar.) The track then leaves the Jajimarg by the gorge to the north-west, dropping down an abrupt rocky descent to the Sonamas Marg, down which it passes towards its northern extremity, where it crosses to the right bank of the stream, ascending for a short distance the mountain towards the north and dropping down through the forest along the side of the mountain and over the spur in a north-westerly direction to the village of Súrphrar in the Sind valley. The distance

No. 85—*concluded.*

TSÚRUS TO SURPHRAR BY THE MAR SAR—*concluded.*

No. of Marches.	Names of Halting Places.	Time occupied in walking.	Remarks.
		Hours. Minutes.	from the Jajimarg camp to Súrphrar is probably about 9 miles, and it takes laden coolies as many hours to traverse it.
	Total ...	...	9 miles ?

This route is seldom or ever used, and the track is not well defined. That part of the road between Trál and the Mar Sar presents no difficulties, and is continually traversed by shepherds with their flocks. The path by Narastán, which has been described, is said to be preferable to that by Zostán, for the reason that it is less steep, less slippery, and not so long; moreover, by the latter route, the passage of the Arrah stream at Nágbaran is often a matter of difficulty. From the Mar Sar the track leads to the Jagimarg, from which place to the Sonamas Marg no track exists. No pathway could be discovered leading from the Jajimarg to Súrphrar in a north-westerly direction. The track to the north, down the Sonamas Marg and above the right bank of the Kishegrar stream, is scarcely marked, and is only occasionally used by persons collecting birch-bark. [*July* 1872.]

No. 86.

VERNÁG TO HANJIPÚR BY BRINGIN LANNOR.

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
1	Vernág to Rozlú ...	8½	The path, which is good and level, lies up the Shahabad valley; 1 mile passes village of Gútalgúnd; about 200 yards beyond, the Vettarittar springs; 1½ mile, Kargúnd; 2 miles, Sadora; 2½ miles, Chongú; 3½ miles, Montigúnd; 4 miles, considerable village of Hillar; 5½ miles, Tunjla; leaving which path crosses stream and turns in a southerly direction, following the course of the stream up the wooded glade; the first half mile is quite smooth; then a short easy ascent in a westerly direction. The descent is at first somewhat steep, and then easy to the village of Kanchan, 7½ miles, the central and largest village in the Khúnd valley; path continues almost level, rising slightly to the village of Rozlú, situated on the west side of the valley. Space and shade for encamping to north of village; some supplies procurable.
2	Hanjipúr ...	14½	Leaving Rozlú, path makes short easy ascent of hill to west; ¾ of the descent very easy and thickly wooded to Bringin, 1 mile; the path then rises slightly through the rice-fields, skirting the Pansál range to Lannor, 1¾ mile from which it rises slightly and winds round the wooded side of the hill, from whence an extensive prospect of the southern portion of Kashmír is obtainable; path then descends to Akhal, 3¾ miles, and is somewhat stony in places; whence it turns north, and is smooth, continuing to descend; it then turns west to the hamlet of Lanka Pambay, 4¾ miles, and is almost level through the fields

No. 86—*continued.*

VERNÁG TO HANJIPUR BY BRINGIN LANNOR—*continued.*

No. of Marches.	Names of Halting Places.	Estimated distance in miles.	Remarks.
			to the large village of Banmúla, which it leaves on the left hand and continues towards the west, crossing a small stream at $7\frac{1}{4}$ miles; thence the path ascends for about 40 minutes, at first gradually, but the latter part of the ascent is steep. Good water is obtainable from a spring by the road-side, about midway on the ascent. The descent from the top of the ridge is at first easy and then steep and stony to the village of Ringi, 9 miles; path is then quite smooth for $\frac{1}{2}$ a mile to the large village of Kol, and on through the rice-fields by Wowul Kol, crossing a stream, $11\frac{1}{4}$ miles, and rounding the end of the spur to the village of Rishpúra, and on to Tus and down the Kol Narawa valley, crossing the Kandi stream at $13\frac{3}{4}$ miles, whence path makes slight ascent to the hamlet of Kansabal, whence it is level through the fields to Hanjipúr. A considerable village; supplies procurable. [*August* 1871.]

No. 87.

VERNÁG TO NOWBÚG BY SOF AND THE BRING VALLEY.

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
	VERNÁG to			[There are two routes from Vernag to Sof, *viz.*, that by Batgúnd, Watnár, and Narú, and that by Zamilgam and Narú; both these routes are said to be good for either walking or riding, and equally direct, the difference being that by Zamilgam there is a kadal bridge over the Sándran, at the suburb of Banagúnd, and there is somewhat less ascent and descent. The road by Batgúnd passes the small temple and spring of Dúmata-bal, which is situated on the northern slopes of the Watnar valley.]
1	SOF ...	... 1 1	 10 20	The path by Zamilgam lies through Banagúnd, crossing the Sándran by a kadal bridge; it passes through Zamilgam and up the valley, at the mouth of which the village is situated. The ascent is gradual until near the *top*, where there is a steep rise; the path then descends into the valley of Watnár, and is not very steep, soon becoming almost level down the grassy valley, which is interspersed with trees and bushes and drained by a small stream. It passes through the village of Narú on to Hanjalgúnd and Nagam, which latter village is situated on the left bank of a branch of the Bring river; it then crosses the stony bed of the river, and below the village of *Sof* crosses the main branch of the Bring by a kadal bridge, or it may be forded. Sof is a large village, celebrated for its iron mines, the most extensive in Kashmír. Supplies procurable.
	Total ...	2	30	7 miles?

No. 87 —*continued*.

VERNÁG TO NOWBÚG BY SOF AND THE BRING VALLEY—*continued*.

No. of Marches.	Names of Halting Places.	Time occupied in walking. Hours.	Minutes.	Remarks.
2	Nowbúg ...	...		From Sof the path lies in a south-easterly direction through rice cultivation and along the right bank of the Bring, passing the village of Urigam, just above which there is a kadal bridge, the pier of which is constructed of a large wicker-work cylinder filled with boulders; the path crosses this bridge and then turns back for a short distance along the left bank of the river, crossing a smaller stream by a bridge at the village. Leaving
		0	50	*Urigam*, the path lies along the table-land in the middle of the valley, through rice cultivation, to the village of
		1	5	Wangam and on to the village of *Wyl*, beneath which the Bring is forded, and the Nowbúg stream, which has the more considerable volume of water, is crossed by a kadal bridge, after which the path rises a little, crossing the corner of the spur, and is then level along the grassy side of the mountain above the right bank of the stream; the path then makes a short rise, turning towards the north, and the Nowbúg Nai opens out considerably; at this end the valley is stony, and has but few trees. The path passes the village of Garrewel, whence it descends,
		1	5	crossing the stream by a *kadal bridge* below the village; it then lies up the middle of the valley through the
		0	35	village of Kriti to *Larún*, a considerable village in three clusters, whence it lies mostly through rice cultivation, crossing from the left to the right bank of the stream
		0	25	and passing up through the fields to *Nowbúg*. The usual encamping ground is on the slopes above the western end of the village, but shade is wanting. Supplies are obtainable, but are not plentiful.
	Total ...	4	0	11 miles? [*June* 1872.]
	2 marches: total 18 miles.			

ITINERARY OF THE NAVIGABLE PORTION OF THE JHELAM RIVER IN ITS COURSE THROUGH THE VALLEY OF KASHMIR.

Left Bank.	River.	Right Bank.
		Mind Kadal Ghát, on the Bhowan stream, is about a mile from Islamabad; boats can only ascend to this point when the river is in flood. The stream flows in a narrow channel with high banks, which are fringed with poplar trees.
7 minutes. Confluence with Arpat; banks get somewhat lower; current swift. Pushwor village.		Zeripúr village, which extends for some distance.
8 minutes. Confluence of Bring; stream about 100 feet wide; current moderate. 23 minutes. Confluence of Sándran. Harnag village.		
	Bridge.	12 minutes. Kanabal, large village on both banks of the river, connected by wooden bridge of two openings with masonry buttresses. Boats do not usually ascend beyond this place. Lidarmont Ghát, village and junction of branch of Lidar. Banks, which are bare, become lower. 38 minutes. Junction of branch of Lidar and small scattered village of Adur.
9 minutes. Village of Wúranhal. Ziárat of Syud Sahib.		8 minutes. Gúr village, just below which junction of the Gúr nala, a branch of the Lidar. (The three branches of the Lidar are small streams with but little current.) The river now widens. 16 minutes. Confluence of nala. 5 minutes. Village of Garsír.
4 minutes. Virgúnd village. 15 minutes. Village of Pazilpúr at some little distance from the river bank. On the bank a smal ziárat beneath four fine trees.		
10 minutes. Bij-Bihára. *Total from Islamabad 2 hours, 35 minutes.* Fishing village.	Bridge.	Badshahi Bágh and part of the town. 11 minutes. Hamlet of Kithri Teng. 14 minutes. Pass village of Wagahúm at foot of the table-land at some distance from the river-bank.
7 minutes. The remains of a bridge visible on both banks of the river, just south of the Kút Wudar. 5 minutes. Village of Semitan. 12 minutes. Small village of Dam Sahib.	Island.	17 minutes. Murhama, a large village with fine trees. 4 minutes. Kehpúra, just beyond the bend of the river.

ITINERARY OF THE NAVIGABLE PORTION OF THE JHELAM RIVER IN ITS COURSE THROUGH THE VALLEY OF KASHMIR—*continued.*

LEFT BANK.	RIVER.	RIGHT BANK.
6 minutes. Sangam ghát and ferry; some fine trees.		
Khodawain, confluence of the Saddarmaji nala (combined waters of the Veshau and Rembiára rivers). The Jhelam here becomes much broader, with an average depth of about 8 feet in floods.		
		9 minutes. Halamol village and trees.
Karawine village and confluence of a nala.		6 minutes. Settar.
19 minutes. Dogripúr.		
8 minutes. Rutpúra.		
		Satghar.
		7 minutes. Chujkot village and silk filature.
		16 minutes. Watulpúra.
9 minutes. Rishpúr.	SALLAKOUN ISLAND.	
		22 minutes. Confluence of stream from the Trál valley.
		Large village of Tsúras and ferry.
Bágh and fishermen's huts.		
	ISLAND.	
17 minutes. Confluence of small nala and village of Tokan.		
		20 minutes. Confluence of stream from the Trál valley.
19 minutes. Larikpúr village and ghât.		
	ISLAND.	
32 minutes. Lundpúr.		
Patgampúr.		
		5 minutes. Kainzál, fishing village.
		20 minutes. Awantipúr and confluence of a small nala.
	ISLAND.	7 minutes. Jaubyor, a small village and ruins of a temple.
	ISLAND.	
17 minutes. Gúrpúr.		13 minutes. Kanyildúr hamlet.
3 minutes. Witpúr.		
		Baras; just below the village an old chunar tree, beneath which there is said to be a spring.
20 minutes. Bandapur at confluence of stream.		
Hadjibal.		
		18 minutes. Latapúr.
		14 minutes. Huthwor. Between Latapúr and Huthwor, the sandstone rock rises in some places to a height of about 50 feet.
		21 minutes. Alchi Bágh.
8 minutes. Lilahar.		
7 minutes. Karkarpúr village and confluence of the Rámchú river.		
		18 minutes. Súmbra Búg village.
5 minutes. Confluence of Damahal naddi.		19 minutes. Buch Bágh.
6 minutes. Kadhramú ghát.		

ITINERARY OF THE NAVIGABLE PORTION OF THE JHELAM RIVER IN ITS COURSE THROUGH THE VALLEY OF KASHMIR—*continued.*

LEFT BANK.	RIVER.	RIGHT BANK.
14 minutes. Kaindizal village and ruined Masjid.		13 minutes. Pathil Bágh, from which the river makes a sharp turn. Sandstone cliff.
		Gailandar Bágh. 7 minutes. Lidharbal garden and the foundations of a Masjid.
	BRIDGE.	30 minutes. PAMPÚR. *8 hours and 45 minutes from Bij-Bihára. Total 11 hours and 20 minutes from Islamabad.* 12 minutes. Baradari on river bank. Núnd Sahib-ka-Bágh. 3 minutes. Pístari Bal; the saffron ghát. 7 minutes. Khán-ka-Bágh.
Píra Bágh. 9 minutes. Súmbúr Búg.	ISLAND.	35 minutes. Saimpúr.
		10 minutes. Pánduchak at the end of the spur which dips into the river. There are the remains of the stone abutments of a bridge on either bank of the river, and also, it is said, of two stone piers in the bed of the stream.
9 minutes. Shalan, government stables. 15 minutes. Lajyen village.		Hubba Káthon, village and ziárat. The spurs from the range approach the water's edge.
19 minutes. Kakkár Bágh. Batta Hafiz-ka-Bágh.	ISLAND.	
53 minutes. Sortúng, village and ziárat of Zaire-Maj-i-Húnd, shaded by chunars. Zandarbal.		8 Minutes. Pandrathan.
7 minutes. Padshahi Bágh. 8 minutes. Vethnar nalla, communicating with the Nágat Nambal. 7 minutes. Small village of Koras.		9 Minutes. Batwor. 11 Minutes. Shopúr.
		6 Minutes. Rám Múnshi Bágh. 16 Minutes. Tang Bágh. 5 Minutes. Shúrai Yar (old lingam stone). European quarter.
SRINAGAR.	AMÍRI KADAL BRIDGE.	SRINAGAR. 20 Minutes; *4 hours and 29 minutes from Pampúr. Total—15 hours and 49 minutes from Islamabad.*
Sher Garhi.		Tsont-i-Kol canal. Bussunt Bágh.
Kut-i-Kol Canal. Tainkipur Mahalla.		Dhúmpúr Mahalla.

ITINERARY OF THE NAVIGABLE PORTION OF THE JHELAM RIVER IN ITS COURSE THROUGH THE VALLEY OF KASHMIR—*continued.*

LEFT BANK.	RIVER.	RIGHT BANK.
		Colonel Beja Sing's temple; the cone is covered with metal plates surmounted by a gilt pinnacle.
		Ahlamar Mahalla.
		Sirdar Attar Sing's house.
Ved Sutz Mahalla.		Ganpattiar temple, built by the Wazir Pannú.
Zaindar Mahalla.		Karyar Mahalla.
		Dewan Badrináth's house, a new building with some fine wood carving.
Reshi Sahib-ka Mahalla and ziárat.		Motasham Khán-ka Mahalla.
		Gasyaribal temple.
Deoram Bakshi's temple. Metal roof.	HABBIBÚLA KHAN KADAL.	(2nd City Bridge).
		Pandit SaihazTrussel's temple. Metal roof.
Kowar Pertab Sing's (the heir apparent) temple. An unfinished brick building.		
Mih Sahib-ki ziárat.		Dewan Kirpa Rám's temple; metal plated roof with gilt ornaments.
		Mia Lal Dhin's house.
	FATTEH KADAL.	(3rd City Bridge).
Ghát and wood bázár.		Syfula Bába's shop.
		Shah Hamadán-ki ziárat, with that of his son Mir Walli Sahib just above it, and the Shah-ka Dewi, a Hindú temple, on the lower front.
Entrance of the Nao Masjid, now used as a granary.		
Sammand Sháh's shop.		
	ZAINA KADAL.	(4th City Bridge).
		Badshah's tomb surrounded by a cemetery.
		College for Hindús.
		Máharáj Ganj bázár.
	AILI KADAL.	(5th City Bridge).
A dispensary.		Wesi Sahib (Synd Mohommud Anún Mantakki) ki ziárat.
		Bulbul Sahib (Syud Abdúl Rahman) ki ziárat and masjid, now used as a granary.
		Moktah Sháh's house.
College for Hindús and Mohamedans.	NO KADAL.	(6th City Bridge).
Khojah Maihidhín's house.		
Gannadar-ka bágh.		
Thagga Bába Sahib-ki ziárat.		Ráj Kák's temple (unfinished), garden and house.

ITINERARY OF THE NAVIGABLE PORTION OF THE JHELAM RIVER IN ITS COURSE THROUGH THE VALLEY OF KASHMIR—*continued.*

LEFT BANK	RIVER.	RIGHT BANK.
Debouche of the Kuth-i-kol canal.		Rahma Khant-ka bágh.
	SAFFA KADAL.	(7th City Bridge).
Shah Niámatúllah-ki ziárat.		
Confluence of the Dúdh Ganga.		Walli Ján's house and garden.
		Malik Sahib-ki ziárat.
Syud Sahib-ki ziárat.		
Customs post under a chunar tree on the outskirts of the city.		
The Chowni, a square garden enclosed with banks fringed with poplar trees. 1 *hour and* 25 *minutes from the Amíri kadal.*		Aowrin or Hindú burning place.
		2 minutes. Shingalpúr and Lashat Custom House.
12 minutes. Maharaj nala.		
		10 minutes. Palapúr and ferry.
2 minutes. Shalating.		
15 minutes. Mullor, a fine chunar.		
		Atsan Nambal and confluence of a small stream from the Mar canal .
		12 minutes. Chouchifikron. Two chunars amid a clump of other trees and some fakírs' huts.
	ISLAND.	8 minutes. Krishibal.
		7 minutes. Bakaspúra.
	ISLAND.	
		7 minutes. Tengpúr village near Azád Sháh's grove of chunars.
Dewan Gokal Chand's chak.	ISLAND.	
12 minutes. Mujjigond.		
	ISLAND.	
43 minutes. Painsnúr or Mirapúr. A little below the village a ferry.		
50 minutes. Shadipúr and the mouth of the Norú canal.		
	ISLAND.	5 minutes. Confluence of the Sind river just below which the Narain bágh.
		20 minutes. Batpúr, a village on a mound.
	ISLAND.	
10 minutes. Shilawat. Chunar trees and ghát.		
		3 minutes. Gurazahúm. The ground on this bank is broken into mounds and depressions.
	SHEIKAZÚ, a large inhabited Island.	
		7 minutes. Kurabágh.

ITINERARY OF THE NAVIGABLE PORTION OF THE JHELAM RIVER IN ITS COURSE THROUGH THE VALLEY OF KASHMIR—*continued.*

LEFT BANK.	RIVER.	RIGHT BANK.
20 minutes. Wangpúr.		Waskúr, a village on high ground at some distance from the river.
		10 minutes. A small rill from the morass below Waskúr flows in abreast of the Aha Tang mountain.
Some few of the houses and shops are situated on this bank, where there is also a grove of fine chunar trees.	BRIDGE.	10 minutes. Súmbal; the village stands on the high bank just above the bridge.
10 minutes. Bat Mahal.		
		5 minutes. Nayn Nor, a small village and clump of trees at the mouth of the canal communicating with the Manasbal lake.
		23 minutes. Asham. Ziárat and chunars on river bank, near which are some traces of ruins.
12 minutes. Komanúk nala.		
2 minutes. Markundl.		
8 minutes. Fakirpúr.		
10 minutes. Watsakundl. A ferry.		
23 minutes. Hamchakundl.		Hakabor.
	HAJ-NÚK-ZU ISLAND.	
25 minutes. Hajan. A ferry.		
Government stables.		
Ziárat of Sheikh Núrdhín and chunar trees.		
Alam Núr, a channel skirting the Wular lake, by which Sopúr may be reached when the Jhelam is in flood. (This route closes earlier than that by the Norú canal.)		
	ISLAND.	
36 minutes. Batagúnd.		
		7 minutes. Sodnor village and nala.
20 minutes. Madwan in a clump of trees at a little distance from the bank.		
16 minutes. Gasparim nala. The neighbouring village is only inhabited during the Singhara season. In autumn and winter numbers of grass-cutters establish themselves on the banks of the river in this neighbourhood.		10 minutes. Gholam min yír nala.
24 minutes. Baniyír mouth. The Jhelam divides passing into the lake through two channels, which are more than 200 yards wide, with low sedgy banks.		Zaina Lank mouth.

ITINERARY OF THE NAVIGABLE PORTION OF THE JHELAM RIVER IN ITS COURSE THROUGH THE VALLEY OF KASHMIR—*concluded.*

Left Bank.	River.	Right Bank.
Wular lake.		10 minutes. Wular lake. 9 *hours and* 51 *minutes from Srinagar. Total* 25 *hours and* 40 *minutes from Islamabad.* The passage of the Wular lake occupies about 4 hours, but the lake is subject to storms, and the ordinary country boats are frequently unable to make the passage; whenever practicable, the boatmen prefer passing through the Norú canal or by the Alam Núr channel. The Jhelam leaves the lake a short distance above Sopúr. Baramúla. 3 *hours* 30 *minutes from Sopúr, or about* 33 *hours and* 10 *minutes from Islamabad.* The Jhelam ceases to be navigable 3 or 4 miles below Baramúla.

The time given in this itinerary is that commonly taken by an ordinary-sized (dúnga) boat, with the usual crew.

The length of the passage depends in great measure on the force of the current.

The journey up stream occupies about half as long again.

[*June* 1872.]

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TO

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APPENDICES.

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2. ADOPTION SUNNUD TO MAHARAJA RUNBEER SING, OF CASHMERE, DATED 5TH MARCH 1862.

3. TREATY OF COMMERCE BETWEEN THE BRITISH GOVERNMENT AND HIS HIGHNESS MAHARAJA RUNBEER SING, G. C. S. I., MAHARAJA OF JAMMU AND KASHMI'R, DATED 24TH JUNE 1870.

4. RULES TO PROVIDE FOR THE REFUND OF DUTY ON GOODS EXPORTED FROM BRITISH TERRITORY TO KASHMIR OR TO CENTRAL ASIA (TURKISTAN), *viâ* KASHMI'R.

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No. 1.

Treaty between the BRITISH GOVERNMENT *on the one part and* MAHARAJAH GOLAB SING, *of Jummoo, on the other, concluded on the part of the British Government by* FREDERICK CURRIE, ESQUIRE, *and* BREVET-MAJOR HENRY MONTGOMERY LAWRENCE, *acting under the orders of the Right Honorable* SIR HENRY HARDINGE, G.C.B., *one of Her Britannic Majesty's most Honorable Privy Council, Governor-General, appointed by the Honorable Company to direct and control all their affairs in the East Indies, and by* MAHARAJAH GOLAB SING *in person.*

ARTICLE I.

The British Government transfers and makes over for ever, in independent possession, to Maharajah Golab Sing and the heirs male of his body, all the hilly or mountainous country, with its dependencies, situated to the eastward of the river Indus, and westward of the river Ravee, including Chumba, and excluding Lahul, being part of the territories ceded to the British Government by the Lahore State, according to the provisions of Article IV of the Treaty of Lahore, dated 9th March 1846.

ARTICLE II.

The eastern boundary of the tract transferred by the foregoing Article to Maharajah Golab Sing shall be laid down by Commissioners appointed by the British Government and Maharajah Golab Sing respectively for that purpose, and shall be defined in a separate engagement after survey.

ARTICLE III.

In consideration of the transfer made to him and his heirs by the provisions of the foregoing Articles, Maharajah Golab Sing will pay to the British Government the sum of seventy-five lakhs of Rupees (Nanukshahee), fifty lakhs to be paid on ratification of this treaty, and twenty-five lakhs on or before the first of October of the current year A. D. 1846.

ARTICLE IV.

The limits of the territories of Maharajah Golab Sing shall not be at any time changed without the concurrence of the British Government.

ARTICLE V.

Maharajah Golab Sing will refer to the arbitration of the British Government any disputes or questions that may arise between himself and the Government of Lahore, or any other neighbouring State, and will abide by the decision of the British Government.

ARTICLE VI.

Maharajah Golab Sing engages for himself and heirs to join, with the whole of his Military Force, the British Troops, when employed within the hills, or in the territories adjoining his possessions.

ARTICLE VII.

Maharajah Golab Sing engages never to take or retain in his service any British subject, nor the subject of any European or American State, without the consent of the British Government.

ARTICLE VIII.

Maharajah Golab Sing engages to respect, in regard to the territory transferred to him, the provisions of Articles V, VI, and VII of the separate engagement between the British Government and the Lahore Durbar, dated 11th March 1846.

ARTICLE IX.

The British Government will give its aid to Maharajah Golab Sing in protecting his territories from external enemies.

ARTICLE X.

Maharajah Golab Sing acknowledges the supremacy of the British Government, and will, in token of such supremacy, present annually to the British Government one horse, twelve perfect shawl goats of approved breed (six male and six female), and three pairs of Cashmere shawls.

This treaty, consisting of ten Articles, has been this day settled by Frederick Currie, Esquire, and Brevet Major Henry Montgomery Lawrence, acting under the directions of the Right Honorable Sir Henry Hardinge, G. C. B., Governor General, on the part of the British Government, and by Maharajah Golab Sing in person; and the said treaty has been this day ratified by the seal of the Right Honorable Sir Henry Hardinge, G. C. B., Governor General.

Done at Umritsur, this Sixteenth day of March, in the year of Our Lord One Thousand Eight Hundred and Forty-Six, corresponding with the Seventeenth day of Rubbee-ool-awul 1262 *Hijree.*

F. CURRIE.
H. M. LAWRENCE.

H. HARDINGE. (Seal.)

By order of the Right Honorable the Governor General of India.

F. CURRIE,
Secretary to the Government of India, with the Governor General.

No. 2.

To Maharaja Runbeer Sing Bahadoor, Knight of the Most Exalted Order of the Star of India, Kashmír,—dated 5th March 1862.

Her Majesty being desirous that the governments of the several Princes and Chiefs of India, who now govern their own territories, should be perpetuated, and that the representation and dignity of their houses should be continued, I hereby, in fulfilment of this desire, repeat to you the assurance which I communicated to you in the Sealkote Durbar,

in March 1860, that on failure of natural heirs, the adoption of an heir into your Highness's house, according to its usage and traditions, will be willingly recognized and confirmed by the British Government.

Be assured that nothing shall disturb the engagement thus made to you, as long as your house is loyal to the Crown and faithful to the conditions of the treaties, grants, or engagements which record its obligations to the British Government.

CANNING.

No. 3.

Treaty between the BRITISH GOVERNMENT *and* HIS HIGHNESS MAHARAJA RUNBEER SING, G. C. S. I., *Maharaja of Jummoo and Cashmere, his heirs, and successors, executed on the one part by* THOMAS DOUGLAS FORSYTH, C. B., *in virtue of the full powers vested in him by His Excellency the Right Honorable* RICHARD SOUTHWELL BOURKE, *Earl of Mayo, Viscount Mayo of Monycrower, Baron Naas of Naas,* K. P., G. M. S. I., P. C., *&c., &c., &c., Viceroy and Governor General of India, and on the other part by* HIS HIGHNESS MAHARAJA RUNBEER SING *aforesaid in person.*

Whereas in the interest of the high contracting parties and their respective subjects it is deemed desirable to afford greater facilities than at present exist for the development and security of trade with Eastern Turkistan, the following Articles have, with this object, been agreed upon :—

ARTICLE I.

With the consent of the Maharaja, officers of the British Government will be appointed to survey the trade routes through the Maharaja's territories from the British frontier of Lahoul to the territories of the Ruler of Yarkund, including the route *viâ* the Chang Chemoo Valley. The Maharaja will depute an officer of his government to accompany the surveyors, and will render them all the assistance in his power. A map of the routes surveyed will be made, an attested copy of which will be given to the Maharaja.

ARTICLE II.

Whichever route towards the Chang Chemoo Valley shall, after examination and survey as above, be declared by the British Government to be the best suited for the development of trade with Eastern Turkistan, shall be declared by the Maharaja to be a free highway in perpetuity and at all times for all travellers and traders.

ARTICLE III.

For the supervision and maintenance of the road in its entire length through the Maharaja's territories, the regulation of traffic on the free highway described in Article II, the enforcement of regulations that may be hereafter agreed upon, and the settlement of disputes between carriers, traders, travellers, or others using that road, in which either of the parties or both of them are subjects of the British Government or of any Foreign State, two Commissioners shall be annually appointed—one by the British Government, and the other by the Maharaja. In the discharge of their duties, and as regards the period of their residence, the Commissioners shall be guided by such rules as are now separately framed, and may from time to time hereafter be laid down by the joint authority of the British Government and the Maharaja.

ARTICLE IV.

The jurisdiction of the Commissioners shall be defined by a line on each side of the road at a maximum width of two Statute *kos*, except where it may be deemed by the Commissioners necessary to include a wider extent for grazing grounds. Within this maximum width the surveyors appointed under Article I shall demarcate and map the limits of jurisdiction which may be decided on by the Commissioners as most suitable, including grazing-grounds; and the jurisdiction of the Commissioners shall not extend beyond the limits so demarcated. The land included within these limits shall remain in the Maharaja's independent possession; and, subject to the stipulations contained in this treaty, the Maharaja shall continue to possess the same rights of full sovereignty therein as in any other part of

his territory, which rights shall not be interfered with in any way by the Joint Commissioners.

ARTICLE V.

The Maharaja agrees to give all possible assistance in enforcing the decisions of the Commissioners and in preventing the breach or evasion of the regulations established under Article III.

ARTICLE VI.

The Maharaja agrees that any person, whether a subject of the British Government, or of the Maharaja, or of the Ruler of Yarkund, or of any Foreign State, may settle at any place within the jurisdiction of the two Commissioners, and may provide, keep, maintain, and let for hire at different stages, the means of carriage and transport for the purpose of trade.

ARTICLE VII.

The two Commissioners shall be empowered to establish supply depôts, and to authorize other persons to establish supply depôts, at such places on the road as may appear to them suitable; to fix the rates at which provisions shall be sold to traders, carriers, settlers, and others; and to fix the rent to be charged for the use of any rest-houses or serais that may be established on the road. The officers of the British Government in Kullu, &c., and the officers of the Maharaja in Ladakh shall be instructed to use their best endeavours to supply provisions on the indent of the Commissioners at market rates.

ARTICLE VIII.

The Maharaja agrees to levy no transit duty whatever on the aforesaid free highways; and the Maharaja further agrees to abolish all transit duties levied within his territories on goods transmitted in bond through His Highness's territories from Eastern Turkistan to India, and *vice versâ*, on which bulk may not be broken within the territories of His Highness. On goods imported into, or exported from, His Highness's territory, whether by the aforesaid free highway or any other route, the Maharaja may levy such import or export duties as he may think fit.

ARTICLE IX.

The British Government agree to levy no duty on goods transmitted in bond through British India to Eastern Turkistan, or to the territories of His Highness the Maharaja. The British Government further agree to abolish the export duties now levied on shawls and other textile fabrics manufactured in the territories of the Maharaja and exported to countries beyond the limits of British India.

ARTICLE X.

This treaty, consisting of ten Articles, has this day been concluded by Thomas Douglas Forsyth, C. B., in virtue of the full powers vested in him by His Excellency the Right Honorable Richard Southwell Bourke, Earl of Mayo, Viscount Mayo of Monycrower, Baron Naas of Naas, K. P., G. M. S. I., P. C., &c., &.c, Viceroy and Governor General of India, on the part of the British Government, and by His Highness Maharaja Runbeer Sing, aforesaid; and it is agreed that a copy of this treaty, duly ratified by His Excellency the Viceroy and Governor General of India, shall be delivered to the Maharaja on or before the 7th September 1870.

Signed, sealed, and exchanged at Sealkote, on the Second day of April, in the year of our Lord One Thousand Eight Hundred and Seventy, corresponding with the Twenty-second day of Bysakh, Sumbut 1927.

This Treaty was ratified by His Excellency the Viceroy and Governor General of India at Sealkote on the Second day of May in the year One Thousand Eight Hundred and Seventy.

The following Rules for the guidance of the Joint Commissioners appointed under Article III of the above treaty are published for general information:—

Rules for the guidance of the Joint Commissioners appointed for the new route to Eastern Turkistan.

I.—As it is impossible, owing to the character of the climate, to retain the Commissioners throughout the year, the period during which they shall exercise their authority

shall be taken to commence on 15th May, and to end on 1st December, or till such further time as the passage of traders renders their residence on the road necessary.

II.—During the absence of either Commissioner, cases may be heard and decided by the other Commissioner, subject to appeal to the Joint Commissioners.

III.—In the months when the Joint Commissioners are absent—*i. e.*, between 1st December and 15th May, or the dates that may hereafter be determined—all cases which may arise shall be decided by the Wuzeer of Ladakh, subject to appeal to the Joint Commissioners.

IV.—The Joint Commissioners shall not interfere in cases other than those which affect the development, freedom, and safety of the trade, and the objects for which the treaty is concluded, and in which one of the parties or both are either British subject or subjects of a Foreign State.

V.—In civil disputes the Commissioners shall have power to dispose of all cases, whatever be the value of the property in litigation.

VI.—When the Commissioners agree, their decision shall be final in all cases. When they are unable to agree, the parties shall have the right of nominating a single arbitrator, and shall bind themselves in writing to abide by his award: should the parties not be able to agree upon a single arbitrator, each party shall name one, and the two Commissioners shall name a third, and a decision of the majority of the arbitrators shall be final.

VII.—In criminal cases of the kind referred to in clause 4, the powers of the Commissioners shall be limited to offences such as in British territory would be tried by a Subordinate Magistrate of the first class, and as far as possible the procedure of the Criminal Procedure Code shall be followed. Cases of a more heinous kind, and of offences against the special laws regarding religion in Cashmere, should be made over to the Maharaja for trial if the accused be not an European British subject: in the latter case he should be forwarded to the nearest British Court of competent jurisdiction for trial.

VIII.—All fines levied in criminal cases, and all stamp receipts levied according to the rates in force for civil suits in the Maharaja's dominions, shall be credited to the Cashmere treasury. Persons sentenced to imprisonment shall, if British subjects, be sent to the nearest British Jail: if not British subjects, the offenders shall be made over for imprisonment in the Maharaja's jails.

IX.—If any places come within the line of road from which the towns of Lehee are supplied with fuel, or wood for building purposes, the Joint Commissioners shall so arrange with the Wuzeer of Ladakh that those supplies are not interfered with.

X.—Whatever transactions take place within the limits of the road shall be considered to refer to goods in bond. If a trader opens his load, and disposes of a portion, he shall not be subject to any duty, so long as the goods are not taken for consumption into the Maharaja's territory across the line of road. And goods left for any length of time on the line of road subject to the jurisdiction of the Commissioners, shall be free.

XI.—Where a village lies within the jurisdiction of the Joint Commissioners, then as regards the collection of revenue, or in any case where there is necessity for the interference of the usual revenue authorities in matters having no connection with trade, the Joint Commissioners have no power whatever to interfere; but, to prevent misunderstanding, it is advisable that the revenue officials should first communicate with the Joint Commissioners before proceeding to take action against any person within their jurisdiction. The Joint Commissioners can then exercise their discretion to deliver up the person sought, or to make a summary enquiry to ascertain whether the interference is necessary or not.

XII.—The Maharaja agrees to give Rs. 5,000 this year for the construction of the road and bridges; and in future years His Highness agrees to give Rs. 2,000 per annum for the maintenance of the road and bridges. Similarly, for the repairs of serais, a sum of Rs. 100 per annum for each serai will be given. Should further expenditure be necessary, the Joint Commissioners will submit a special report to the Maharaja, and ask for a specific grant. This money will be expended by the Joint Commissioners, who will employ free labor at market rates for this purpose. The officers in Ladakh and in British territory shall be instructed to use their best endeavours to supply laborers on the indent of the Commissioner at market rates. No tolls shall be levied on the bridges on this line of road.

XIII.—As a temporary arrangement, and until the line of road has been demarcated, or till the end of this year, the Joint Commissioners shall exercise the powers described in these rules over the several roads taken by the traders through Ladakh from Lahoul and Spiti.

No. 4.

Rules to provide for the refund of duty on goods exported from British Territory to Cashmere or to Central Asia (Turkistan), viâ Cashmere.

POLITICAL.

The 5th July 1872.

HIS EXCELLENCY the Viceroy and Governor General in Council is pleased to notify, for public information, that the following rules have been framed for giving effect to Article IX of the Treaty of 1870 with the Maharaja of Cashmere:—

Rules to provide for the refund of duty on goods exported from British Territory to Cashmere or to Central Asia (Turkistan), viâ Cashmere.

1. These rules are framed to give effect to Article IX of the Treaty between the British Government and His Highness the Maharaja of Jummoo and Cashmere, dated 2nd May 1870, by which the British Government agrees to levy no duty on goods transmitted in bond through British India to Central Asia, or to the territories of His Highness the Maharaja.

2. The places agreed upon between the Panjáb Government and the Maharaja of Cashmere, as the places where goods may be declared and sealed for transmission in bond, and where refund of duty may be claimed under these rules, are Calcutta, Bombay, and Umritsur. Goods intended for Turkistan may be declared, sealed, &c., at these three places, and also at Sultanpore, in the Kooloo Tehsil of the Kangra district.

3. Any merchant trading on his own account, and any merchant or agent trading on account of the Maharaja of Cashmere, who wishes to claim the refund of duty allowed by these rules, may apply to the Collector of Customs of Calcutta or Bombay, or the Deputy Commissioners of Umritsur and Kangra, as the case may be, for the same, in the following manner.

4. The goods intended for export to Cashmere or Turkistan (Central Asia), are to be declared on invoices, and opportunity is to be given to the Collector or Deputy Commissioner to inspect them if required. The packages are to be sealed in presence of the Collector, or an officer authorized by him.

5. Goods sealed at Calcutta or Bombay must not break bulk anywhere before they reach the Cashmere border, or Sultanpore, in the Kangra district.

6. Goods intended for Cashmere or Central Asia, and which are required to break bulk on the route up-country, may more conveniently be declared, sealed, &c., at Umritsur.

7. The duty of which a refund is claimable under these rules is the customs duty specified in the Schedules of Act VI of 1863 (The Consolidated Customs Act). The amount of such duty shall be calculated at the values assigned to goods in those Schedules.

8. The Collector as aforesaid will furnish the applicant with a certificate in the annexed Form A, specifying the numbers on the packages sealed by him or under his orders, the kind of goods, the gross weight, the destination, and the amount of duty to be refunded in the event of the goods reaching the Cashmere border, or the station of Sultanpore, intact. The Collector will keep a register of such certificates in serial order.

9. The goods may then be conveyed by any route the applicant chooses. There is no restriction as to routes, but refunds are only claimable at the place where the packages were sealed, *i.e.*, Calcutta, Bombay, and Umritsur, for the Cashmere trade, and Sultanpore for the direct trade to Turkistan, on production of the invoice duly attested by the Customs officers of His Highness the Maharaja, or by the official appointed on that behalf at Sultanpore, in Kooloo.

10. On arrival of the goods within the boundaries of Cashmere, the Customs officials of the Maharaja at the borders of His Highness the Maharaja's territory on the various routes into Cashmere will examine the packages to see that the seals are untampered with, and that the number and weight of packages correspond with the certificate, and will endorse the certificate accordingly.

11. The owner or his agent will then be entitled to present this certificate to the Collector at Calcutta, Bombay, or Umritsur, as the case may be, and obtain payment of the amount of duty stated therein.

12. In the case of goods sent to Turkistan *viâ* Kooloo, the owner or agent may present the certificate for payment at the Sultanpore Tehsil, after furnishing proof to the tehsildar that the goods have left the limits of the tehsil in the direction of Turkistan. Further detailed arrangements on this last point will be made by the Deputy Commissioner of Kangra.

FORM A.

Invoice of goods for transmission in bond through British India to the Territory of His Highness the Maharaja of Cashmere and Jummoo from to .

1	2	3	4	5	6	REMARKS.
Number of Invoice.	Specification of Goods.	Weight of Goods.	Rate or Duty chargeable.	Amount of Duty.	Gross weight of packages.	
						Attestation of Customs officials of His Highness the Maharaja.

Name of Office.
Date of delivery.

These rules are only intended to be of a provisional character, and are liable to revision at any time.

No. 5.
FOREIGN DEPARTMENT.

NOTIFICATION.—POLITICAL.
Fort William, the 28th March 1873.

No. 605*P*.—By virtue of authority duly acquired in that behalf by agreement with the Máharája of Cashmere, the Governor General in Council is pleased, under Sections 4 and 5 of Act XI of 1872 (*The Foreign Jurisdiction and Extradition Act*), to delegate to the British officer for the time being on duty in Cashmere the powers described in the following regulations:—

I. The British officer for the time being on duty at Srinagar shall represent the British Government in Cashmere, and for the maintenance of good order the following powers and duties are respectively conferred and imposed upon him:—

(*a*.) He may direct any European British subject who is travelling or residing in Cashmere, and who is guilty of any gross misconduct, to leave Cashmere forthwith, and may punish any person knowing of such direction and disobeying the same with rigorous or simple imprisonment for a term which may extend to six months, or with fine which may extend to one thousand rupees, or with both.

(*b*.) He shall receive, try, and determine in his Court (which shall be called "The Court of the British Officer in Cashmere") all suits of a civil nature between European British subjects and their servants, provided—

(1) that the right to sue has arisen, or the defendant at the time of the commencement of the suit dwells or carries on business, or personally works for gain, within Cashmere.

(2) that the suit is not of the same nature as those suits of which the cognizance by the ordinary Civil Courts of British India is barred by law.

(*c*.) He shall have the powers of a Magistrate of the first class as described in Section 20 of the Code of Criminal Procedure (Act X of 1872) for the trial of offences committed by European British subjects or by Native British subjects being servants of European British subjects.

Provided that, in the case of any offender being a European British subject, he shall only have power to pass a sentence of imprisonment for a term not exceeding three months, or fine not exceeding one thousand rupees, or both; and when the offence complained of is under the Indian Penal Code punishable with death, or with transportation for life, or when it cannot, in the opinion of such officer, be adequately punished by him, he shall (if he thinks that the accused person ought to be committed) commit him to the Chief Court of the Panjáb.

II. Fines shall be recovered in manner provided by Section 307 of the Code of Criminal Procedure (Act X of 1872).

III. Sentences of whipping shall be carried into execution in manner provided by Sections 310, 311, 312, and 313 of the same Code.

IV. Persons sentenced to imprisonment shall be transferred to, and confined in, the Sealkote or Rawul Pindee Jail.

V. The procedure in all civil suits between European British subjects, or European British subjects and their servants, shall be regulated by the Code of Civil Procedure. The procedure in all criminal prosecutions shall be regulated by the Code of Criminal Procedure.

VI. The said officer shall make rules to regulate the service and execution of processes issuing from his Court, and shall fix the fees to be charged to suitors for serving such processes.

VII. All questions of law or fact, or both, arising in cases before the said officer, shall be dealt with and determined according to the law administered in the Courts of the Panjáb.

VIII. The said officer shall keep such registers, books, and accounts, and submit to the Lieutenant-Governor of the Panjáb such statements of the work done in exercise of the aforesaid powers, as may, from time to time, be prescribed by the said Lieutenant-Governor. He shall also comply with such requisitions for records as the said Lieutenant-Governor may, from time to time, make upon him.

IX. Duties and fees of the same amount respectively as the Stamp duties and Court fees prescribed by Act XVIII of 1869 and Act VII of 1870, shall be enforced by the said officer.

X. There shall be no appeal against any order, judgment, or decree passed by the said officer in a civil suit. But if, in the trial of any such suit, any question of law or as to the construction of a document (which construction may affect the merits of the decision) shall arise, he may draw up a statement of the case and refer it for the decision of the Chief Court of the Panjáb; and he shall, on receipt of a copy of such decision, dispose of the case conformably thereto.

And any person convicted on a trial held by such officer may appeal to the Commissioner of the Ráwalpindi Division; and if such person be an European British subject, he may appeal either to the said Commissioner or to the Chief Court of the Panjáb.

XI. The appellant shall in every case give notice of the appeal to the said British officer in Cashmere, who shall, if necessary, instruct the officer empowered to prosecute the case.

The Mixed Court.

XII. Civil suits between European British subjects or their servants not being subjects of the Maháraja on the one side, and subjects of His Highness the Maháraja of Cashmere on the other side, shall be decided by a Mixed Court composed of the said British Officer and the Civil Judge of Srinuggur, or other officer specially appointed in this behalf by the Maháraja of Cashmere.

XIII. When the said British officer and the said Civil Judge or other officer are unable to come to a final decision in any such suit, they shall reduce their difference into writing, and refer it to a single arbitrator to be named by them.

XIV. The arbitrator so nominated shall proceed to try the case, and his decision shall be final.

XV. And in every case of a reference under these Rules—

(*a*) the arbitrator shall be at liberty to proceed *ex parte* in case either party, after reasonable notice, neglects or refuses, without good and sufficient cause, to attend on the reference;

(*b*) the arbitrator shall have power to summon witnesses in cases referred to him;

(*c*) and the parties respectively shall produce before the arbitrator all books and documents within their possession or control which the arbitrator may call for as relating to the matters referred;

(*d*) and the parties and their representatives in interest shall abide by and perform the award.

C. U. AITCHISON,
Secretary to the Government of India.

No. 6.

Rules for the guidance of Travellers visiting Jammú and Kashmír.

The following rules for the guidance of travellers visiting the dominions of His Highness Máharája Ranbír Singh, of Jammú and Kashmír, having received the sanction of His Excellency the Governor General in Council, are published for general information:—

1. The Panjáb Government no longer issues passes for visitors to Kashmír.

The number of Military officers in Kashmír *at one time* is restricted to two hundred. The disposal of passes for this number, less a certain number reserved for the Panjáb Frontier Force, is with His Excellency the Commander-in-Chief. Frontier Force officers desiring to visit Kashmír must apply to the Brigadier General Commanding.

Civilians and Military officers in civil employ, but a small proportion of whom under the leave rules can visit Kashmír the same season, do not require any passes; but they should report their intention to travel in Kashmír to the Assistant Secretary, Lahore, and can obtain at the Secretariat Office, Lahore, a copy of the rules to which they must conform.

2. There are four authorised routes for European visitors to Kashmír:—

First.—The principal road from the plains by Bhimbar and Rajáorí. This road, over the Pír Panjal range, is not open till May, and is closed by the snow at the beginning of November; it is the old imperial road.

No.	*Name of Stage.*	*Distance in Kos.*
1.	Bhimbar	...
2.	Serai Saidabád	8
3.	Naushera	7
4.	Serai Changas	7
5.	Rajáorí (Rampúr)	8
6.	Thána Mandí	8
7.	Baramgalla	7
8.	Poshiána	6
9.	Serai Aliabád	7
10.	Dubjián (Hírpúr)	6
11.	Shápiyon	6
12.	Rámú	7
13.	Srinagar	9
		86

At all these stages the Máharája has had rest-houses erected, and the supply of coolies and carriage is arranged for by contractors.

[NOTE.—In calculating distances the kos may be taken as equivalent to about 1½ English mile.]

Second.—The road from the plains of Kottipanch, Uri, and Barámula. This road is open in April, but it is difficult, and is not recommended.

Third.—The road from Marrí by Chakar and Barámula.

No.	*Name of Stage.*	*Distance in Miles.*
1.	Marri	...
2.	Dawal	12
3.	Kohala	10
4.	Chakar	11
5.	Rhara	9
6.	Thandali	14
7.	Gharri	8
8.	Hattián	12
9.	Chikoti	14
10.	Uri	14
11.	Uran Buach	10
12.	Barámula	13
13.	Srinagar	...

There are dâk bungalows at all the stages, and carriage, &c., is provided by contractors. The road generally is good, and travelling easy. The stages from Rhara to Thandali, and from Hattian to Chikoti, are troublesome, and in coming from Gharri to Hattian there is a mountain stream to cross, which may cause considerable delay when it is swollen by the rains. The last stage, from Barámula to Srinagar, is usually done by boat in two days, the first night being spent at Supar.

Fourth.—The road from Peshâwar, through Hazára and by Muzaffarábad, Katlai, and Barámula. This road is comparatively easy, and is open throughout the year.

The special permission of the Panjáb Government must be obtained by travellers proposing to travel from Kashmír to Simla (or *vice versâ*) across the hills, or to

the plains (or *vice versâ*) by Kishtwár, Bhadwán, and Chamba. British officers are prohibited making application on behalf of themselves or their friends direct to His Highness the Máharája, or his officers, for permission to proceed to or from Kashmír by any but the authorized routes.

[NOTE.—Throughout Chamba territory rest-houses and supplies for travellers will be found.]

All other routes are positively forbidden.

3. Carriage and coolies.

The rates ordinarily payable per stage are—

Per cooly	4 annas.
,, kahár	6 ,,
,, pony or mule	8 ,,

On the Marri road the hire for a cooly per stage is 4 annas.

Where the rates according to schedules attested by the district officer are higher than the above, payment shall be made at such higher rates.

A cooly's load shall not exceed 25 seers, nor that of a pony or mule exceed 3 maunds.

Coolies must be paid daily, and travellers should see payment made in their own presence.

4. Travellers on reaching a stage must send forward to the next stage notice of their requirements; otherwise delay will be experienced.

5. In returning from Kashmír, coolies or carriage are not to be taken beyond the Mahárája's frontier, or the first stage beyond the frontier.

6. Unless travellers encamp at the fixed stages and encamping-grounds, there is no certainty that supplies will be available. They should not encamp within villages.

7. Arrangements for coolies and carriage are made as follows:—

(*a.*) On the Marri road, by a contractor who has the line of road from Barámula to Kohala, and is bound to keep 50 coolies and 10 ponies at each stage. He has two sepoys and the village shop-keeper at each stage as his agents, and application for carriage should be made to them or to the Thanadár.

(*b.*) On the Muzaffarabád road the same contractor as on the Marri road will supply carriage on due notice being given beforehand. In case of need travellers may apply to the officials of the Rájas of Kathai and Uri within their respective territories; elsewhere to the lambardárs.

(*c.*) On the Bhimbar road carriage is supplied by contractors.

(*d.*) At Srinagar, Bábu Mohish Chand supplies carriage, &c.; from Rámu to Pír Panjál is one contractor, from Thana to Bhimbar another, who have as agents the village shop-keepers along the road. From Thana to Baramgalla the subjects of the Máharája serve as coolies; from Baramgalla to Shápiyon those of Rája Moti Singh, of Punch; from Shápiyon to Baramgalla those of the Máharája. The thánadár of Baramgalla is responsible for the coolies coming from Rája, Moti Singh's territories; he will also see to the supply of coolies along the Punch road, having as agents the lambardárs of the villages.

Travellers must make their own arrangements with the contractors. They are recommended to use mules or ponies wherever possible, rather than coolies.

8. Travellers must not interfere with any Kashmír officials, and no calls are to be made on them except in real emergencies. All payments are to be made at the rates demanded, which, if exorbitant, can be reported to the officer on duty at Srinagar.

9. A book will be presented at each stage, in which every traveller is required to write legibly his name, rank, station, and the date of his arrival.

10. When going on shooting excursions, visitors must take carriage and supplies with them, and are not to demand them in places where no provision is made for supplying them. They are not to press into their service the people of the country as beaters for game.

11. Should travellers have reason to consider that they or their servants have been ill-treated or affronted, they are strictly forbidden to adopt any other means of obtaining redress than by making complaint to the officials of the Máharája on the spot, and immediately reporting the circumstances to the British officer on duty at Srinagar.

At Srinagar complaints are to be preferred direct to the officer on duty, and are not to be preferred in any Kashmír Court.

12. Visitors are forbidden to take away with them from Kashmír, on any pretext whatever, any subjects of the Máharája without obtaining permission and a passport from the Kashmír authorities.

13. Travellers are strictly required to settle all accounts before they leave Kashmír, and are responsible that the debts of their servants are similarly discharged. Should any officer of Government leave Kashmír without discharging his debts, he will not be permitted ever to revisit it.

14. Visitors are prohibited from receiving any presents whatever during their stay from the Kashmír Darbár or officials.

15. Visitors are required to take care that the Customs Regulations of His Highness the Máharája are in no way violated by themselves or their servants.

16. Officers invited by His Highness the Máharája to evening entertainments at the palace are required to appear in ordinary evening dress or uniform.

By order of the Hon'ble the Lieutenant-Governor,

T. H. THORNTON,
Secretary to Government, Panjáb.

No. 7.

Kashmír Postal Rules, "Panjab Gazette," No. 673, *dated* 16*th March* 1867.

The following arrangements for postal communication with Kashmír during the ensuing season have been made in communication with the Kashmír Government and the Postmaster General of the Panjáb :—

I.—All letters for Srinagar and the Valley of Kashmír will be forwarded *viâ* Murree.

II.—At Murree the letters will be placed in a sealed bag and made over to an official of the Mahárájá of Kashmír, who will convey the bag to the civil officer on duty at Srinagar.

III.—The bag will be opened and the letters sorted by an official attached to the office of the civil officer.

IV.—All letters for visitors at Srinagar and their followers will be distributed through the agency placed at the disposal of the civil officer. Other letters will be made over to the diwan of the Mahárájá at Srinagar for distribution.

V.—In addition to the English postage, a fee equal to half the English postage will be levied on all letters delivered at Srinagar.

VI.—A post office will be opened at or near the residence of the civil officer for the convenience of visitors to Kashmír and their followers, and letters for British territory will be despatched in a sealed bag to Murree, and made over to the postal authorities at that place.

VII.—All covers intended for despatch from Srinagar to British territory by the above dâk—which for convenience will be designated the "Resident's dâk"—should be marked "Per Resident's dâk" in English, and signed at the lower left hand corner by the sender; they must further bear, in addition to the English postage, a Kashmír postage stamp of half the value of the English stamp required, otherwise they will be made over to the diwan to be returned to the sender, if known, or otherwise disposed of according to the rules of the Kashmír Post Office.

By order, &c.,

T. H. THORNTON,
Secretary to Government, Panjáb.

No. 8.

*Rates of Supplies and Carriage in Kashmír.**

[Extracted from the Kashmír Hand-Book by Dr. Ince.]

Names of Articles.	Rates.
SUPPLIES—	
Attah	From 16 to 32 seers per British rupee.
Barley	$1\frac{1}{4}$ maund per British rupee.
Bread	12 loaves ditto.

* These rates are liable to modification from season to season, and the price of the same article may vary in different places during the same season, owing to local circumstances; authenticated lists, however, may be usually seen at every stage.

Names of Articles.	Rates.
SUPPLIES—*continued.*	
Butter	4 seers per British rupee.
Cucumbers	32 to 60 ditto.
Ducks	3 to 5 ditto.
Eggs	1½ to 3 annas per dozen.
Fowls	3 to 8 and 12 per British rupee.
Ghee	3 to 4 seers ditto.
Goats	2 to 5 British rupees each.
Grass	4 to 6 maunds per British rupee.
Kuddoos	60 to 70 per British rupee.
Melons	16 to 48 ditto.
Milk	16 to 24 seers ditto.
Mutton	8 seers ditto.
Pepper, black	1¼ seer ditto.
Ditto, red	2 seers ditto.
Pigeons	16 ditto.
Ponies	15 to 100 British rupees each.
Potatoes	8 to 16 seers per British rupee.
Rice	16 seers ditto.
Salt	4½ to 5 seers ditto.
Sheep	1, 1-8, to 4 British rupees each.
Wheat	Price very variable.
Wood	8 maunds per British rupee.
CARRIAGE—	
Bearers, palkee...	6 annas each per stage.
Coolies, baggage	4 annas „ ditto.
Mules, ditto	8 annas „ ditto.
Tattoos, ditto	8 annas „ ditto.

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